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THE NEW ENGLISH

THE NEW ENGLISH

BY

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OF BALLIOL COLLEGE

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PREFACE.

Now that I am bringing out a sketch of the development of our English tongue during the last 600 years, I must begin by repeating my acknowledgments to the authors I named in my former work on 'Old and Middle English.'

In the Book I now send forth, I have turned to good account the Reprints which we owe to Mr. Arber and the Shakespere Society. I have made much use of Mr. Skeat's Dictionary as regards the origin of our words. I have derived the greatest help from Dr. Murray's Dictionary, so far as it has gone. It will not be completed, I suppose, until twenty years hence; a new edition of my present work, should I live so long, will in that case be a vast improvement upon the edition now given to the public.

I am well aware of the many faults that may be found in my book; men will say that I have left unread what I ought to have read; many a favourite

author's name will be suggested, of whom I have taken little notice. I must plead in excuse the fact, that one man cannot read every thing. In my choice of authors, I lean to those that are comic and colloquial, not to the master spirits of our Literature. I take little notice of Spenser and Milton, though I dwell much on the plays left us by Udall and Still.

I start from the time when the germs of New English were springing up within the tract lying between London, Oxford, Shrewsbury, and Boston. I have gone at great length into two particular periods; the last thirty years of the Fourteenth Century, and the twenty years that followed 1520. In this last period flourished Tyndale and Coverdale, the translators of the Bible, the one representing the South, the other the North. After their time, many authors have to be studied, as they lead up to Shakespere, the great point to which all ought to tend. So often have I referred to him, that it would be a mockery to insert every reference to his name in my Index.

I have been careful to set out the many Proverbs to be found in English Literature, and also the various customs of each age. I have thrown light, wherever possible, not only upon the old English pronunciation, but also upon that of France, Germany, and Italy.

As to my Index, I have, as a general rule, confined myself to Teutonic and Celtic words, and also to those Romance words which have some peculiarity. Had I inserted every Romance word I name, I must have brought out a third Volume. I have derived much benefit from criticism on my former works; this has reached me partly in print, partly by letter; I hope for many fresh comments on my 'New English,' and to this end I have given my address.

I have so often laughed at the absurd attempts, much in vogue, to date buildings and writings as early as possible, that I have perhaps fallen into the opposite extreme. Hence I must here withdraw certain remarks of mine on the 'Romaunt of the Rose,' vol. i. pp. 400-402 of my Book. Since I wrote these, Dr. Murray has informed me that without doubt the manuscript of the Romaunt, which is at Glasgow, belongs to the Fifteenth Century. But the very modern forms contained in it, far more modern than those in the works of Blind Harry, are most puzzling. I can only repeat once more that wish of mine, which appears in the note to vol. i. p. 400. The North, in truth, was all along far in advance of the South, as regards the changes of language; and this comes out again two generations later, when we compare Coverdale with Tyndale. The Romaunt of the Rose, I think, is the earliest attempt in English to imitate the Archaic.

I must end by saying that this work on the 'New English' will be of small profit to my readers, unless they first master my book on 'Old and Middle English,' published in 1878.

T. L. KINGTON OLIPHANT.

GASK, AUCHTERARDER,
October 16, 1886.

CONTENTS OF VOLUME I.

CHAPTER I.

A.D. 1300–A.D. 1362.

A.D.		PAGE
	Ten Divisions of English	1
1300	Dialect of the Irish Pale	2
	List of English and French words	3
1307	Statutes of Norwich Gilds	4
	Ballads of this time	5
1320	William de Shoreham	6
	New Verbs	7
	French Phrases	8
1321	Poem of Edward the Second's time	9
	The Foreign words	10
	Northern Metrical Homilies	11
	System of rimes	12
	Gottingen Version of the Cursor Mundi	13
1330	Auchinleck Poems	14
	Romance of the Seven Sages	15
	New use of Verbs	16
	The Foreign words	17
1337	Manning's Poem	18
	His Substantives	19
	His Verbs	20
	His Foreign words	21
	Specimen of his rimes	22

A.D.		PAGE
1340	The Ayenbite of Inwyt	23
	French Idioms	24
	The Substantives	25
	Terminations	26
	The Verbs	27
	The Foreign words	28
	Much French	29
	New Phrases	30
	Hampole's Pricke of Conscience	31
	The Verbal Nouns	32
	The Verbs and Adverbs	33
	The Foreign words	34
	Hampole's Prose Treatises	35
	The Nouns and Verbs	36
	The French words	37
	The Tale of Gamelyn	38
	The Foreign words	39
	The Avowing of King Arthur	40
	The Foreign words	41
1350	The Alexander; William of Palerne	42
	Specimen of the Poem	43
	The Nouns	44
	The Pronouns and Verbs	45
	The Adverbs and Prepositions	46
	The Foreign words	47
	Legends; The Usages of Winchester	48
	The Foreign words	49
	Minot; The Tournament of Tottenham	50
	The Foreign words	51
1359	Statutes of a Lynne Gild	52
	Dan John Gaytrigg	53
1360	Northern Legends	54
	The Foreign words	55
	Sir Gawain and the Green Knight	56
	The Nouns	57
	The Verbs	58

A.D.		PAGE
1360	The Foreign words	59
	The Lancashire Alliterative Poems	60
	The Nouns	61
	The Verbs	62
	The Pronouns and Prepositions	63
	The Foreign words	64
	The French words	65
	Two Lancashire Romances	66
	The Fairfax Version of the Cursor Mundi	67
	Disappearance of old words	68
	The Southern Version of the Cursor Mundi	69
	North and South compared	70
	Want of some Standard of English	71

CHAPTER II.

Chaucer's English.

A.D. 1362–A.D. 1474.

	A glance backward	72
	Manning's works	73
	Spread of East Midland English	74
	Countenance given by Edward III.	75
	A Lollard Treatise	76
	General use of English	77
1362	The York Mysteries	78
	The Foreign words	79
1370	Sir Degrevant	80
	The Verbs	81
	Early English Poems; Octavian	82
	Torrent of Portugal	83
	Richard Coer de Lion	84
	Substantives and Verbs	85
1375	Barbour's Poem on The Bruce	86

A.D.		PAGE
1375	He gives its date	87
	The Substantives	88
	Adjectives and Pronouns	89
	Verbs	90
	Adverbs and Prepositions	91
	The Foreign words	92
	New meanings of words	93
	Barbour's Legends of the Saints	94
1377	Allegory of Piers Ploughman	95
	The three editions of the work	96
	The Substantives	97
	The contracted Proper Names	98
	The Adjectives	99
	The Verbs and Adverbs	100
	The Foreign words	101
	Much French	102
	Sublimity of the Poem	103
	Mirk's Instructions for Parish Priests	104
	The new Romance words	105
	Specimen of the Poem	106
	Cotton Galba Version ; The Carpenter's Tools	107
	Sir Cleges	108
	Chaucer's Poems	109
	Death of Blanche the Duchess	110
	The Foreign words	111
	Parliament of Fowls, etc.	112
	The Troilus	113
	The Verbs	114
	The Foreign words	115
	The House of Fame	116
	The Verbs	117
1390	The Canterbury Tales	118
	The Vowels	119
	The Consonants	120
	The Substantives	121
	Many new ones	122

A.D.		PAGE
1390	The Adjectives	123
	The Pronouns	124
	The Verbs	125
	Phrases connected with them	126
	The Adverbs	127
	The Prepositions	128
	The Foreign words	129
	The French words	130
	French and English combined	131
	Disappearance of Teutonic words	132
	Latin as well as French forms	133
	Chaucer's lines quoted	134
	The Legend of Good Women	135
	The Foreign words	136
	Purvey's claim for the Bible	137
1380	Wickliffe's Version of it	138
	He sticks too close to the Vulgate	139
	Mixture of Dialects	140
	The Verbal Nouns	141
	The Verbs	142
	The Adverbs	143
	The Foreign words	144
	Wickliffe's Prose Works	145
	The Substantives	146
	The Verbs	147
	The Foreign words	148
	A Greek word appears	149
1386	The Rolls of Parliament; Trevisa	150
	The Substantives	151
	The Adjectives	152
	The Verbs	153
	The Foreign words	154
	Rising influence of the Latin	155
	An English Will; Gregory's Chronicle	156
1390	English Sermons	157
	English forms of the Marriage Service	158

A.D.		PAGE
1390	Prayers in English	159
	The Travels attributed to Mandeville	160
	Vowels and Consonants	161
	The Substantives	162
	Pronouns, Verbs	163
	Adverbs	164
	Prepositions	165
	The French words	166
	Sometimes preferred to Italian	167
	Coldingham Records ; The Pearl	168
	St. Erkenwald ; Poem on Masonry	169
	A Salopian Piece	170
1393	Gower's Confessio Amantis	171
	He uses some of Chaucer's words	172
	The Substantives	173
	The Adjectives	174
	Pronouns, Verbs	175
	New Phrases	176
	Prepositions	177
	The Foreign words	178
	A York Will	179
	Political Songs ; State Papers	180
1397	Gregory's Chronicle ; Rolls of Parliament	181
1399	Richard the Redeles	182
	The Foreign words	183
1400	An Apology for the Lollards	184
	Nouns and Pronouns	185
	The Foreign words	186
	Many Latin words	187
	Romance of Ipomydon ; The Nun	188
	The Hunting of the Hare	189
	Hymns to the Virgin and Christ	190
1401	Arderne ; Jack Upland	191
	Letter from the future Henry V.	192
	The later York Mysteries	193
	The Verbs	194

A.D.		PAGE
1401	The Adverbs	195
	The Foreign words	196
	The Towneley Mysteries	197
	First English Hexameters	198
	The Substantives	199
	Some new ones	200
	Adjectives, Pronouns, Verbs	201
	Many new Phrases	202
	Adverbs, Prepositions	203
	The Foreign words	204
	The earliest Robin Hood Ballad	205
	A specimen of it	206
	Wills of the Time	207
1402	Occleve's Poems	208
	The Nouns and Verbs	209
	The Foreign words	210
	His views on France	211
1415	The York Pageants	212
1420	Rymer's Documents	213
	Ellis's Original Letters	214
1422	The Rolls of Parliament	215
1425	Old forms remain	216
	Gregory's Chronicle	217
1418	Page on the Siege of Rouen	218
	Halliwell's Letters of the Kings	219
1424	A Rutland Will	220
	Works of Wickliffe, so called	221
	An old Lollard Treatise	222
	Treatise on Hunting	223
	Legend of St. Edith	224
	Poem on Cookery	225
	Poems of King James I.	226
	Wyntoun's Chronicle	227
	The Adjectives and Verbs	228
	The Foreign words	229
	The Paston Letters of this time	230

A.D.		PAGE
1424	Many French words	231
1426	Audlay's Salopian Poems	232
	Poem on Agincourt	233
	Lydgate's Works	234
	Flemish influence	235
	The French words	236
1433	Lydgate's Legends	237
	The Babees' Book	238
	Customs of the time	239
	Wills of the time	240
	Northern Wills	241
	Paston Letters ; Gregory's Chronicle	242
	The Rolls of Parliament	243
	Standard English comes into vogue	244
	Provincialisms are dropped	245
	A Lancashire Petition	246
	Coldingham Papers ; Rymer's Documents	247
1436	Poem on English Trade	248
	Praise of Henry V.	249
1440	The Gesta Romanorum	250
	The Nouns, Verbs, Adverbs	251
	The Foreign words	252
	The Promptorium Parvulorum	253
	Much change in Vowels	254
	The Consonants	255
	The hard *g* of East Anglia	256
	The Substantives	257
	Many new combinations	258
	Change in the meaning of words	259
	The Adjectives	260
	Adverbs, Verbs	261
	Grovelling, *thou* and *ye*	262
	The Foreign words	263
	Union of Teutonic and French	264
	Latin sometimes preferred to French	265
	Fishing Treatise ; Geste of Robin Hood	266

A.D.		PAGE
1440	Many Northern Phrases	267
1445	Robin and the Potter ; Plumpton Letters	268
	York, Coldingham	269
	Paston Letters	270
1447	Shillingford's Letters	271
	Noun, Pronouns	272
	Verbs, French words	273
1449	Pecock's Repressor	274
	His peculiarities	275
	Adjectives, Pronouns	276
	Verbs	277
	Adverbs, Prepositions	278
	Romance words	279
1450	Chevy Chase ; Religious Poems	280
	Doggerel rimes	281
	Knight of La Tour-Landry	282
	Nouns, Pronouns	283
	Foreign words	284
	Book of Curtesye	285
	Chester Mysteries	286
	Nouns, Verbs	287
1455	York Wills ; Paston Letters	288
	Vowels, Consonants	289
	Nouns, Verbs	290
	Romance words	291
	Gregory's Chronicle ; Rolls of Parliament	292
	Form of Petitions	293
1460	Pieces from Hazlitt's Collection	294
	Old Phrases	295
	Lollard Treatises ; Ballads	296
	Book of Quinte Essence ; Capgrave	297
	Nouns, Verbs	298
	French words	299
	The Wright's Wife ; Plumpton Letters	300
1465	London Documents ; Gregory's Chronicle	301
	Rolls of Parliament	302

A.D.		PAGE
1465	Paston Letters	303
	The Vowels	304
	Consonants, Substantives	305
	Adjectives, Pronouns, Verbs	306
	Adverbs	307
	Foreign words	308
	Titles of Nobles	309
1467	Worcester Document; Rymer's Papers	310
	Blind Harry's Poem on Wallace	311
	Scotch and French words	312
1469	The Coventry Mysteries	313
	Mixture of Northern and Southern	314
	Nouns, Pronouns	315
	Verbs, Adverbs	316
	Foreign words	317
	Mallory's History of King Arthur	318
	The Play of the Sacrament	319
	Second Version of Gesta Romanorum	320
	Revelation of Monk of Evesham	321
	The Foreign words	322
1470	The Babees' Book	323
	Political Songs; Warkworth's Chronicle	324
1473	Letters of the Kings	325
	Something remains to be done	326

CHAPTER III.

Caxton's English.

1474–1586.

	Caxton's birth	327
1474	He prints his Recuyell	328
	His Game of the Chesse	329
	His Romance words	330
	New French forms	331

A.D.		PAGE
1481	His Reynard the Fox	332
	Proverbs here	333
	Adjectives, Pronouns, Verbs	334
	The French words	335
1482	His alterations of Trevisa and Chaucer	336
	The York Wills	337
	Rymer's Documents; Rolls of Parliament	338
	Paston Letters	339
	Adjectives, Verbs	340
	Proverbs	341
	Plumpton Letters	342
	York Records; Exeter Guild	343
	William of Worcester	344
	Romance words	345
1483	Catholicon Anglicum	346
	Consonants, Substantives	347
	Adjectives, Verbs	348
	Foreign words	349
1490	Digby Mysteries	350
	Paston Letters	351
	Letters of Richard III.; Rolls of Parliament	352
	Acts of Parliament; Plumpton Letters	353
	York Records	354
1499	Pynson's Edition of the Promptorium	355
1500	Memoria Technica; Digby Mysteries	356
	Poems from Hazlitt's Collection	357
	Romance words	358
	Welsh Phonetic Transcription	359
	Collier's Dramatic Poetry	360
	Dunbar	361
	The Adjectives	362
	The Celtic words	363
	The Romance words	364
	Gavin Douglas; Plumpton Letters	365
1505	Letters of Henry VII.	366
	The Romance words	367

A.D.		PAGE
1505	Ellis's Letters	368
	The Romance words	369
	Skelton's Poems of this time	370
	The Adjectives, Verbs	371
	The Foreign words	372
1509	Fisher's Sermons	373
	The Gesta Romanorum	374
	Barclay's Ship of Fools	375
	The Nouns, Pronouns	376
	Verbs, Adverbs	377
	The Foreign words	378
	Old Proverbs	379
	English Oaths	380
	Barclay's Eclogues	381
1520	Halliwell's Letters of the Kings	382
	Ellis's Letters	383
	The Foreign words	384
	Fisher's Sermon against Luther	385
	State Papers	386
	The Verbs	387
	The Romance words	388
	Wood's Letters of Illustrious Ladies	389
	The Nouns, Verbs	390
	The Romance words	391
	Foxe's Documents	392
	Skelton's Poems of this time	393
	The Adjectives, Verbs	394
	Song of the Lady Bessy	395
	Poems from Hazlitt's Collection	396
	Coventry Mysteries	397
	A Northern Mystery	398
	Plays from Dodsley's Collection	399
	The Romaunt of the Rose	400
	Attempts to imitate Old English	401
	The Court of Love	402
	The Flower and Leaf	403

A.D.		PAGE
1523	Fitzherbert on Husbandry	404
	The Nouns, Verbs	405
	The Foreign words	406
	Lord Berners's Translation of Froissart	407
1525	Tyndale's New Testament	408
	His Improvements on Wickliffe	409
	The Vowels	410
	The Consonants, Substantives	411
	Atonement, Day	412
	The Adjectives	413
	The Pronouns	414
	The Verbs	415
	The Adverbs	416
	The Prepositions	417
	The Romance words	418
	Both French and Latin Forms	419
	Latin words	420
1530	Tyndale's other writings	421
	His wrangles with More	422
	Proverbs quoted by him	423
	His simple style	424
	The Vowels	425
	The Consonants, Substantives	426
	Atonement, Swing, Lust	427
	The Adjectives	428
	The Pronouns, Verbs	429
	Oversight, Worship	430
	The Adverbs	431
	The Romance words	432
	Passion, Curiosity	433
	Words akin to Dutch and German	434
1530	Coverdale's share in the Bible	435
	He is compared with Tyndale	436
	His obsolete words	437
	Vowels, Consonants, Substantives	438
	Adjectives	439

A.D.		PAGE
1530	Pronouns, Verbs	440
	The Verbal Noun confused	441
	Adverbs, Prepositions	442
	Romance words	443
	Libel, Peal, Precious	444
	Foreign forms	445
1528	Roy's Satire on Wolsey	446
	Nouns and Verbs	447
1526	Rastell's Jest Book	448
	Nouns and Verbs	449
1529	Fish's Supplication for the Beggars	450
	Pieces from Hazlitt's Collection	451
1530	Palsgrave's English and French Dictionary	452
	The Consonants	453
	The Substantives	454
	Bicker, Scavenger	455
	The Adjectives	456
	Pronouns, Verbs	457
	The *en* is often prefixed	458
	Strike, Want	459
	The Adverbs	460
	The Prepositions	461
	The Foreign words	462
	Venturer, bray, part	463
	Temper, luscious, exploit	464
	Manner, rail, rubify	465
	Jyl of Brentford's Testament	466
1533	Christ's Kirk ; Heywood's Plays	467
	Horse Races ; Elyot's Governour	468
	The Romance words	469
	The Definitions	470
	Translations from the Classics	471
	Joy's work against Tyndale	472
	Letters on the Monasteries	473
	Ellis's Letters	474
	The Nouns	475

A.D.		PAGE
1533	Verbs, Romance words	476
	Foxe's Documents	477
	Wood's Letters of Royal Ladies	478
	Cranmer ; Latimer	479
	Bygod's Work on Impropriations	480
	Earls of Kildare ; Dodsley's Plays	481
1539	Letters on the Monasteries	482
1542	Tunstall ; Udall's Apophthegms	483
	The Substantives	484
	The Adjectives	485
	The Pronouns, Verbs	486
	To cut, wonted, rake hell	487
	The Foreign words	488
	Neat, miser, Christian	489
	Duty, devotion, allude to	490
1550	Ralph Roister Doister	491
	The Verbs	492
	The Romance words	493
1542	Boorde's Works	494
	The Romance words	495
1544	Ascham's Toxophilus	496
	The Nouns, Verbs	497
	The Foreign words	498
1546	Heywood's Proverbs	499
	The Romance Phrases	500
	Proverbs set out	501
	Those used by Shakespere	502
	Phrases still current	503
	Strange etymology	504
	Becon's earliest Writings	505
	Ellis's Letters	506
	Foxe's Documents	507
	The Foreign words	508
	Gardiner's Phrases	509
	Poems in Hazlitt's Collection	510
	The Verbs	511

A.D.		PAGE
1546	The Foreign words	512
1548	Thieves' Slang ; Carew ; Turner's Book	513
	Latimer's Sermons	514
	The Foreign words	515
	Old Customs	516
	Leland ; Bale's Play	517
	Patten's Account of Somerset's March	518
	The Foreign words	519
	Scotch Phrases of the Time	520
1549	The Church Homilies	521
	Teutonic element in Poetry	522
	The English Prayer Book	523
1550	Lever's Sermons	524
1551	Archbishop Hamilton's Catechism	525
	Dodsley's Plays ; Hutchinson	526
	The Romance words	527
	Tytler's Documents	528
	Wood's Letters of Ladies	529
	Gresham ; Coverdale ; Robinson's Utopia	530
	Word from the Dutch	531
1555	Cavendish, his Life of Wolsey	532
	The Romance words	533
	Machyn's Diary	534
	Eden's Translations	535
	The Romance words	536
	Tytler's Documents	537
1557	Tusser's earliest Poem	538
1558	Knox ; Foxe's Martyrs	539
	The Substantives	540
	Imp, shroud, handbook	541
	The Adjectives	542
	The Pronouns	543
	The Verbs	544
	Scramble, flirt, cross	545
	Ridley's Northern Phrase	546
	The Adverbs	547

A.D.		PAGE
1558	The Foreign words	548
	Manure, canvass, antic	549
	Touch, promoter, varlet	550
	Latin and Greek words	551
	Cannibal, black guard	552
	Old English words and forms	553
	Foxe's curious notions	554
	Arber's Narratives	555
	Sea Phrases	556
1560	Becon ; Jewel	557
	Pilkington's Sermons	558
1562	Heywood's Epigrams	559
	The Substantives, Verbs	560
	The later Homilies	561
	Stow's Works	562
	Play of Appius and Virginia	563
1566	Gammer Gurton's Needle	564
1567	Damon and Pithias	565
	Cambyses	566
	Ellis's Letters	567
	Gresham's Letters	568
	The Foreign words	569
1565	Calfhill's Treatise	570
	The Romance words	571
	Ascham's Schoolmaster	572
	The Romance words	573
1561	Awdeley on Vagabonds	574
1567	Harman on Thieves	575
	The Romance words	576
	Grindal ; Partridge	577
1570	Carew ; Levins	578
	Tarlton ; Lambarde's Kent	579
	The Foreign words	580
	Old words	581
1573	Googe ; Tusser's Poem	582
	The Substantives	583

A.D.		PAGE
1573	The Verbs	584
	Foreign words, Proverbs	585
	Gascoign's Poems	586
	The Foreign words	587
1576	His Steel Glass	588
	The Foreign words	589
	Harvey's Letters	590
	Hooker	591
	Treatise on Dogs	592
	The Foreign words	593
1577	Harrison's Description of England	594
	The Adjectives, Verbs	595
	The Foreign words	596
	Old Customs	597
	Stanyhurst's Description of Ireland	598
	The Foreign words	599
1582	His Translation of Virgil	600
	The Substantives	601
	The Verbs	602
	The Foreign words	603
1579	Gosson's School of Abuse	604
	Lyly's Euphues	605
	The Nouns	606
	The Verbs	607
	The Foreign words	608
	Constitution, sot, precise	609
	Proverbs	610
1581	Sidney's Sonnets	611
	Barnaby Riche	612
	His Romance words	613
1583	Stubbes's Anatomy of Abuses	614
	The Romance words	615
	Fulke's Defence of the English Bible	616
	The Romance words	617
	He objects to French English	618
1585	Puttenham's Art of English Poesy	619

A.D.		PAGE
1585	The Foreign words	620
	The Diction of the Bible	621
	Its influence	622
	It promotes union with Scotland	623
	Great Prose Writers of this Age	624
	Mulcaster's opinion of English	625

THE NEW ENGLISH.

CHAPTER I.

I THINK the English tongue, from first to last, may be divided into the ten following parts :—

(1) 400–950. (Pure English, with hardly any admixture of Danish or Latin.)

(2) 950–1120. (Much admixture of Danish in the North and East of the Kingdom. Loss of thousands of Old English poetic words.)

(3) 1120–1220. (Loss of old inflexions, especially in the North and East ; also change in the construction of sentences.)

(4) 1220–1280. (The most disastrous of all periods. Loss of the power of compounding, and of hundreds of Teutonic prose words ; the upper class discard English for French.)

(5) 1280–1362. (Translation of French romances and inroad of hundreds of French words to supply the loss of Teutonic words. In 1303 the first well-formed specimen of New English appears.)

(6) 1362–1474. (A new Standard of English, much akin to the model of 1303, is spoken at Court. It is, as yet, militant, since many dialects are spoken in the different shires.)

(7) 1474–1586. (The new Standard is triumphant in all the shires south of Trent. The Printing press and the Reformation seem to fix the language.)

(8) 1586–1660. (The Golden Age of English literature; prose becomes much more involved.)

(9) 1660–1750. (The Age of the great Satirists; a plainer style in prose prevails.)

(10) 1750–1886. (Dr. Johnson infects English prose, and his evil influence is lasting. The Good style of the former period, and the Bad later style, or Johnsonese, are alike seen in our day.)

In my former work, I stopped at 1310, to include that great landmark, Robert of Brunne's early writings. I now call attention to certain other works of this period—works in which the English is not so well formed as it was in the neighbourhood of Rutland. Salop will be very prominent in this chapter; here Northern and Southern English seem to meet. The number of new French words is always increasing, and the Teutonic element is very slowly diminishing. From 1290 to 1350 the proportion of Teutonic nouns, verbs, and adverbs that are now obsolete is 3 out of 50; from 1350 to 1400 this proportion becomes 2 out of 50; from 1400 to 1450 it becomes 1 out of 50; after the last-named year it is hardly worth while counting. In these calculations we must always set aside Alliterative poems.

I first cast a glance at the English pieces between 1303 and 1320. Two of these, assigned to Friar Michael of Kildare, are printed in Mr. Furnivall's 'Philological Society' publication, p. 152; these give us some idea of the dialect of the Irish Pale soon after 1300. The old *pawa* had appeared as *pecock* in the Alexander; it is here written *poucok*, p. 153; a curious instance of *â*, when coupled with *w*, being corrupted into *ou*. The noun *brewester* appears,

which now survives only as a proper name; we hear of the *coking-stole*. In p. 156 stands *makith glad* (merry); here the pronoun *you* is dropped after the verb. In p. 153 stands the new phrase *soch an oþir*, referring to a previous noun. There is *put it in writte* (writing), p. 154; we have also the phrase *drink dep*, p. 156, and the verb *bouse* (booze), p. 154. We see *to* supplant the old *oþ*, in wading *up to þe chynne*, p. 161. There is the Scandinavian noun *slete*, p. 157. The French words are *ditee* (ditty), *draperie*, *avoir-de-peise*, *pinch*, *pillori*, *poding*, *sioun* (scion), *randun* (random), *consonant*, *vowel*. Birds are cooked *in stu*, p. 159; here the French *estuve* is clipped; we see the connexion between *stove* and *stew*.

In a piece printed in the 'Reliquiæ Antiquæ,' ii. 177, the verb *cast* is employed for *prædestinare;* hence our *forecast*. There is also *lollai*, addressed to a babe, whence comes *lullaby*. There is a poem by Michael of Kildare, in the same book, ii. 190; here we see the noun *thin oute going*, replacing the old *utgang*.

In ii. 119 comes another poem of this time; here we see the sound *ou* replacing *l*, for *fewté* stands for *fealty*, p. 120; thus the French turned *col* into *cou*. There had been an Old English word *hafenleas* (inops), pointing to some such word as *hafen* (victus)—this is slightly changed in p. 119; *povere is myn having; havour* was to come later. We see the phrase *good felawe* in p. 121, here meaning simply that Christ made Himself our *equal*. Something is kept *under a lok*, p. 121, a new use of the preposition. There is *in hap* (fortasse), p. 121, the source of Lydgate's *perhaps*. The interjection *ho!* appears in p. 120, meaning *satis;* to cry *ho!* was embodied in the English Bible by Coverdale long afterwards; hence our carter's *wo-ho!* We see the French word *riflour* (robber). In p. 121 *Cristendom* stands, not as formerly for Christian faith, but for all Christian kingdoms.

There is a long list of English words, with their French equivalents, dating from this time; they are printed in 'Reliquiæ Antiquæ,' ii. 78. The *ow* is clipped, for *ancleow* becomes *ankel* (ankle), a Scandinavian form of the word. The *o* replaces *u*, for we see *bolting-cloth:* it replaces *a*, as

gode (goad). The old *dæges eage* is pared down to *dayseie*. The former *lawerce* now becomes *larke;* in Scotland it became *lauerc*, *laverc*, *laveroc*. The Old English *cerlice* (charlock) is here written *szerlok*, showing how the proper name Sherlock arose. The greatest change is *navegar* into *nauger*, afterwards to become *auger;* here the *v* was mistaken for *u*. The *d* is added, for the old *fealefor* is seen as *feldefare* (fieldfare). The former *dweorg* appears as *dweruf* (dwarf), the *f* replacing *g*. The *es* is added to the old *poc*, and *pokes* (=*veroles*) appears.

Among the new substantives are *woddekoc*, *mahssing-fate* (mash-tub). We see *pinnes* named as part of a cart's gear.

There is the new verb *quek* (of a duck).

The words akin to the Dutch and German are *heckle* (a word well known in Scotch politics), and *siss*, which here replaces the old *hiss*.

The Scandinavian words are *flake*, *to slaver*, *splinter*, *kidnei*, and *be-litter* (the French *enfaunter*). Here belongs the first syllable of *titemose*, which is also found; we see the noun *lane* with its French translation *venel*—the latter word is still used in Scotch towns.

The French words at this time adopted into England, are *core*, *criket*, *gules*, *flute*, *chiri* (cherry). There is *annd hirnes*, p. 84, our *andirons;* the French *andier* simulating a Teutonic ending. In the same page the French *purceus* appears in English as *porceaus* (porkers). Our English *knel* in p. 79 is translated by the French *apel*, showing whence comes a *peal* of bells. The word *raton* appears instead of the old *rat;* hence Dandie Dinmont talks of *rottons*. Our *garters*, written *garthors* in p. 79, are derived from the Picard *gartier* rather than from the literary French *jarretier*.

English was now coming once more into use, when contracts were to be put in writing. There are the statutes of two Norwich Gilds, drawn up in 1307 (Early English Text Society), where we see *þe dede* used as in the *Handlyng Synne*, without the word *man* following. The word *gilde* is employed in the two senses, *payment* and *brotherhood*, p. 122. There is the phrase *go to law;* and the foreign

words *dirige* (dirge), p. 20, *messe of requiem*, *letterede* (learned). We see the phrase, to *refuse office*, p. 21.

In the Religious and Love Poems (Early English Text Society), p. 221, there is a piece written about this time, and transcribed fourscore years later. We here have both the forms *rotelen* and *ratelen* (rattle) applied to the throat and the teeth. There is *nouth longe gon* (not long ago); Shoreham has almost the same phrase.

There are some poems, mostly Southern, ranging between 1302 and 1311, in the Political Songs printed by the Camden Society. King Edward I. is highly praised, and appears as "he with the longe shonkes," p. 223. The *e* replaces *ui*, as *gerland* (garland) for the French *guirlande*. The *i* or *y* replaces *e* and *œ*, as in *clink* and *typeth* (tippet). The *u* replaces *o*, as in *purpos*, the French *propos*. We see the proper name *Hobbe*, not the *Hobekin* of Gloucestershire; we read of *Cheepe*, the great London thoroughfare, p. 221. There are the new nouns *pitfall* and *clasp*. The custom, imitated from France, is seen of placing *the* before a surname, as *The Bruytz* (Bruce). Many new adjectives are here formed by adding *less* to a noun, as *nameless*, *ruthless*, *pennyless*. This revived fashion was now coming in.

Among the verbs we remark the expletive, *so mote ich the!* (so may I thrive) which lasted down to 1550. In p. 222 a person *laketh a day*—that is, says *alack a day!* the word *alack* is not found by itself until near 1450. In p. 219 a wager is *y-bate*, perhaps the first use of the verb *bet*, which did not reappear for ages. In p. 187 Frenchmen beaten in war are said to be *bought and sold;* a phrase applied afterwards to Richard III. The verb *clap* gets the new meaning *pulsare*—heads are *clapped off;* hence our "clap on the back." There is the verb *hoder* (our *huddle*), akin to the German; also the Scandinavian *filch*.

The English ballad-maker shows sound Teutonic patriotism when he chuckles over the Flemish victory over the common enemy at Paris; still he sprinkles his poem with long French phrases. He has a pun on the word *coning*, the name of the Flemish leader, connecting it with the French word for rabbit, our *cony*. He talks of the *com-*

mune, an awful word in France in 1871. The French form *hastifliche* is preferred to the Teutonic *hastiliche*. The verb *charge* gets Joinville's new sense of *jubere*. There is the noun *hot*, our *hut*. In the French poem (p. 293) we see the word *rascaylle* (common soldiers), which was to bear a far baser meaning in England 250 years later.

There is a Southern piece, compiled about this time, called 'King Solomon's Book of Wisdom,' printed along with Adam Davy's poems (Early English Text Society). Here we see *newfangel*, p. 83, a word afterwards used by Chaucer. The preposition *for* is employed to denote change ; *bileve olde for newe*, p. 83. The word *salary* appears in the same page.

In the specimens of Lyric Poetry (Percy Society) are some that seem to date from about the year 1310, as we see by the great proportion of French words. The form *morewening* (morning), p. 60, was peculiar at this time to the south and west of England ; and the unusual *nam* (ivit), p. 96, points to a Southern shire near the place where the 'King Horn' was compiled. The *unto* (usque ad) was a thoroughly Northern form ; and here we see the old *in to*, p. 89. The French words are *gingivre*, *incens*, *piete* (not *pity*), also the verb *counseil*, p. 95.

There are the statutes of a Lynne Gild, drawn up in 1316 (English Gilds, Early English Text Society). Among the new French words are *deen* (dean), *attourne* (attorney), *galoun*, *fawty*, an *obit*, *excusacioun*.

William de Shoreham (Percy Society), a Kentish religious poet, wrote about 1320. He has the form *ia* for *ea* as in the Kentish treatise of 1290 ; thus *diath* appears. He supplants the single *e* by *a*, as in *harkne* (hearken). He uses *e* like the Salopians, where Northern England employed *i*, and Southern England *u* ; as in *senne* (sin), *prede* (pride), *mery*, and other words ; *medlen* (meddle), is used for the Icelandic *miðla*. In *fri* and *nides*, *i* replaces *e*, and foreshadows our present pronunciation. In *ele* (oleum) and *anelien*, the Old English form is preferred to the more usual French *oile* ; but the latter is also used by the poet. The former *manhâd* now becomes *manhod* ; with

us the Southern *hood* at the end of a word has almost always ousted the Northern *head*. The *ou* supplants *o* in *foul* (fool), *goud*, *roude*, just as we now pronounce these words. The *anui* of the 'Ancren Riwle' is written *anoye*, p. 36. The old *raw* (series) is found both as *rowe* and *rewe*, just as the two sounds *Douk* and *Dewk* (dux) long ran on side by side. The *ydropsi* of the 'Cursor Mundi' is now pared down to *dropesy*, p. 113. The *b* is struck out, for *climme* stands for the old *climbe*, p. 3. When we see *manyour* (manger), p. 122, we have a most curious instance of *y* supplanting the soft *g*. The old *bruchel* (fragilis) is supplanted by *brotel*, our *brittle*. The verb *bensy* (p. 50) for *benedicere* is a remarkable English contraction. The *banns* of marriage appear in p. 71, where they are *ygred* (cried); also *gossibrede*, p. 68, so well known in the Irish statute-book. The noun *bleddre* is used in p. 2, where we should now put *blunder*. The vocative, *man*, is often used throughout the poem, addressed to the reader. There are new verbs like *bishop*, *bewitch*, *bistow* (collocare), *bytreuth* (betroth), *come about* (evenire), *draȝ into mende* (call to mind). These are the new phrases *go a pylgrymage*, *tyde what bytyde*, p. 107; here the verb is repeated, and the *what* stands for *whatsoever*; this led to Chaucer's *be as be may*. In the phrase *wytnesse Cryst*, p. 74, *be* (sit) is dropped. In p. 64 a particular betrothal will not *healde* (hold); here the verb is used intransitively. In p. 99 a man may commit theft by *wordes that he craketh*—that is, falsely utters—a new sense of the verb; our schoolboys still speak of *mendacium* as a *cracker*. The *clap* (pulsare) takes the new sense of *loqui*, p. 135; *clack* was to come later. The past participle *ago*, first found in Dorset in 1240, is now applied to time, where a Northern man would have used *sin; nauȝt fern ago*, "not far ago," p. 103. The word *nothing* is used for the old *nought* (not): something is *nothynge loude*, p. 33; hence the later *nothing loth*. The French *bien* seems to have led to the new address, *Wel, brother*, p. 11. There is a new use of *it* in p. 16, *hou is hit* (*that*) *there bethe so fele?* here, moreover, we see the close connexion between *how* and *why;* they are both

instrumental cases of *who*. The *of* is now used after verbs of sense, as in the 'Cursor Mundi;' a word *smaketh of God*, p. 48. In p. 109 Satan is called *myx* (stercus) of *alle myxe;* this foreshadows our "heart of hearts," and is a continuation of the "right he loved of all things," to be found in the 'Havelok.' There is the new phrase *in tokne that*. The attempt at translating the French *que*, seen in the 'Cursor Mundi,' is repeated; *wat the was wo!* p. 88; in p. 125 there is another rendering of the *que*, *O that hy were blythe!* (O how blithe they were!)

It is curious to remark how early Northern phrases found their way into the South, a process that never ceased. We see, in this Kentish writer, Orrmin's Weak Perfect *wepte*, and the very Scandinavian *whatsomevere*. The Northern bard's *dwell* has travelled down into Kent, and seems to mean *habitare*, not *morari*, in p. 19. There is the verb *i-lykned* (similatus) akin to the German; and our *waver*, the Icelandic *vafra*, is seen in p. 16. By the side of these new words stands such a form as *prophetene*, p. 92, showing how the old Genitive Plural, long dropped in the North, lingered on in Kent; where also *eadie* (beatus) clings to life, before altogether disappearing.

The new French words are many. The old *reguerdon* takes its English form *reward*, p. 97. Shoreham prefers the form *crouche* (hence, Crouchback, a crusader) to the other forms of *cruc-em*, *croice* or *cross*. The new *chalice* supplants the *caliz* of the 'Ancren Riwle;' and *corps* replaces *cors*. Instead of *stint of*, we find *cesse of*, followed by a noun, p. 96, whence comes *leave off*. The word *after* had hitherto expressed *secundum* as well as *post;* but Shoreham brings in the form *acordaunt to*, p. 89, which is now most common with us; here a French phrase is used to lessen the weight formerly thrown upon one English preposition; this process has been since carried far. In *mercy and misericorde*, p. 43, the learned author shows that he can bring in Latin forms as well as French. In p. 56 a mass priest is called a *mynystre;* this word was very long in rooting itself in England. In p. 96 we hear of an *auditour* of accounts. There is the new phrase *here aryst* (arose) *ques-*

tion, p. 166. The French form *contrait*, not *contract*, appears; and also *ewe*, showing how *eau* was once sounded in France. I have already remarked upon *Bewly* or *Beaulieu Abbey*. The former *eisil* is now replaced by *fynēgre*, our *vinegar;* here one French word supplanted another. The word *soverayn*, which we were to make so much use of, appears to have been employed in Kent alone at this time; it is also found in the 'Ayenbite of Inwyt,' twenty years later. We now see *admynystracioun*, *array*, to *stanch*, *caracter*, *cantle*, *myrour*, *oryginal*, *grain*, *chisel;* the adjective *sodein* is made an adverb by attaching the Teutonic *liche* to it. There is *ententiflyche* and also the verb *atende to*, two different forms. A man is *concluded* in a dispute, p. 106; hence our slang *shut up;* he no longer *rues* a sin, but *repents of* it, p. 154. All these French forms show us how the clergy at this time, like the two other learned professions, loved to wrap up their mysteries in a tongue far removed from vulgar ken. We feel the disastrous effects of the policy of Manning, Shoreham, Hampole, and their fellows, to this day.

There is a well-known poem, of some length, compiled about 1321, on the miseries of England under Edward II. (Political Songs, Camden Society). It seems to be due to a Salopian bard: we see the Active participle in *ende;* there is *uch* (quisque), which was long one of the marks of this shire; there are both the Northern *thei* and the Southern *thilk;* and Orrmin's peculiar *overgart*, which, moreover, occurs in another Salopian piece. There is a curious passage in p. 336; we hear that if the king sends for nine or ten recruits from some town, "the stiffest" (strongest) are allowed to remain at home on paying ten or twelve shillings, while helpless wretches are enlisted, the counterparts to "most forcible Feeble."

The *a* replaces *e*, as *parson* (a true Salopian form), not *persone*, p. 326; and a distinction seems to be drawn between him and the priest. The old *mor* (palus) is now written *mure*, our *moor*. The French *bussel* is altered into our *busshel*. There are the new substantives *daffe*[1] (stultus)

[1] Can our *duffer* come from this?

formed from *gedæfte* (humilis); *sheepish* and *simple* have undergone the like degradation. Meanwhile *dæfte* (conveniens) survives in *deft*, with a meaning most opposite to the Scotch *daft*. We hear of the *heie wey*, and *Godes man*, (a man of God). Men murder each other *wid wille*, p. 343; hence our "do it with a will." The word *girles*, p. 337, means children both male and female. There is the new adjective *unwelcome*; *shrewed* has from a Past Participle become an adjective; whence the adverb *shrewedlich* (malè) is formed in p. 326.

The old indefinite *man* was now dying out, and a substitute had to be found; so we see *theih wolen bigile the* (te), p. 339, where the last word stands for all mankind. A bragging squire is said in p. 336 to *make it stout*—that is, to *lord it*; this is a new use of the *it* which was to be much developed sixty years later.

We see the verb *wagge* used both transitively and intransitively in pp. 332 and 333. A man *piketh up* food, in p. 334; there are phrases like *wel farende* (faring) *folk* (pinguis); *hu the silver goth* (runs away). The *up to doun* of Gloucester now becomes *up-so-doun*, p. 335, whence came *upside down* 200 years later. There is a new use of *at*; wheat is *at foure shillinges*, p. 341; here some verb like *priced* must be dropped.

The Scandinavian words are *deie* (*ancilla*, whence came *dairy*), *bote* (ocrea), *derþe* (caritas).

The French words are *taxacion*, *quarter* (of wheat), *soup*, *furred*, *to institute*. In p. 327 we read of a woman *kacching* a mate; a kind of sporting not obsolete in our day. A priest *serves* a chapel, p. 327; men are *served* (treated) in a particular way, p. 330. We see in p. 336 the origin of "the *cut* of his clothes;" we there read of "a newe *taille* (fashion) of squierie;" this last word stands for squire's state. In the same page *nurture* represents our "good breeding," a sense of the word that lasted long. One stanza is directed against barristers, "countours that stondeth at the barre;" another against attorneys, p. 339. In p. 344 *assisours* are denounced, who come to shire and hundred (the courts so named), and take bribes; these

men are needy, and a distinction is drawn between them and the rich Justice. One of the most remarkable things in this piece is the Romance preposition *de* set before a Teutonic verb; *deskatered* stands in p. 337; it may be that the *de* was mistaken for Teutonic *to* (dis).

In 'Reliquiæ Antiquæ,' i. 266, we see the phrase *casten drynke;* hence comes "cast a shoe." In p. 291 there is an amusing piece on music lessons, probably East Anglian; here we find the old *geac* (simpleton) replaced by *goke*, whence comes *gawky*. Some notes of music are compared to a *fleshoke;* we compare writing to *pothooks*. There is the technical phrase, *to hold a note in riht ton;* afterwards comes, *to tuch a note*. We hear of the *Cesolfa* (*si, sol, fa*). The verb *look* adds the sense of *videri* to that of *videre; I loke as a lurdeyn*, p. 291.

There are some other pieces of this time in 'Reliquiæ Antiquæ,' ii. 19, 225, and 241. We have already seen *Tuesday* written for *Teusday* in Gloucestershire; we now find *boe* and *floe* written for *beo* and *fleo;* the *uche* (quisque) replaces *ech*, much as *clupe* and *bulies* had already replaced *clepe* and *bœlg* in the Severn country. There is the new phrase *play a game*, p. 241; and the new verb *bill*, applied to a bird, p. 20. The old *soru* gives birth to a new noun *soroufolnesse*, p. 226. There is *abakward*, p. 228, which was soon to have its first syllable clipped. There is a new use of the preposition *for* in p. 19; "Christ save her, for the fairest may that I ever met!" here in former times some such phrase as *since I hold her* must have come before the *for;* it is equivalent to *as being*. There is the verb *lash*, which is akin to the German; a man *lashes out Latin*, p. 242; we talk of a horse *lashing out*. There is the Celtic *riban* (ribbon). The new French words are sing by *rote*, *rave*, *enke orn* (inkhorn); here *enke* replaces the French *encre*. In another piece of this time, 'Reliquiæ Antiquæ,' i. 168, we find *fesant henne* and *fesant cocke*, a new way of distinguishing genders. The *keping* of a forest is given to a man, and his dogs are specified.

The 'Metrical Homilies,' printed by Mr. Small, seem to have been compiled in the North about 1320. They have

much in common with the 'Cursor Mundi;' there are phrases like *overman*, *squeal*, *lass*, the adverb *fair*, *wherefore and why*, *hou wil* (shall) *we com*, and many other tokens of the North; the phrase *qua was wrathe but he?* reminds us of the Tristrem. We find an usage, often repeated by Chaucer; that of making a rime of two words, spelt in the same way, if they express different ideas; thus, in p. 131, Elisha addresses Gehazi—

> "Forthi that Godd Naaman helid (sanavit),
> Toc thou gift, and sithen it helid (celavisti)."

There is a proverb in p. 167—

> "Bot qua sa leses fra hinging
> Thef, or bringes up funding (foundling),
> Of nauther getes he mensc ne mede."

The *i* or *y* is clipped at the end of a word; we find *viker* (vicar), and *Anton;* the Scandinavian *ras* (cursus) is preferred to the Old English *ræs*. The old *deye* (mori) is now altered into *dye*. The hard *k* of the North replaces the French *ch* in *kemes* (a shift), a word that had long been naturalised in England. The *ness* is added to an adjective, as *ugliness*. We have seen *kin and kyth* in the 'Cursor Mundi,' where the last word may still mean *patria*, as of old; the two nouns seem to have been so coupled together, that they were mistaken for synonyms; in p. 108 Christ is lost on the road by His parents, who search for Him *imang thair kith;* Lady Nairne has the same mistake in her poems; *may we meet neighbours, kith and kin!* In p. 139 we see the word *corsing*, which here means *usury;* later, it might mean *trading;* Scott calls Blount "a sworn horse-corser." In p. 55 St. James speaks of a pilgrim to Compostella as "his man;" the town is called *Sain Jamis*, in the Genitive, no noun following; this way of dealing with proper names is something new. We see the *nedes* of his house in p. 80; this is the first appearance of the Plural of *need*. There is the noun *inlate* (inlet). The Present participle of *cunnan* (scire) is made an adjective in p. 93; this *cunnand* became *cunning* thirty years later.

As to pronouns, the Reflexive Dative, *himm ane* (solus),

had been used by Orrmin ; this is altered, the construction being mistaken, into the genitive *hys ane*, p. 69 ; whence comes the Scotch corruption, *his lane*, *her lane*.

In p. 107 the Virgin *holds* (keeps) *house* in Nazareth.

There is the new phrase *how that*, following a verb, where the *that* is not wanted ; the same change took place in German.

There is the Scandinavian verb *mistake*.

The French words are *lurdan*, *surplis*, *miscarry*, *dongoun* (carcer). Christ, we are told in p. 66, was born in a poor *pentiȝ* ; this word, two centuries later, was turned into *pent house*. There is the new phrase, "to be *deliverd* of her child," p. 63.

There is a poem on the Assumption, dating from about 1320, contained in the 'King Horn' (Early English Text Society), p. 75. We here see *by and by*, meaning *statim*, p. 85, its sense for the next 200 years. There is the curious *evelté* more than once, p. 87 ; a Romance ending is once more tacked on to a Teutonic root.

The Gottingen version of the 'Cursor Mundi' may have been drawn up about 1320 ; the transcriber, who has added a little to his original, gives us his name, p. 979.

"Speciali for me ȝe pray
þat þis bock gart dight,
John of Lindbergh, I ȝu sai
þat es mi name ful right."

He was a Northern man, and he keeps many old words that had to be altered by the later Lancashire and Southern transcribers. Sometimes he adopts a Southern form, as when he exchanges *theþen* for *þennis* (thence), p. 17.

Older Version.	*Gottingen.*
Lavedi	Lady.
on lang	in lenth.
sterns	sterris (stars).
kything	knawlag.
þai þat	þos þat.
yepe	sly.
alle blurded	all lourid.
sueþelband	suadiling band.
scath	harm.
licam	bodi.

Older Version.	*Gottingen.*
þou es man	þu art man.
pur man	simple man.
never forþerward	never mor forward.

Sometimes the sense of a passage is mistaken altogether, as in line 4288. There is the phrase "evil pack," p. 135, where the word adds the meaning of *turba* to its old sense of *sarcina*. There is *justify* in the Scotch sense (do justice), p. 17. The *form dais* of the older text is here altered into the brand-new *former dais*, p. 527. The verb *allow* may now take a dative; the old *alou mi wil* (praise my will), p. 1146, now becomes *alou me mi wil* (give me credit for my will), marking a change in the meaning of the French verb.

In the Statutes of the Lynne Gild of 1329 (Early English Text Society), we see *make god* (good) *his entrees*, p. 63; also the preposition *by* used as an agent, for the first time I think, since the 'Blickling Homilies;' this was soon to be repeated in the 'Ayenbite;' *provyd be men*, p. 63. There are also the new words *sufficient* and *profethabil*.

I take from Dr. Murray's dictionary two phrases dating from this time, "aleft he smot and aright;" our *right and left*. The old genitive *alra* (omnium) was now so little understood that we find "the *althrest* fairest sete."

The Auchinleck poems (Weber's 'Metrical Romances') seem to have been compiled about 1330, most likely in Salop. We find the *fer* (ignis) of that shire, and there is a mixture of Southern and Northern forms. In the 'Amis and Amiloun' (ii. 369) stands *chepeing toun*, p. 440; which shows how Chipping Norton got its name; Orrmin, much earlier, had used *chepeing* before another noun. English was now trying to express foreign titles; in p. 420 stands *Mi lord the Douke*. There is the alliterative *wele and wo*. *Schulder-blade* is first found in p. 426, and *brotherhed* comes in p. 384; the latter means *brotherly love;* in earlier times it had meant a *gild*.

Among the adjectives stands the comparative *frendeleser;* as strange a form as the *sorfuller* of the 'Cursor Mundi.'

Layamon's *hal and hœil* is changed in p. 462; *hayl and hole* (sanus et integer). In p. 416 stands *we be liche;* here "one to another" is omitted. In p. 468 we see *faire ded* (fairly dead); here our word for *pulchrè* slides into the sense of *omnino; fair* had been used for *satis* in 1220.

As to verbs, in p. 459 stands *wo-bigon;* the last part of the word being the Past Participle of the old *begangan* (circumdare). There is the phrase *bid* (beg) *our bread.*

The preposition *about* is here turned into an adverb, as we saw in Shoreham; *Amoraunt bar his lord about*, p. 446. The *alas, for shame* of the 'Cursor Mundi' (where the *for* translates *ob*) now becomes simply *for schame*, p. 420.

This piece being probably a Salopian poem, we are not surprised at meeting a new Celtic verb, *pour*, which first appears here. The French words are *habergeon*, *noricerie* (nursery), *stay* (manere). The verb *aprove* (testari) is in p. 402, and shows us the origin of our legal word *approver.*

The Lay Le Freine, one of the Auchinleck Romances, is in Weber, i. 358. The *ge* is pared away; for *getwin* becomes *tuin* (geminus). There are the phrases *gret with childe, all the winter-long night*, p. 362; (life-long was to come later). The adjective *melche* is formed from *milk*, p. 364; hence a *milch cow.* There is *take mi chaunce; come* is followed by an Infinitive, p. 367, *when y com to have it.*

To the county of Salop the 'Romance of the Seven Sages' (Weber, iii.) seems to belong; though the first five pages and the last forty-five have been taken from another version of the poem,—a Northern one. There are the new Salopian terms, *sweting* and *upsodoun;* also the Salopian *e* for *i* or *u*, as *kess, pelt, geltif;* there is the Midland active participle in *end; niman* is used for the Latin *ire*, as in the West Midland. There are the Northern *sket* and the Southern *thilk*, the Northern *must* and the Southern *mot* (oportet), tokens of the Great Sundering Line. The *o* becomes *ou*, for the old *rop* (clamor) appears as *roupe*, p. 47, a word still in Scotch use. The *s* is added to a word; as *Gemes*, our James, for the former *Jame.* The *ch* replaces *k*, when we find *skriche* (screech) for the old *skrika;* we still keep both

screech and *shriek*. The *n* is docked, for we find *chike*, not *chicken*, p. 84. The *n* is preserved in the Salopian *grauntmercys*, p. 38; but it is struck out in the Northern *gramercy*, p. 130.

There are the new substantives *barli water*, *dunghill*, *seaside*; there is the new *gade*, applied to an unwise woman in p. 102; whence perhaps our *jade*. The adverb is placed before the noun, for the sake of brevity; as, *thi to-nightes meting* (dream), p. 93. The substantive qualifies the adjective, as, *stanestill*, p. 141. A substantive replaces a verb, as, *my wil es to dine*, p. 146; also, *thai war in will to solas tham*, p. 135.

Among the adjectives we find *blind so ston* (stone-blind); there is *free stone*, p. 118; one of the oldest senses of *free* was *lordly*; *free mason* was yet to come. The word *good* is used in a new sense in p. 87; thou comest hither *for no gode*. The old comparative *eldre* or *uldre* is now changed into *alder*, our *older*, p. 143.

Among the verbs we remark a new construction of *shall*: it replaces the old *is to*, with the Infinitive; *thy loverd schal make a fest*, p. 72 (purposes to do it). The old *mun* can still express the future, and not necessity; see p. 110. The Auxiliary verb may now stand by itself without any infinitive following; a man is bidden to avenge his son; he answers, *so ich schal*, p. 106. This *so* is equivalent to *that* (id ipsum). We have seen the curious Old English construction with *should*, where *should come* stands for our *came*; this is now transferred to Interrogative sentences; *who schulde beget him but the king?* in answer to a question as to paternity, p. 42. There is a strange repetition in p. 119; "into the toure the knight *gan gane*" (did go). There are phrases like *make redy*, *make meri*, *make a bed*, *make moche to done* (ado), p. 73; *go about to do it*, *hold thy peace*, *is it comen therto?* (to this point), p. 47. The Intransitive *bleed* takes an accusative; *blede thre disch-fol* (dishfuls), p. 75. The *welcome* is now followed by an Infinitive; *thai war welkum to sojorn*, etc., p. 146. The Scandinavian verb *witnen* makes way for the new *witness* (testari), p. 28. The verb *bob* (ferire) gets the new sense of *decipere*, p. 87; Iago *bobs*

jewels from his dupe much later. In p. 103 we have "*pluk up* thin herte." The Old and New constructions often stand close together; in p. 114 we have the old form, *him dremyd of it;* in p. 113 stands, *the lady dremyd an thoght*, etc. In the Northern version, p. 109, there is a peculiar use of *hope* for *putare; sum hoped he war the fend of hell;* so we often now use *I expect* for *puto.*

Among the adverbs are *how so? what then? thereat.* The *stille* (adhuc) in p. 60 was as yet peculiar to the North of England. The *hwile* in p. 64 is used in the Northern sense of *usque ad.* To balance this, in the very next page there is a Salopian use of *til* for the Latin *dum;* "I shall never see thee *til I live;*" this is repeated in Piers Ploughman, and in the poem on Freemasonry.

The preposition *to* now follows *do;* treachery is *i-don to* a bird in p. 89.

There is the verb *flap*, akin to a Dutch word; and the Scandinavian *forcrasen* (frangere), p. 30, whence comes *crazy.* There is also the Scandinavian *crake* (cornix) which survives in *corn-crake.*

Among the French words are *gardin*, *corfu* (curfew), *saucer*, *quest* (inquest), *female.* There are the Interjections *haro!* and *fi, fi!* p. 63; the old *datheit* appears for almost the last time in p. 93; there is the courtly *sauve your grace!* used to an Emperor, p. 28. The word *mater* is used for *importance; a thing of gret mater*, p. 77. The word *sure* appears in *make them seur of*, p. 79. We find *beves flesch*, p. 44; the former word is preserved in our Bibles. A Teutonic and a Romance word are coupled in *eld age* (senectus), p. 22. A Teutonic word takes a Romance ending, as *geltif* (guilty), p. 34; we have already seen *bond-age.* There is a curious French idiom in p. 27, *that he war anhonge* (let him be hanged); our fathers always found the *que* too much for them. Another French idiom is imitated in p. 21; a command is given, and the one word *blethliche* (volontiers) is answered. A knight asks a lady *what chere* she made, p. 121; see also p. 149; both of these passages occur in the Northern version of the poem, and refer to the mind, not to the body. The word *boié* in p. 39 means

carnifex, not *puer;* it had already occurred in the 'Havelok.'[1] We see the Teutonic *boi* (puer) in p. 53.

I have already remarked on one and the same word being used as a rime, if it expresses two different meanings; in p. 47 we have

> "Dame, he saide, pluk up thi cher,
> Other tel me whi thou makest swich cher."

Here the first *cher* means "courage;" the second means "sad countenance."

Other poems of the Auchinleck manuscript may be read in Horstmann's 'Altenglische Legenden,' pp. lvii. and 242. The French *herber* becomes *erber*, our *arbour*, p. lvii. There is the new phrase *mani a moder child*, p. 253; whence comes "*every mother's son.*" There is the very old form *alp* (elephas), p. 248. A body is beaten *blo and blac*, p. 248; in the next Century this was to become *blak and blew.* There is a new use of *manner;* a man does things *on* (in) *his best maner*, p. 246; hence a painter's *earliest manner.* There is the Adjective *joiles* (joyless); also *lorer tre* (laurus). In a rather later copy of an Auchinleck legend, *on and on* is altered into *on be on* (one by one), p. 246; *row by row* had appeared about 1200. Some other poems in this Volume seem to belong to 1330; we see the compound *longe tayled*, p. 332; there is the form *þou doyst* (not *dost* or *dest*), p. 333. The verb *clater* is used of a friar preaching, p. 503.

Robert Manning of Brunne, author of the 'Handlyng Synne,' translated a French historical poem into English after 1337; see p. 243.[2] The unusual word *aglifte* (territus) is common to the two pieces written by him; also *aim*, *plank*, *to-name*, *niman* (ire), *manly* (fortiter); the former interjection *prut* now becomes *trut!* p. 317, perhaps the parent of our *tut!* He appears more Northern in his dialect than he was before, since the present poem has been altered by

[1] I remember, at Rome, that the Italian servants were much tickled with the name of Bowyer, belonging to an English visitor; it reminded them of their national *boja* (carnifex).

[2] I use Hearne's edition.

no Southern transcriber. He uses *ilk*, not *eche*, and the Active participle in *and*. There are the Northern phrases *unto*, *time and tide;* the *Godes man* of the 'Cursor Mundi' here becomes *man of God*.

He changes the French *ou* into *e*, as *contreve* for *controuver*, our *contrive;* the form *preve* was later very near supplanting *pruve*, *prove;* we have already seen *gle* stand for *gleow*. The word *eage* (oculus) now becomes *ize*. What was written *mure* in 1307 appears here as *mire*, taking the new meaning of *lutum*, p. 70; the old *fenn* had expressed both *lutum* and *palus*. The new *blo* had already stood for the Teutonic *blâ* (lividus); it now stands for the French *bloie* (cæruleus), p. 173; it may represent the Old English *bleo* (cæruleus). The French Jeanne appears as *Jone*, our Joan; *Jane* was to come later. The *g* is turned into *w*— the Celtic *Macdougal* became *Macdowall* in Galloway; moreover the French *regarder* appears as *reward*, p. 294; but this last was to be soon confined to *reguerdon*. The *t* in the middle is struck out; we see *vanward*, whence comes our *vanguard*. The þ undergoes the same lot; *Suþerei* becomes *Surray*, p. 15. This þ is turned into *t*, as *sleihte* for the old *slehþe* (astutia). The *n* is clipped; for *on flote* becomes *o flote*, our *afloat*. The final *n* is clipped; the Past Participle *risen* becomes *rise*, whence comes "his anger is *riz*." The *r* is struck out; the *tristre* (statio) of 1220 is seen as *triste*. The French *ss* is changed into *sch*, at the end of a word, as *warnische* (garnish).

Among the Substantives we find *his side* (party), *my heved* (overlord), p. 90, seen also as *chefe*, p. 237; *peel* (castellum); castles are won, *ilka stik*, every stick, p. 113. The name *Jack* appears, coming from *Jon*, *Jan*, *Jankin*, *Jakkin;* it has nothing to do with the French *Jacques;* there is, moreover, *Hugh*, not the *Huwe* of the 'Havelok;' also the *Welshery*. The word *bank* is used of earthworks in besieging a town. We have already seen *go his gate*, we now find *go thy ways;* the use of the Plural is curious. The word *sand* (arena) is here used in the Plural, and *evese* takes the awkward Plural *eveses* (eaves). The old *quiste* of the 'Havelok' is confused with the verb *bicweþen; bequest* is the result. The word

holde takes a new meaning besides that of *castellum;* we see *to have a hold* (power of seizing). The old *fee* (pecunia) gets the sense of *præmium.* The word *bond* now means *fœdus* as well as *vinculum.* The old *breȝe* (supercilium) is now used for the top of a hill; Manning talks of *bank ne brê; brae* is a famous word in Scotland. The old *blade* (folium) gets another meaning, that of *lamina.* The word *foot* is now applied to measures; a *fote* of land, p. 140. The word *tide* (tempus) expresses *æstus* for the first time, I think, in p. 164; *to take the tide,* where the sea is in question. There are the feudal words *ward and relefe,* p. 214. The word *clipper* is used in respect of coinage, p. 238. In p. 294 a provost is called a *cherle;* this word, in Lincolnshire as well as in Kent, was becoming a term of reproach, as had happened long before to its synonym *villein.* The word *town* is added to a proper name, as in the 'Handlyng Synne;' *Acres toun,* p. 143.

There is the phrase, *bare as Job,* p. 323; also *soþ* (true) *as þe gospelle,* p. 123.

There is the term *no body,* I think for the first time. Among the Verbs we see the promise, *to live and die* with a man, p. 45; a phrase that was to be common till 1700; the *sweltan* of the 'Chronicle' had here vanished. We hear in p. 46 that men were *smyten into elde* (grew old); here, I suspect, is the source of the later *stricken in years.* In p. 58 stands *take the lawe* (appeal to, occupy); the *of* was to be added later to this phrase. In p. 70 men *upsette saile* (erigunt); we should now dock the *up;* the Scotch still talk of the *upset* price of a thing; the sense now usually borne by this word in Southern parts suggests *down,* not *up.* In p. 170 one ship *overreaches* another—that is, "overtakes." In p. 205 men *let flie a quarelle* (bolt). In p. 222 comes *to say longly or schorte;* hence our, "the long and short of it is." In p. 191 stands *it salle be þam hard, bot,* etc.; we should say, "it shall go hard, but," etc.; this usage of *but* as *quin* had come in about 1300. A man is *stokked* (set in the stocks), p. 121, the first reference to this punishment. We see *do his bidding, cast lots, keep the sea, I say myn avis* (mind), *breke prison, I shrew you, do his devere, raise a tax,*

make all right, bear him doun, hald his awen (own), in battle; *lose his travail* (labour); we say here "take *trouble* for nothing." We have already seen *take flight;* a man now *takes* (resorts to) *the mountain; take the field* was to come a few years later. The word *carve* is now applied to cunning workmanship, when the brother of Robert Bruce is mentioned. There are the new Verbs *rank* (rankle), *overrun.* There is the phrase *or* (ere) *come a week;* this is the source of our "a month, come Christmas," where *ere* must be dropped; this is a phrase of the next Century.

There are the Adverbial phrases, *bacward;* when he was *overe* (across the stream), p. 219. The old *buton,* and the later *but if* þ*at,* coming after a Negative, make way for *but that;* none shall say, *bot* þ*at* ȝ*e be boun,* ii. 291.

As to Prepositions we find, *at the first, prove it on him, behind thy back, through* (by) *dint of;* the *over* is prefixed to Romance words, as *over-prest* (ready).

The words akin to the Dutch and German are *cogge* (scapha; hence our *cock-boat*); *swalȝ* (vorago), whence the *swallows* of the Mole river; *doude* (dowdy), *sidling* (our *sidelong*), *mud* (coupled with *mire*), *to stake* (palare), *to ame* (aim).

The Scandinavian words are *windas* (windlass), *scop* (scoop), *soppe, bouspret, bouline.* The Icelandic *bôgr* bears the sense of *cortina prorœ,* a meaning wanting to the English *bôg* or *bôh.* There is "a *trip* of gile," p. 156; whence came "to trip him." There is the Celtic *podel* (puddle).

The French words are *quash, enbusche* (ambush), *riff and raff, date* (tempus), *voide, duchy, rince, deses* (mors), *larder, extent, repent it, vencuse* (vanquish), *bayard* (of a horse), *besquite* (biscuit), *austere, somons* (summons), *to convei, navy, mastif, dowerie, commonwele, commons, rascaile of refuse* (applied to the Scots), *rok* (the chess-piece), *penne, man of arms.* The old French *sirurgien* is cut down to *surgien;* there is also *serch* (petere); this form, and not *chercher,* still prevails in the middle and south of France. To *depart,* in the sense of *separare,* now becomes *part.*

The Picard *cauchie* (chaussée) is found here as *kaucé,* afterwards, from a false analogy, corrupted into *causeway.* A new French form of the old *reaume* is here found; it is

written *roialme*. The French *let* is attached to a Teutonic root, as *hamlet*. There is a translation in line 13,757; *egle is ern*. The French *place*, replacing the old *stow*, is tacked on to a Teutonic noun, as *a restyng-place*, p. 16. We see the legal verb *ateyn*, and its participle *atteynt of traytorie;* our verb *attaint* comes from this last. In p. 78 we have the plural *cruelté*s, which is something new. In p. 97 stands the phrase *avail* (depress) *his helme;* Scott was fond of *vail his bonnet*.[1] In p. 164 *tenante* appears, standing for *vassal*. We have *marchis* (marchio), p. 177, our earliest form of the word; which seems to show that we should write *marquis*, not *marquess*. The word *eschele* is employed for a division in battle; the *échelon* movement came much later; *mostre* (muster) is employed for *ostendere*, not for our usual sense *congregare*. In p. 226 *cuntre* means *shire*, a sense still in vogue, as "in my country." The word *chek* is used in the sense of *malum* in p. 258; *do him chek*. The noun *train* expresses *mora* in p. 263, *dolus* in p. 295. The word *affray* usually here means *timor;* but in p. 326 it slides into the sense of *pugna;* we still keep the word *fray*. We see *Germenie*, p. 2, the new form that was to replace *Almayn;* the great Flemish city appears as *Gaunt*, following the French, not the native Flemish, sound; the famous Scotch king (whom the poet saw at Cambridge about 1300), is jeered at as *Robin* and *Robinet; Tomlyn* appears as the diminutive of *Thomas*, and afterwards was used as an English surname.

Robert Manning was a sound English patriot, according to his lights; he thus writes of the Norman Conquest—

"(William) sette us in servage, of fredom felle þe floure,
þe Inglis þorgh taliage lyve 3it in sorow fulle soure (p. 66).
Our fredom þat day for ever toke þe leve (p. 71).
Alle þis þraldam, þat now on Inglond es,
þorgh Normanz it cam, bondage and destres" (p. 261).

His love of freedom, however, does not take in other countries.

"Wales! wo þe be, þe fende þe confound!
Scotland, whi ne mot I se be sonken to helle ground?" (p. 265).

[1] Macaulay was rather confused anent this verb, when he talked of the Volscian vailing his haughty *brow*.

He admires King Edward the First intensely, and tells us that the Royal banner was *þre lebardes raumpand*, p. 305; here we see the beast that was to pollute Portugal with his hideous presence, as Napoleon asserted.

There are some pieces in the 'Reliquiæ Antiquæ,' i., which seem written about 1340. In p. 196 we hear of a *cold* in the head, a new phrase; the *ut* is still prefixed to nouns in the old way, as *out ydlis* (outlying isles), p. 30; *out-house* was to come centuries later. In p. 196 stands *thu schalt be ihelpit, I dare the wedde;* this last phrase is our common "I bet you." In p. 272 we hear of *Prestere Johan;* in the next page of *Iselond* and *Grenelond.* In p. 196 stands *rosemaryni;* the last syllable was to be clipped a hundred years later.

There is a piece, written about this time, in 'Religious and Love Poems' (Early English Text Society). We see the new idiom of Adjectives, *werse þan wod* (worse than mad), p. 248. There is *paraffe* (paragraph); the verb *wait* (vigilare) slides into a new meaning (exspectare); the Virgin *waytyd here chylde* (at Calvary)—that is, watched for His coming, but without hostile intent.

In 1279 a French Dominican had drawn up a religious treatise, which was now, in 1340, turned into the English of Kent by Dan Michel of Northgate, an aged monk of Canterbury. He called his book the 'Ayenbite of Inwyt,' or, Remorse of Conscience (Early English Text Society).[1] He was the last Englishman who adopted an all but purely Teutonic style in many of his sentences; keeping up the old inflexions which had been dropped in nearly all other shires; he says himself, p. 262, that he wrote for "lewd men," *mid Engliss of Kent.* In the same page he sets forth the Paternoster, the Ave, and the Creed, using but one foreign word in the whole; *generalliche* (Catholic). But in other parts of his book he brings in shoals of new French words, and gives us many new attempts at translating French terms and idioms; as *timlich* (temporel), *þet wors ys* (what is worse), *to the death, guod cheap, to greate cheape, ane zuo greate emperur* (un si grand empereur), *calouwe mous*

[1] Every one should read Dr. Morris's valuable Preface to this work.

(chauve soriz), *wedde dyade* (mortgage), *ynozbote* (satisfaction), *dede of armes*, *þe meste* (most) *beloved*, *þe contrarie*, *aboutestondinges* (circumstances), *þe writinge* (l'Ecriture), *mi lhord* (monsieur), *in þet case*, *hou hi byeth foles!* *þe oþre zyde*, p. 89 (de l'autre côté). The French *femme*, as in the 'Ancren Riwle,' evidently suggested *wifman* (ancilla), in p. 67. The foreign *vyleyne* (uncourteous) is left untranslated in p. 194; but in p. 76 we hear that no *cherl* can enter heaven; this Teutonic word, which had once stood for *freeman*, plainly owes its secondary and lower sense to the French *vilein*, which had long before acquired a baser meaning. The ill-sounding word derived from Bulgaria, the term of abuse that is now so common both on French and English lips, is always appearing in this treatise; it here stands for *heretic* only. The French construction of prepositions with the infinitive is very plain in p. 134, *be god to worþssipie* (by worshipping God). Another translation from the French is this; man robs himself of his freedom *ine grat del*, p. 86; our *great deal* is in constant use now. Noblemen are called *greate men*, p. 256; a translation of *les grands*. The French position of adjectives is seen in *vader gostlich* (ghostly father). The prejudice of heretics against making an oath upon any occasion whatever is referred to in p. 63; the sin of wasting Sunday in idleness and folly is reproved in p. 213. The French writer bears hard on Jews and Caorsins for usury.

On the other hand, the 'Ayenbite,' as has been remarked, is a most Teutonic work, and we here see the Southern speech, the most uncorrupted of all our dialects, in much of its old glory. The peculiarities of Shoreham are once more repeated, such as *medlé* for the French *mêlée*, and *minister* in the sense of *sacerdos*. A Middle English poem of 1240 is set out in p. 129. Our translator has some very old forms, such as *traw* (arbor), *tekþ* (docet), *eztende* (octavus); this last reminds us of the Old Frisian tinge in the Southern Homilies of 1120. The French *re* in verbs is rendered by *again*, as *to ayenweze*. The use of *that* as the neuter of the Definite article still lingers on. But even in Kent change is at work. The old *forme fader*

is turned into *verste vader*, p. 129; and the old Southern *oþ* (usque ad) seems to have vanished since 1300. The employment of Verbal nouns has come down from the North; also the words *sob*, *hog*, *scold*, *pic* (ligo), and the interjection *ei!* In p. 235 we see the proverb, *to zuiche lhorde zuich maine*, "like master, like man."

In Vowels the *a* replaces *ea;* the old *hleapewince* becomes *lhapwince*, on the road to *lapwing*. The *e* is clipped, for the French *escluse* becomes *scluse*, our sluice; it replaces *a*, as *geme* for game; the form *elifans* is written for *olifant*, p. 224; the old *pisa* forms the plural *pesen*. The *ea* is turned into *ye*, showing the old sound of the word, as in *yealde* and *yerthe*. The Kentish *ie*, sounded like the French *ê*, is again found, as *sopier* (supper). We see the two forms, *deau* and *deawe* (ros) in p. 91. The Latin Boethius becomes *Boeice* in p. 174; this led to a new sound of *oi*, soon to be further developed; we still have the proper name Boyce. The Southern *o* replaces *a; wâse* becomes *wose*, our *ooze;* we have also *lompe*, *bronch*, *ronsoun*, *sclondre*, and many such. The *o* replaces *e; ismeþed* becomes *ismoþed* (smoothed). The *u* is inserted in *buone* and *guos* (anser); the old French *pitous* is seen as *piteuous*, our *piteous*.

As to the Consonants, the *be* is inserted before *langian;* we now see our verb *belong*. The *n* is struck out; we see *agrund* for *on ground*, p. 91; *spinnere* (aranea) becomes *spiþre*, our *spider;* what was elsewhere *dronken* is pared down to *dronke*. The *r* is inserted; Manning's *provende* becomes *provendre*. The former *evencristene* (fellow Christian) is seen as *emcristen*. We find the form *paci*, meaning *pass*, p. 252; we now give a distinct meaning to each of these variations of the Verb.

Among the new Substantives are *makere* (Creator), *volnesse* (fulness), *spekeman* (spokesman), *þorn-hog* (hedgehog), *gememan* (gamester), *hyere-zigginge* (hearsay), *wedercoc*, *ontreuþe* (untruth), *slacnesse*. The revivers of Old English in our day speak of *fore-words*, not *prefaces;* had they consulted the 'Ayenbite' they would have seen that *vorespeche*, the old *forespæc*, if spelt in the modern way, would have been the right word to use, since the Old English *forword* meant

an *agreement*. In p. 22 we read of the *out-kestinges* (offshoots) of a tree; our *outcast* has a most different meaning. In p. 259 we find the phrase, *a man of worssipe;* hence we now call a magistrate "your worship." In p. 49 stands *a man of þe wordle* (world), opposed to a man of religion; we have slightly altered the sense of the first of these. In p. 56 *bysinesse* still means *care*, as in the North; but *bysihede* is now coined to express *curiosity*, p. 231 (hence our *busybody*), and also *exquisiteness*, p. 228. In p. 1 *leaf* is used with reference to a book. In p. 111 *lost* expresses eager devoutness; and in the same way, in p. 31, *onlusthede* is used as a synonym for *sloth;* we should now call it *listlessness*. The noun *wit* is used in p. 251, both in singular and plural, to express *wisdom; alle oþre wyttes ys folie; wit* is further used to translate the French *sens; in anoþre wyt*, p. 96. A word bears two meanings in one sentence in p. 126; *sleȝþe*, our *sleight*, expresses first the virtue of prudence, then the wiliness of the Devil; in 1180 it had stood for *skill*. In p. 256 stands the new *zoþ zigger;* but this does not express a soothsayer, as we now use the word, but simply a speaker of truth. We have a definition of the lately-coined *riȝtvolnesse* in p. 153; it seems to be the quality that hits the happy mean between two extremes; whoever has it will be a sound judge. The Old English ending *hed* is so much in favour that it is added to French roots; we see *vilhed* and *pourhed;* another form of the latter here found is *pourté*, whence comes the Scotch *pourtith; sobreté* is preferred to the old *syfernes*. In p. 160 men bear fruit *to the volle* (full); this last word is a Substantive, not an adjective, for *geetað to fylle* is found before the Norman Conquest. Hence our *full* has long represented two different parts of speech. The old *fell* is evidently giving place to *skin*, at least in the South. A good man is spoken of in p. 136 as *þe milde herte;* hence our "hearts of oak." We hear of Jeremiah's *brechgerdel* in p. 205; hence must have come Bracegirdle, the name of a famous English actress. A new noun, *tomochelhede* (too-much-ness), is coined in p. 248 to denote *excess;* we now talk of "much of a muchness." As to

Verbal nouns, we find the new form *inguoynge*, p. 264, a translation of the French *entrée;* the old *ingang, inzong* had now vanished. In the page before, we find the cumbrous *ate verste guoinge in;* a remarkable change in the method of compounding. In p. 190 we come upon the *out-guoinge* (gate) of Milan, replacing *utgang, outzong*, as we saw twenty years earlier.

As to Adjectives, the ending *ful* is gaining ground; we have *sleuvolle* (slothful), *harmvolle, workvol, restvol, lostvol*, and other new forms. In p. 114 hate is coupled with *evelwyl* (ill-will). In p. 123 we hear *grat guod* of a man; in p. 209 a prayer comes not *to gode* (to any good). A sailor, when called by his captain, *yerneth ase wode*, p. 140; we should here say "runs like mad;" this is a curious dropping of *one* before the adjective.

In Pronouns, the great innovation is the phrase *þe ilke zelve*, p. 190 (the self-same); here our author, confused between *la même chose* and *lui même*, has used two different English words to translate *même*. In p. 128 we see *he comþ to him-zelve*—that is, to his senses. The Passive participle form, *this done*, occurred in Old English; we now find the Relative coupled with a participle at the beginning of the sentence, as *huych y-graunted*, p. 264; a very foreign idiom. In p. 115 it is said that we should not hate *on þe oþer;* this paved the way for our "one another," the nominative followed by the accusative.

Among the Verbs we remark two Auxiliaries coupled with only one infinitive following, *ase he ssel* (shall) *and may do*, p. 136. When describing the absence of Past and Future the author writes *wyþoute wes* (was), *wyþoute ssel by* (shall be), p. 104; in our day an old horse is called "one of the *has beens*" (fuimus Troes). There is *bedeaw, bedew*, also the phrases, *pride him* (himself), *make markat, make memorie of, make semblont* (semblance), *that*, etc.; *make ham way* (make way for them), *breke Sunday, yeve zouke* (give suck), *do good to, do diligence to keep*, etc.;[1] *see to it, have þet eze to* (have an eye to), *have compassioun, have to done mid* (do with), *stop*

[1] We see by these *makes* and *dos* the influence of the French *faire* upon England.

the ear. In p. 25 hypocrites *makeþ ham guode;* we should say "make themselves out to be good." In p. 42 *let* is used in a new sense; *let a benefice*, with no dative following; as we say "let a house." Our version of *non possum quin*, dating from 1300, is now further extended; in p. 219 stands *hou ssolde* (should) *he bot overcome*, etc. I once more call attention to the hardest idiom in English: in p. 42 men commit simony *by markat makinde.* This *inde* here representing the old *ing* of Verbal nouns, as in the 'Homilies' of 1120, compiled not far from Kent.

As to Adverbs, new ones are here made by adding *liche* to Active Participles Present. The *where*, answering to a Relative, is much employed, as *whereof*, *wherby*, etc. We say "take bribes right and left;" in p. 40 the translator from the French writes the longer *arizthalf and alefthalf.* In p. 153 we read of equity proceeding *arizt ase line;* the *strœc*, our *straight*, seems not to have been preserved in the South. In p. 67 mention is made of men who are friends *togidere;* a new use of the Adverb. There is a new phrase in p. 112; this bread surpasses all things *be ver* (by far); *hou ver* is in p. 89. New adverbs are formed like *bodilich*, *vairliche*, *wrongliche.*

Among the new uses of Prepositions we remark the phrase, "to pray God *betuene þine teþ*" (teeth)—that is to say, "in thine heart," p. 210. The confusion between *on* and *in* appears in p. 222, where the old *on þam gerad* gives birth to *ine þo onderstondinge* (upon that understanding). In p. 248 *toppe alle þinges* stands for *super omnia;* this *toppe*, a truly Kentish phrase, must have given birth to our *atop of.* One of the Old English senses of *bi* (secundum) is continued in p. 170; *be his wille.* This *bi*, translating the French *par*, is beginning to oust the old Teutonic *of* (the Latin *ab*), placed before the agent; in p. 270 comes *þe werm is ymad be him.*

The new words akin to the Dutch and German are *scom* (scum), *schoren* (fulcire), *clapper*, and *rekeninge* (computatio); there is *flinder* (papilio), whence came Becon's *flitermous* (vespertilio), a word still known in Kent. We find a vast proportion of French words in this most Teu-

tonic work; we are reminded of the 'Ancren Riwle.' Take such sentences as the following:—*þise vour virtues habbeþ diverse offices and mochel ham diverseþ in hire workes ase zayþ an ald filosofe*, p. 124; (he) *his eritage wastede and dispendede ine ribaudie and levede lecherusliche*, p. 128. Sometimes the Teutonic and Romance synonyms are set down in the same page, as *bozsamnesse, obedience; ssewere, mirour; fortune, hap; his propre blod*, elsewhere *his ozen; to deme and damni*, p. 137; *hardiesse* is wrongly substituted for *hardness* in p. 162; *sleauþe þet me clepeþ ine clergie accidye*, p. 16; *magnanimité* is said in p. 164 to be *heznesse, gratnesse, and noblesse of wylhede*. We see *amonest* (admonish), *bargayn, difference, article, ingrat, devine* (diviner), *simulacion, glorify, propreliche, profit, exile, aproprie, dayn* (deign), *germain, level, destincti* (distinguish), *discrecion, condescend, fiance* (affiance), *magnificence, orrible, scrivein* (scrivener), *fornicacion, ecko, resemble, adversary, glue, heiron* (heron), *launde* (lawn), *sause, maistresse, perseverance, ariere* (arrear), *sucre, emeroyd* (emerald), *to comparison, spirituel, paysible, have his conversacion in heaven, fructify, treat, fry, confusion, afronti, suspicious, terestre, leaven, laver, edefye, grochindeliche* (grudgingly), *regne, substanciel, condemn, virtues cardinales, ordenely, strait, examine, refu* (refuge), *sustinance, tabernacle, flechi* (flinch), *russoles* (rissoles), *abundance, magesté, tribe, innumerable, fisike*, pope's *bulle, region, temperance, soigneus* (careful). The adjective *quaint* had come to mean *elegant, gay, out of the common;*[1] it once slides into the meaning of *proud*, p. 89; a new word, *curious*, to be found in p. 176, was now used side by side with the old *quaint* all over England. In p. 40 legal *costes* are employed in our sense of the term. In p. 96 Christ's thoughts are called *oneste;* but in p. 47 ladies adorn themselves *honesteliche* to befool the men; here the adverb must mean *gorgeously*. The Old English *la leof* has now become *lyeve sire* (dear sir), p. 213. In p. 184 *privé* appears as a term for intimate *friend;* 300 years later England used the Spanish form *privado* in this sense. The *un* is prefixed to a Romance verb in *unjoin*. We see the source of our "a round sum," in p. 234, where *the tale of an hondred betokneþ*

[1] Our *quaint* still means "out of the common."

ane rounde figure. We know Shakespere's use of the word *quarrel* (negotium); in p. 142 the pious man takes his *quereles* to God; the oldest French meaning of this word is *lites.* In p. 180 a good man becomes a *post* in God's temple; this explains our phrase, "from pillar to post."

There are phrases like *evele an eyse* (ill at ease), *in general, stones of pris* (price), *mochel in dette, he is in porpos to*, etc., *be in possession of.* There is the terrible word *hassasis*, p. 140, our *assassin;* it is here brought in to illustrate the obedience of a servant to his master. We know that *deer, sheep*, etc., are both Singular and Plural; we now find the French *pair* undergoing the same process; *vele* (many) *payre of robes*, p. 258. In p. 152 we find the verb *entremetti*, which still lingers in Scotland as *intromit*, though not in the South. We see here both the French form *parfit* and the revived Latin form *perfection*, both *gentilesse* and *gentyleté*, the old *devoutly* and the new *devocion*, *corump* and *corupt*; *avoerie* and *adopcioun* are found in the same sentence, p. 101. We have already seen *porpos* or *purpos;* we now light upon the verb *proposent*, p. 180, which by an oversight is left in its French form; we still may either *purpose* or *propose.* We have here both *provendre* and *porveyance.* A new French verb comes in under two different forms in p. 95, *flouri* and *florisse.* There are the two forms *greynere* and *gerniere*, granary and garner. We have *condut* (in the sense of *conduit*); the other form *conduct* was to come later. We see *subprior*, which keeps closer to the Latin than Shoreham's *sudeakne.* We read in p. 61 of a fell beast called *hyane* (hyæna). In p. 26 the word *papelard* stands for a hypocrite; it was afterwards to give birth to *pope holy.* In p. 51 we light upon the *tavernyer* or tavern-haunter; this has given rise to an English surname. The *triacle* of p. 17 means a remedy for poison; from this comes *treacle.* We see *boundes* (fines), a word which has a puzzling resemblance to the many English nouns derived from *bind.* There is the comparative *graciouser*, like a similar form in Hampole, much about the same time. The old adverbial *liche* is added to French roots, as *grevousliche.* One of our commonest phrases, *ine mene time*

comes in p. 36; and *in þe mene while* is found ten years later. The adjective *stable*, as we see here, had driven out the Old English *staþel* (stabilis). In p. 68 we see *graces* (favours) in the plural; we still say "stand in her good graces." The word *mess* (epula) had come to England fifty years earlier; it is now made a verb, for we see the Verbal noun *messinges* in p. 71. The verb *pay* is used here both for *placere* and *solvere*. In p. 96 *confort* is used for *solamen*.

Sometimes a French word hopelessly puzzles the Kentish monk, as *vendange*, *chenaille* (canaille), *corvée*; the happy Englishman of 1340 knew less about this last word than did the French peasant of 1789. In p. 153 we hear of four *humours* or *qualites*; in p. 129 these are said to be in the body; in Chaucer they refer to the mind; in p. 157 men are said to be *colrik*, *sanguinien*, *fleumatike*, and *melanconien*. In p. 59 *preterit* is explained as referring to *þinge ypassed*, *present* as referring to *nou*. I may remark that between 1330 and 1340 three different forms of the Greek word for the huge earth-shaking beast were found in England; *alp* (ylp), *olifant*, and the *elifans* of the present work. The old *augrim* is now encroached upon by a new French form, *algorisme*; and the two ran parallel with each other till 1625, after which the new form triumphed.

The hermit Hampole's long poem, the 'Pricke of Conscience,' may date from 1340. It is in the Yorkshire dialect, and at once became popular all over England; for there remain Southern versions of the piece, dating from about 1350.[1] Since Alfred's time no long English poem had hitherto been compiled, that was to enjoy an unbroken popularity for 180 years; we know that the 'Pricke of Conscience,' together with Wickliffe's works, was studied in secret by Lollard heretics so late as 1520.[2] This is a proof that our tongue kept fairly steady, in her adherence to old words, after 1290.

[1] Dr. Morris had edited it in the Philological Society's Early English volume, 1862-64; he has prefixed an invaluable dissertation on the Northern dialect.

[2] Foxe (Catley's edition), iv. 236.

The *e* supplants the *i*, for *tricherie* now yields the adjective *trecherus*. The converse of this takes place, when we find *chimné* and *libard;* the latter form is used by Cowper. The forms *move* and *remove* appear, where *meve* and *remeve* would have been written in other parts of England. The Yorkshire *gude* (bonus) appears again. As to the Consonants, *f* is struck out of the middle of a word, for Orrmin's *abufan* now becomes *aboune* (the Scotch *aboon*), in the North. There is a curious confusion between *f* and *p*, the French *estoffer* and the English *stoppan*, when in p. 198 devils *stop* (stuff) the sinful in the fire. The *h* is altered into *gh*, for our form *heghest* (highest) stands in p. 28. The *g* is lopped from the end of a word; Layamon's *rœving* (spoliatio) becomes *ravin*, p. 92. In p. 52 *regard* (this is not *reguerdon*) is changed into *reward*, just as the old *gharma* became our *warm*. The Past Participle loses the final *d; fretted* (ornatus) becomes *frett*, p. 245. The *n* is added, for *bedreda* becomes *bedreden* (bedridden), p. 23; it is inserted in the Scandinavian way, for the Southern *þrettebe* (thirteenth) becomes *threttende*. The *s* supplants the old *r; lure* and *froren* become *losse* and *frosen;* the *s* is added to form the Genitive of hell; *helles* is in p. 77; the old *in midde* becomes *in middes* (amidst). The ȝ had long been mistaken for *z;* hence the French *citeien, citezen*, becomes *citesayne*, p. 240. The *ruskit* of the year 1240 is now turned into our *rush* (ruere), p. 198.

The Northern love of Verbal nouns is again seen; there is a curious idiom in p. 208; we hear of a stone *of ane hundreth mens lyftyng*. The favourite Northern habit of compounding with *ness* is shown in the new word *endlesnes*, p. 219.

On turning to the Adjectives we see in p. 248 the new forms *nerrer* (propior) and *nerrest;* these would have been earlier *nerre* and *next;* half of this last word's burden was thus taken away. In p. 22 a man's head becomes *dysy;* the adjective before this time had meant nothing but *stultus*. The new *happy* appears, p. 37. We see *in wate* (wet) *and drie*, an instance of Adjectives being used as substantives. The epithet *unready* had been applied to King Æthelred,

meaning that he was "void of rede" (counsel); but this adjective changes its meaning in p. 55, to denote *unprepared*. In p. 35 stands the new idiom, *freshe to assayle us*; *fresh* in p. 144 is further applied to wounds, as if they had been newly inflicted.

A new fashion now arises of prefixing *of* to the Relative, and thus forming a Genitive; the Relative is separated from its antecedent, a very bad habit; in p. 108 comes *ten þinges, þat touches þe day, of whilk* (*þinges*) *sum sal be*, etc. So much had the old *alre* (omnium) gone out of use, that in p. 209 stands the pleonasm *þe alther-heghest place of alle*. In p. 250 stands *ilkan til other*, a foretaste of our curious idiom coupling *each other*, which arose more than a hundred years later. Hampole goes out of his way to write *þe tother alle* (omnes alios), a Plural. In p. 219 stands *a thowsand thowsand*, an idiom still kept in our Bible; the French *million* was to come a few years later.

Among the Verbs we remark *stand in stede*, *beg or borrow*, *make end of*, *put til pain*, *be in prayers*, *do me þat favour*, *gold was fyned*, p. 74. The verb *speed* had hitherto been Intransitive, but in p. 169 we hear of a process being *sped*. There is the new Participle *uncnawen* in p. 10. We find a curious jumble of Infinitive idioms in p. 97.

"*Mak þair payn cees,*
And þam of þair payn to haf relees."

To *hunger* had hitherto been an Impersonal Verb, as *me hungreþ*; in p. 166 stands *I hungerd*; changes like this are nearly always due to the North. In p. 201 we find both *to new* and to *renovel*, the English and French synonyms; our *renew* is a compound of the two, and came fifty years later.

Among the Adverbs we see the new *up-swa-doune*; also, in p. 19, *turn up þat es doun*. Instead of the Southern *nevertheless* stands in p. 100 *never þe latter*, and this is sometimes used by Tyndale. There is also *over sone*, p. 106. In p. 94 we find *any time*, without the *at* that should have been prefixed; *any way*, *any how*, were to follow. An Adverb, as in the 'Cursor Mundi,' is formed from an Active Parti-

ciple, *witandly*, p. 155. In p. 8 we see, *what wonder es yf*, etc.

Among the Prepositions we find the phrases *under colour of*, *by way of grace*, p. 98; something like this last we saw in the 'Cursor Mundi.' The poet says that he will imagine something, *on myne awen head;* we should now say "on my own account." In p. 170 stands *impossibel til hym;* the oldest English would have employed the Dative case after the adjective. In p. 52 stands *take reward* (regard) *to;* in p. 250 *smell sweet to others;* this last seems to stand for "to the thinking of others," the French *à mon avis.*

We see *moute* (moult) akin to the Dutch *muiten.* The Scandinavian words are *swipp* (sweep, pass quickly), *dased*, *tattered*, *clomsen*, whence comes our *clumsy; midding* (sterquilinium), the Scotch *midden; awkward*, here an adverb; *slouh* (cutis).

Among the French words are *tysyk*, *despair*, *unproperly*, *auctentik*, *mote* (moat), *assethe* (assets), *joyntly*, *suffishant*, *moment*, *trance*, *spere* (sphere). The French *caroigne* appears both as *carion* and *carayne.* The French *baraigne* appears as *barran*, with the accent on the first syllable, in p. 70. A man is accused, in p. 80, *byfor þe cuntré;* and four lines afterwards men give *þair verdite.* In p. 164 we first hear of a *sergeaunt*, in the legal sense of the word. In p. 213 mention is made of blessings *and þair contraryes;* a new use of this Adjective. *Allege* in this poem expresses both the Old English *alecgan* and the French *alléguer.* The new words were somewhat puzzling to the poet; in p. 81 he writes *recoverere* for our *recovery.* French phrases continue to oust our old Prepositions; we now see the source of our *as regards* and *with regard to;* in p. 202 stands *als to regard of payne;* in p. 242 comes *als to regard to blys. Playne* is opposed to *mountainous* in p. 173. *Garette* is used, p. 245, of the watch-towers of heaven. In p. 108 Christ comes *in proper parson.* In p. 142 the Latin *austerus* and the English *stern* are ingeniously combined in *awsterne.* The verb *rewel* (rule) is formed from the Noun, and another verb, *muse*, is found for almost the first time; it is curious that these two verbs were also making their appearance in

Kent at this very same date, 1340. There are new forms, such as *unproperly, unstableness, peaceableness.* In p. 221 comes the line

"*Als properly als possible may be.*"

We should now strike out the last two words. *Deserve* is first followed by an Infinitive in p. 225, and we, further on, in p. 230, find *certayne to have.*

Hampole of course uses a number of Northern phrases, such as *noght bot, sculk, scald, stour, win to, almus, hurtle, new-made, fone* (pauci), *face to face, he behoves, even* (just) *contrary, three days and a half, draw a tretis.* He has the *expound* of the 'Cursor Mundi,' and also a new form, *exposicion;* we have formed words in English from *ponere* and *positus* alike. There is the Northern *le* (lee), not *leow*, which is still pronounced *lew* in Dorset. We still sound *sutiltê* in the French way, as Hampole writes it, though we imitate the old Latin form *subtilty* in writing the word.

Besides the poem just considered, we have some prose treatises of Hampole's (Early English Text Society). They show us what our religious dialect was to be; many French and Latin words appear, and are used far less sparingly than in Tyndale's works, 200 years later. Indeed, it may be laid down that nearly all the Romance words, to be found in our Version of the Bible, were known in England during the Fourteenth Century. Some of these foreign terms appeared in Kent about the same time as in Yorkshire, that is, in 1340. The Northern dialect of Hampole reminds us of the 'Cursor Mundi;' we see once more awkwardly-formed Adverbs, such as *lawlyly;* also *þire, þof, þose, þou is, a being, no force, enterely, a person, by mine ane, it byhovys be lufed;* the Verbal Nouns abound. One of the Treatises, p. 19, has been turned into a more Southern dialect; here *wern* (erant) and *goth* (eunt) appear.

As to Vowels, *u* often replaces *o*, as *blude, duse* (facit); there is *oys* as well as *use*, p. 13; this word must have been pronounced by Yorkshiremen in the true French way, not like the corrupt *yuse* of the Severn country. As in Hampole's poetry, *repreved* makes way for *reproffed.* There

is a new instance of *u* being mistaken for *v*, just as the French *Jueu* became *Juev*, *Juif*; in p. 23 *plentivos* is written for *plenteuous*, and this often is found as *plentifous* in the next Century.

Among the Substantives the ending *ness* is making way even in French words, as *grevesnes*. The new form *bisiness* had already appeared in the 'Cursor Mundi;' this is now made Plural in p. 20, *besynessis*. Another new Plural, *likyngis*, is found in p. 21. Men have *a goode wille to* a person, p. 23. The habit, first noticed in the 'Ayenbite,' is continued of setting an adverb after a Verbal Noun, and treating the whole as one word which may be followed by a Genitive; *consail es doynge awaye of reches*, p. 12; the Scotch *louping-on stane* is curious. We lost much when we threw aside our power of prefixing prepositions or adverbs to verbs and verbal nouns.

A new ending of Adjectives appears; the foreign *able* is tacked on to a Teutonic root; we see *lufabyll* (loveable) in p. 2; and the Northern Wickliffe was rather later to use *quenchable*. The *neodful* in the 'Ancren Riwle' had meant nothing but *avidus*; it now, p. 22, takes the sense of *necessarius*, as we use the word.

Among the Verbs there are phrases like *in tym to come*, *turne þe braynes*, *put his traiste in*, *be-warre of certayne thynges*, p. 40; *gyfe stede* (place) *to hym*, *set in order*, *take in vayne*. We see *breke offe* and also *leve of* with no Accusative following; *swiked of sinnes* had been found in 1180, but this last *of* is now turned into an Adverb. Participles Active and Passive are coupled in the phrase, *þe lufande and þe lufed*, p. 34. We saw, about 1310, the French *en* followed by an Active Participle, which was all literally translated into English; this idiom is now confused with that of Verbal Nouns followed by a Genitive; in p. 15 comes *it lyes in lufynge of Godd*.

The expression *æfre þe oðer man*, found in the 'Chronicle' for 1087, is now changed; we see *ilke oþer day* (every second day), p. 41. We have already seen *as to this*; *as for* now first translates *quod spectat ad*; *þis desire may be hadd, as for þe vertu of it, in habyte*, p. 34.

Among the Prepositions we find *with* employed after *take*, as was foreshadowed in 1280; *with whas lufe it es takyn* (captivated), p. 2. The *by* is employed before the agent, as in the 'Ayenbite' previously; *goodis kepte bi thi servantis*, p. 23. We had long had the phrase, *weep over a thing;* this use of *over* (something like the Latin *de*) is now extended; *thynke over thi synnes*, p. 36. This *over* is one of the few prepositions with which we can still compound; it is here fastened to a foreign root; the verb *overtravell* (overwork) is in p. 17; *over* was to replace *for*. We see for the first time our verb *overlay*, which was long peculiar to the North.

We find a new Verb in p. 12, coming from the Scandinavian *tang* (sea weed), a man may be *tagyld* (entangled) with various hindrances.

The new French words are many. The foreign Adjective in *ous* is made to take our signs of Comparison, a process now most alien to literary English, though in 1340 it was found both in Yorkshire and in Kent; *delycyouseste* stands in p. 2. The Adjective *innocentys* is used as a Substantive, p. 11; the Latin word had been brought into France by the clergy not many ages before this time. Hampole speaks of *thynges mobill or in-mobill*, p. 11. The French corruption *sugettis* is found in p. 24, differing from the Latin *subiecte* used in another part of England about this time. We see our common *abill to* do anything, p. 16, which seems to come from the French *habile*. In p. 24 stands *on the contrary wise;* in our Bible the two first words are dropped. Shoreham had used *minister* for a priest; here in p. 11 we see a new sense of the word, *mynystyrs of þe kynge*. In p. 15 the word *comfort*, used in the Plural, seems to change its meaning from *strength* to *pleasure;* there is also *comfortable*. In p. 24 we first find the word *curate*, used like the French *curé* and Spanish *cura*, for one who has the cure of souls. We read here of *prelates and oþer curatis;* and this sense lasted in England for more than 200 years; indeed, in our Liturgy, *curate* is still used for a parish priest. Skelton's *no force*, after lasting for 200 years before that poet's time, has now been supplanted by Tyndale's *no matter;* in p. 21 we see

it bryngith into my herte much mater to love hym, where *mater* stands for *constraining force*, as in our *what is the matter?* In p. 25, Christ left the *conversacion* of men, and went into *disserte* (desert), and *continued* in prayers alone. In p. 37 we see *maystry*, where the old French sense of *dominium* has slid into *vis;* hence our *masterful.* In p. 1 a man *savours* things, in p. 44 he savours *of* things, a Scriptural idiom of ours. There are the words, *doctour*, *to clere*, *concupiscence*, *sensualite*, *transform*, *essential*, *secondary*, *illusion*, *fantasy*, *frensy*, *be processe of tyme*, *refreyn things*, *to commune with*, *disposed*, *frequently*, *increase*, *desire*, *acordandly*, *unavisedly*, *at þe instaunce of*, *inperfite;* *enjoye in it* stands in p. 44, where we should say *rejoice*, and the two verbs were long used as synonyms.

The 'Tale of Gamelyn,' lately printed by Mr. Skeat, seems to me to belong to the year 1340 or thereabouts, if we weigh the proportion of French and obsolete Teutonic words. It bears marks of the South, but has an East Midland tinge, and may belong to North Warwickshire. The Northern words, never found far to the South of the Great Sundering Line, are *lithe* (audire), *gate* (via), *skeet* (cito), *serk* (indusium), *ferde* (timor), *hond-fast*, *awe* (timor), not the Southern *eye*. There are certain forms found earlier in the 'Havelok,' such as *queste* (bequest), *alther* (omnium), *rig* (dorsum). On the other hand, there are certain Severn forms, such as *huyre* (hire), *abegge* (abye), the Salopian *to rightes;* a whole line on *Seynt Jame in Galys* is quoted, twice over, from a Salopian poem of 1320. The Present ending *en* is encroaching upon *eth*, as *we wiln* (volumus), *we spenden*. There is the old construction, *better is us ther*, *than*, etc., p. 23, also p. 20; this is very different from the *they hadden leovere steorve* of the Alexander. Another old construction is in p. 22, *it ben the schirrefes men*.

The *o* supplants the common *u* or *eo* in *dolful*, p. 18. Among the new Substantives are *draw-welle*, *a talkyng* (tale). An outlaw is proclaimed *wolves-heed*, p. 26, an unusual word since the Conquest. The word *man* is needlessly added to another substantive, as *jugge-man* (judex), p. 31; hence the later *fisherman* and *beggarman*. The word *deer*

(feræ) is now set apart to express *cervi*, p. 4; and this change may be seen in Lancashire about the same time. We know the Irish *sorra a bit;* the source of this is in p. 33; *sorwe have* (him) *that rekke!* The Double Accusative is seen in *bind him foot and honde*, p. 15.

The word *side* had for some time been driving out *half;* in p. 17 stands *if I fayle on my syde* (part). Men tell *how the wynd was went*, p. 26 (how things turned). There is the new phrase, *light of foot*, p. 5. An outlaw's followers are called *his mery men*, p. 29; also his *ȝonge men*, p. 26. The new *great* is encroaching on the old *moche;* in p. 9 stands *a gret fool*, and eight lines lower, *a moche schrewe.* We have already seen *nothing of his;* we now have, in p. 10, *many tornes of thyne.* Among the Verbs are *do al that in me is, draw blood, kepe his day.* The verb *breed* is applied in a new sense; a landowner *breeds* forth beasts, p. 14. An official is reviled as *broke-bak scherreve*, p. 27; a new formation, like the later *crook-back.* Men dress (set) things *to-rightes*, p. 2; this Adverb (few recognise it) is the source of our setting things *to rights.* The adjective *fyn* is used as an Adverb; *eat wel and fyn*, p. 17; the Scotch often say, "he's doing fine." The *never* is used for *not* in p. 22, as in Orrmin; *we have frendes never oon.* The *up* is used as a verb in p. 20, *he up with his staf.* The more usual adverb *halfinge* is replaced by *by halves*, p. 6. Jurors are *on* a quest (inquest), p. 32; *go on an errand* was a very old phrase. A man is *nome* (taken) *into counseil*, p. 26; the last word was soon to mean *a secret.*

There is the Scandinavian *loft*, p. 6, meaning a *garret;* the Old English *lyft* (later *lift* or *luft*) meant only *air.*

The new French words are *dress* (ponere), *pestel, courser, catour* (caterer), *toret* (turret). The *spenser* (steward) appears in p. 16, whence a great English family took its name. The word *quest* is shortened from the older *enqueste*, p. 29. A justice has a *clerk*, p. 31; a new sense of the word. In p. 32 we hear of the *barre* in a court of justice.

This poem is curious as introducing us to the machinery of the future Robin Hood ballads; it sets before us the *maister outlawe*, who walks under *woode schawes*, with his

merry men; his kindness to the poor, and his enmity to abbots and monks, p. 29; his encounters with the Sheriff, on whom due vengeance is taken. The name Robin Hood was not to appear in English verse until 1377. There is an incident, afterwards adopted by Shakespere; the young hero, persecuted by his elder brother, is followed by his faithful servant Adam, who had *hore lokkes;* the pair, when very hungry, light upon outlaws sitting at meat.

Some Northern poems, that seem to belong to 1340, may be read in Horstmann's 'Altenglische Legenden,' p. 77 and 454. There is the new *band-dogge*, p. 78; it is also called a *hounde*. In Scotland we may still hear the Imperative *away you go!* in p. 79 the command is given, *here ȝe ga and venge me*. In p. 465 something is not *for* þe *beste*, a new phrase. There is the word *tope* (ovis) in p. 79; our *tup*. We see the Superlative *chefest;* also, *I defye* þe.

In p. 334 may be found a poem which from the dialect seems to me to have been composed in the Rutland district; there are very few forms now obsolete.

The Avowynge of King Arthur may be found in Robson's 'Three Early English Metrical Romances' (Camden Society). This piece, probably due to Lancashire, seems to be older than the other two printed with it, and may belong to 1340. The Consonant *f* is struck out, for *seofon niht* becomes *sennyȝt*, p. 81. There are phrases like *stokkes* and *stonis*, *mayn* and *myȝte*, *thay ar gode frindus* (friends). The word *deor* had hitherto expressed any beast; it seems now and henceforward to be set aside for *cervus*. Something is *in the sunne*, p. 89 (sunlight). The ranks of society are placed before us in a line found in p. 80; *knyȝte*, *squyer*, *ȝoman*, *knave*, are alike entertained in hall; the third word here bears more than its sense in the 'Cursor Mundi,' an able-bodied man. In p. 63 a steed is said to be *starke ded;* here the adjective changes from *fortis* to *rigidus*, in a physical sense. The *it* appears again: a knight vows to *wake hit* (keep awake), p. 61. The word *any*, as we saw before, is coming into vogue; in p. 78 stands *wille ȝe any more?* In p. 89 a tun bursts *in six or in sevyn*, the source of our well-known phrase, "at sixes and sevens." A space of time,

whether past or future, if it be in contact with the present, may be expressed by *this* or *these;* in p. 91 stands *thozhe ȝe sege this sevyn ȝere.* Orrmin's *mun* had expressed nothing but futurity; we now see it express necessity; *thou mun* (must) *pay*, p. 69. Men are bidden to *sle care*, our *kill care*, p. 81. In p. 76 stands *I dar lay;* here *wager* is dropped. In p. 90 stands *cast himself away;* this phrase long afterwards gave birth to the noun *castaway.*

Among the Adverbs we find *I telle ȝo as quy* (why), p. 85; there is no need of the *as* here; it is prefixed, just as in *as at this time, as yet;* and in our age *as how?* is sometimes found. In p. 67 stands *quethur* (quo) *is thou on way?* the source of our *whither away?* The expression *a far land* was good Old English; we now hear of *the fur* (far) *syde of the lizte*, p. 88; the side most distant from the light. The translation of the Latin *quin* by *but*, already seen in 1300, is continued; it now stands after *nemo* as well as after *non; is none of ȝo but he mun fele*, p. 76.

We see the verb *dotur* (totter), p. 65, akin to the Dutch. There is the Scandinavian *tarne* (lacus). The French *plat* is now discarded for the Icelandic *flatr;* "to fell a man *flatte*" is in p. 67. The Celtic *pert* (bold) reappears, after a long disuse, in p. 66.

Among the French words are *rebound*, *bugle*, *palmer*, *beuteous. Curious* (already seen in the 'Ayenbite') is a word that took root in Northern England, and seems here to mean "well-dressed," applied to maidens, p. 83; it took the sense of *carefully made* in France in this century, having before meant *careful.* We hear of *rialle servys* in p. 80; the idea survives in our *to pay royally.* Chess is played on a *chekkere*, p. 84; this noun afterwards gave birth to a verb; it had been written *escheker* in 1280. A boar casts up his *stuffe*, p. 59; this word was not as yet used for furniture. There is *take entente*, p. 91; the *en* was clipped later. Our *issue* is written *usshe*, p. 89, which reminds us of the Italian *uscire.* The word *prisoner* had hitherto meant a *gaoler;* it now takes our modern meaning. *Cheer* had hitherto expressed *vultus;* it now connects itself with feasting; we cannot well be merry on an empty stomach;

men who have been eating and drinking are said to *make als mirry chere als hit were ȝole day* (yule), p. 91. In p. 70 a man is *prins of iche play;* hence "the prince of letter writers," and such like phrases, implying thorough mastery of some art.

We have an Alliterative poem on Alexander, compiled about 1340 (Early English Text Society, William of Palerne). It seems due to a Salopian bard; the *e* is much used, as *grendes* for *grindes;* there are the three forms *kid*, *kud*, and *ked* (notus), and other marks of the West end of the Great Sundering Line. We see here both the old *quell* and the new *kill*. In p. 199 *sli* and *conning* become debased in their meaning, for they are used of a magician bent on a wicked act. The hero's pride is shown by his using *thou*, not *ye*, even to his father and mother. There are the phrases *give up gost*, *as happes* (ut fit), *cast* (a nativity), *go with child*, *prened* (pinned) *to the earth*. There is the curious verb *incle the truthe*, p. 196, "to hint, give an inkling of, the truth;" this may be Danish. There is a new idiom in p. 190; they ask Philip to be lord of their land, *þei to holden of hym*. Here a participle, such as *being bound*, is dropped after *þei;* and the Nominative replaces the old Dative Absolute.

There is the Scandinavian *rap* (ictus), and two words akin to the German; *droun* (our verb *drone*) and *drift*, which here means *driving power*.

Among the French phrases are *his peple* (soldiers); he was thought *able* (skilful). The word *inkest* is used for *blackest*, p. 212. In France, about this time, letters of reprisal were granted to an injured man, to pass the *march* and avenge himself on the foreign foe; the verb *mark* comes often in this poem, meaning *ulcisci;* see p. 193. Hence, our *letters of mark*.

The English translation of the Romance of William of Palerne seems to be due to the same hand that gave us the Alexander. This question is discussed in the Preface by Mr. Skeat, the editor of this poem for the Early English Text Society. The translator of the present piece, who made his version about 1350, seems to have been a poet

of renown in his day. He had a high-born patron, the Earl of Hereford, a man more fit for peace than war, one of the great nobles who were fostering the growth of our language about this time; the work of translation from French into English, as we know, had been going on for seventy years. The Alliterative poet thus appeals to English gratitude—

"Ye that liken in love swiche þinges to here,
Preiȝes for þat gode Lord þat gart þis do make,
The hende Erl of Hereford, Humfray de Boune;
The gode king Edwardes douȝter was his dere moder;
He let make þis mater in þis maner speche,
For hem þat knowe no Frensche, ne never understond" (p. 175).

We owe to the Salopian love of *e* that we have, as in this work, *dent* as well as the older *dint* (ictus); we confuse the former with the Latin *indent*. There are here the two forms *lebard* and *lybard;* the latter was used by Cowper. There is a change of letters in the old *poren* (spectare), which now becomes *prie;* Chaucer was to write later *pore* and *prie;* there was also *pire*, our *peer*. An *i* is inserted when *fasoun* becomes *facioun* (fashion). An *o* is thrown out when *do of* (exue) is made *dof* in p. 79. Orrmin's *huten* becomes *hoten*, our *hoot;* the word now means simply *clamare*, not *vituperare*, as in Orrmin's work. The *u* replaces *y* in *mures*, our *moors;* it is written *mires* in other places of this poem. The old *reafere* (latro) is seen here as *revour*, an imitation of the French ending. The form *sow*, as well as *sew*, is used for *suere* in p. 62; the Participle is here *sowed*, but we have made it Strong since this time, writing it *sewn*. There are the two forms *sur* and *seurte*. There is the curious form *beuaute* (bewty) in p. 131.

The *w* was so often written for *g* that, as in Hampole, *reward* is written for *regard* (look), p. 109; and *wallop* occurs for *gallop*. In this poem *gest* stands for both *hospes* and *historia*, the Teutonic and the Romance; these we now distinguish by spelling. The old *diken* (fodere) is found as well as the new *digge*, which last we have now made a Strong Verb. The þ is inserted in *lengþen* (to prolong), p.

39, the old *lengan*. The *n* is struck out, for we find *a slape*, not *on slepe*, p. 69. The *r* is making its way into the old *gome* (the kindred *homo*); in p. 74 we hear of a *gome* of Grece; in p. 62 this is written a *grom* of Grece; our *bridegroom* (the *bredgome* of the 'Ayenbite') was yet to come.

The curious word *bakkes* (vestes) appears in p. 72; it seems to be Salopian, being afterwards used in Piers Plowman; we still have the slang term *bags* for an important part of our raiment; Lord Eldon was called "Old Bags." We hear of the *hacches* of a ship; the word comes from the old *hæca* (a bar). The word *boroȝ* is still used in the Singular both for a *borough* of men and for a *burrow* of rabbits, as of old; *morwe* also is employed for both *mane* and *cras*. The term *wench* is used in the honourable sense of the West Midland; it is applied to a Princess in p. 66; *gerls*, a West country word, had hitherto meant *children;* but the same Princess and her attendant are called *gaye gerles*, p. 35. We see here repeated the old terms of endearment of the Severn country, *sweting, my swete hert;* besides these, there are in p. 59, *mi hony, mi hert, dere;* in p. 66 comes *lef liif* (vita). In p. 139 William calls the werwolf *mi swete dere best;* we have also *swete Sir, faire friendes*. There are new terms, such as *kolier* (collier), *lif-time, egge tol* (edged tool), a *drove* of beasts. We see the double Accusative in *folwe him o* (one) *fote*, p. 130. The noun *fill* is now extended beyond eating and drinking; *loke his fille*, p. 33. In p. 101 a new phrase is repeated; a queen is *dizt to riztes*. There is another new phrase, *his quene on hire side* was, etc., p. 173; where an addition is made to a previous statement, and it is implied that the queen did not fall below the king. In p. 122 we find *to make it oþer gate;* this phrase long afterwards was turned into *another guess*, which became common in the Eighteenth Century.

Among the Adjectives *tidi* is in constant use, now meaning not only *seasonable*, but *fair, worthy*. We mark the change of *sad* from *gravis* to *tristis* in p. 28, where a *sad sikyng* (sighing) is mentioned. We see *waywarde*, p. 128, which is short for *awayward*. The word *worthy* (dignus) is

turned into a Substantive, as we use it; *þat worþeis chaumber*, p. 33. There is *lonely*, where the *a* at the beginning has been docked; and *botless* (without remedy). The old *seoc* forms a new adjective, *sekly* (sickly), p. 55. The new word *gamsum* (gamesome) stands in p. 135; to be afterwards used by Shakespere.

As to the Pronouns, Mr. Skeat, the editor of the poem, gives an admirable dissertation on the use of *thou* and *ye* in this piece; see his Preface, p. xli. In p. 142 we have the curious phrase *no burn* (man) *but hemself tweyne* (none but their two selves). There is the old ballad phrase *seþþe it mizt be no beter* in p. 171. The word *any*, as in Hampole, is coming more and more into vogue; as *more þan any wizt elles*, p. 130. This *elles* is much used for *alius; daunger or duresse or any despit elles*, p. 136; we limit ourselves now to "any thing else," and "any one else." In p. 134 a request is made of the hero to let men go; the answer is *þat I wol;* a new use of *þat*, like *so I shall*. Persons go *on alle four*, like beasts; this phrase was used in Lancashire about the same time. Another use of the numeral, continued from very old times, is in p. 109; *þei be five so fele* (many) *as we*. There is a new idiom in p. 166 which saves repetition; *zif he was beloved, zit was Meliors as moche or more;* here *so* is dropped.

We see the verb *bell* applied to the roar of a bull, p. 66; this sense lasted about a hundred years longer, and the verb was then confined to deer. There is the new verb *ferk*, to be afterwards used by Shakespere; it is said to be formed from the sound. In p. 137 *swelt* changes its meaning; it no longer bears its old sense of *die*, but is used as a synonym for *swoon; swelter* was to come later. In p. 38 a lady says, *y am done* (morior); this perhaps stands for *fordone;* in our time the phrase is, "I am done for." In p. 121 something is said to *bode* good; the verb later was used in a more confined sense than before, when it had expressed *nuntiare*. The word *override* is used for *vastare;* in our time it can only be used of a horse ill-treated. In p. 140 *lete me allone* is used for *do not trouble yourself*. There are phrases like *it com in his minde, hold to baie, make silens,*

to make schort tale. The Infinitive is dropped in easy talk; A says, "The beast fears us not;" B answers, *I ne wot whi it schuld*, p. 102. In p. 63 a man fears that bears would *have mad of him mete;* the gamekeeper in Pickwick thinks that Mr. Winkle will "make cold meat of some of us." We see the Weak *crept*, not the old Strong *crope*, which lasted down to the Reformation. There is a curious change in *break;* the beast *was broken into halle* (irrupit), p. 139; this is an imitation of *was come* (venit).

Among Adverbs, as well as other parts of speech, *any* is making its way; *onwhar* (any where) stands in p. 64; *on any wise*, p. 60, led to our *any how.* There is *how so?* p. 39; *it is fer to þat cuntre; up happe*, the forerunner of Lydgate's *perhaps;* in p. 92 *happili* (our *haply*) stands for *casu;* in p. 133 it seems to express *feliciter;* fifty years later a difference was to be made, by means of spelling, between the two adverbs derived from *hap.* We see *but ȝit* used for *tamen*, p. 73, a kind of needless repetition; it was soon to be used in the work called by Mandeville's name. In p. 110 men are exhorted to fight, though the enemies were *eft as fele* (as many again). There is a curious phrase in p. 159, *it liked him wel ille*, a kind of contradiction in terms. The old *wellnigh* is now clipped; in p. 171 stands *neiȝ wepande for wo.* In p. 134 stands *as wel as we kunne.* The word *harde* now means *cito* as well as *durè; hie as harde as þei miȝt*, p. 42; our *hard all* is well known. In p. 61 a girl is *talliche* attired; this word for *eleganter* is said to come from the Old English *tela* (bene); we still hear people talk of *tall* (fine) English. The adverb *gamely* in p. 19 means *jucundè;* we have since given it another meaning, that of *fortiter.* We see a distinction marked between *ȝa* (yea) and *ȝis;* the latter being the more forcible of the two, just as *nay* is stronger than *no;* this distinction lasted down to the Reformation; see Mr. Skeat's note on this point.

As to Prepositions, we remark that *of*, *for*, and *to* are often prefixed to Verbs, proving that the poem was written far from the East Midland country. The *bi* now first gains the force of *adipisci; to com bi skynnes*, p. 60—a most curious idiom. The *at* is developed; healed *atte best*, p. 57 (in the

best way); armed *at alle poyntes*, p. 107; *atte fulle*, p. 156; *at arst* (first), p. 41; *atte last*, p. 52. We see *att alle* in p. 15, I think, for the first time; it seems here to mean *by all means;* we generally use it for *omnino*. We have our common *sche was out of þe weye* in p. 41. There is a new use of *to; I hope to hevene king*, p. 43; here the *hope* has some affinity to *vow*. There is a new use of *about;* a man *beris bred aboute him*, p. 64—that is, bears bread on his person. As to *on*, we find *sche brouȝt hem on weie*, p. 62; an extension of the old phrase "on an errand." The idiom that appeared in 1320 is repeated in p. 53; *Crist ȝif hem ioye for þe menskfullest messageres þat ever to me come;* hence our "begone for a fool;" here the *for* reminds us of *for þat* (quia). We find a common phrase of ours, *for al þe world such a wolf as we see here;* the *for* seems to English *maugre;* "though all the world should deny it." The old sense of *to* (the Latin dis) was becoming obsolete; for we have the pleonasm *to-broke on peces*, p. 111; in the next line something is shivered *al to peces;* it is just possible that in the last phrase the *to* has more in common with *dis* than with *ad*.

We see the oath *Marie* beginning a sentence, p. 154, where the *by* is dropped; this phrase, *marry*, may still be heard in Yorkshire.

The Scandinavian words are the three verbs *glimer*, *spy*, and *strike* (streak).

The words akin to the Dutch are *frauȝt* (freighted), and *to hamper*.

Among the many French words is the adverb *cherli* (benignè). We see the Plural *wages*, the French *gages;* it usually became the Singular *wage* in the North. There are the two forms *pitous* and *piteuous;* *agrieve* is sometimes used where we should drop the first letter; *asaie*, not *essay*, is the form used in this Century. The term *seute* (the old French corruption of *secutio*) stands both for *causa* and *venatio*. We see *lege man; lege lord* had already appeared in the 'Cursor Mundi.' The *flaket* of this poem was afterwards to become *flagon*. There is our common "a *numbre* of bestes," p. 78. The word *soverayne* is used for any

superior, such as a provost; hence, in our day, "a sovereign remedy." The title *sire* is used by a lady to her lover; a king addresses a clown as *sire kowherde*, p. 170. We followed the French way as yet in talking of the *Spaynols;* our present form of the word came forty years later. There are phrases like *in the mene while*, *pore puple* (people); also *fetures*, *harness* (horse trappings, p. 137), *metur*, *kourteour*, *remnant*, *amiabul*, *waste* (irritus). We have here the French *tax;* we imitate the Spanish form of the word when we write *task*. Mention is made in p. 151 of a *gaie maide;* this adjective became the established epithet for ladies in English ballads. A man *rejoices* (fruitur) a realm in p. 132; this sense of the word lasted for another Century and more in England. In p. 102 the verb *conjure* is used to a supposed ghost or spirit; in p. 15 the word is used simply to express a command. The verb *meve* (our *move*) simply means *iter facere* in p. 137; also *remewe*, p. 49. The verb *restore*, p. 129, means *restituere;* but in p. 94 a park is *restored* (stocked) with beasts. In p. 117 we read of the *coupyng togadere* of knights; this word, coming from the French *coup*, gave us our verb *cope*. Mention is made of the *pers* (peers) of Spain, p. 129; we now make a distinction in spelling between this word and *pairs* of gloves. A new French preposition is now coming in; tidings *touchend* her father, p. 51; Littré gives no instance of this new-formed preposition before Froissart.

Two Legends of St. Katherine that are in Horstmann's 'Altenglische Legenden,' pp. 236 and 260, seem to belong to the year 1350. In p. 264 *comawnde* (commendo) is written for the proper *commende*, as we see by the rime. There is the new phrase *put out eyȝen*, *put to dede* (death); this *put* was much encroaching on *do* about this time. The Participle had always, in the oldest English, followed verbs expressing *finire;* we now see, in p. 263, *leve fyghtynge;* here we now insert an *off*.

Somewhere about 1350 'þe old usages of þe Cite of Wynchestre, þat haveþ be y-used in þe tyme of oure elderne,' seem to have been compiled; they exist in a roll, drawn up about forty years later. I gave a specimen

of this in Old and Middle English, p. 482.[1] We here see what Standard English would have been in our time had not London supplanted the older capital of Wessex and England; the Southern dialect is well marked; all the Present Plurals end in *eþ*, and *me* stands for the indefinite *man*. These are the three forms—*þelke*, *þilke*, *þulke* (iste); *e* was a favourite letter in Hampshire as in Kent, for we find *meche*, *legge* (lodge), p. 363; the *u* is also prominent in *sullere*, *buþ*, and *o-lupy*.

The old *deagan* (tingere) now gives birth to the Noun *dyhzer*, our *dyer*, p. 359. The old *mœddre* becomes *mader* (madder). The *y* is inserted in *ffyshyere* (fisher), p. 353, which reminds us of the Severn country. The interchange between *w* and *b* is seen in *byþowte* (without), p. 349, just as Bill was to come from Will.

We hear of men, p. 349, who are called the "hevedes (heads) of þe Cite;" and also, p. 362, of "þe heved answere;" here we should now use *chief*. The noun *sale* appears, and the very old term *smergavel* (grease tax), p. 359. The fine old phrase, *god men and trewe*, stands in p. 359.

There is the expression to *hald stal* (stall) of shop-keepers. To *chaffar* becomes a verb for the first time in p. 357. We hear in our days of the *output* of mines; this word is found as a verb in p. 362. The old *foresaid* is now written *afore-ysayd* (aforesaid).

Two words have crept down to Winchester from the North—*holleche* (omnino) and *lane*.

There are two new terms that we have in common with the Dutch—*tanner* and *talwȝ* (tallow).

The French words are many, for law terms abound in this piece; we have *coroner*, *fraunk* (free), *pultrye*, *pulter*, *engrosie*, *severaleche* (severally), *emplete*, *atachment*, *defendaunt*. We hear of *commune law*, p. 361. In p. 354 *custome* is owed to the King, a sense born by the French word 200 years earlier. Names are *entered;* houses are *y-charched* (charged) with certain rates, and in p. 358 we read of *horse charche*. We see *þinges þat toucheþ the rewle of þe town*,

[1] 'English Gilds' (Early English Text Society), p. 349.

p. 349, as in Lancashire; the French verb had borne this meaning in its own country in the previous Century.

Lawrence Minot wrote several short poems in the Northern dialect on the victories of Edward III.; they are in the collection of the Master of the Rolls ('Political Poems,' vol. i.) He alters the old *ruze* into *rie*, our *rye*, and writes *stile* for the old *stigel*. He speaks of the *Genevayse* at Cressy, following the Italian rather than the French form. We had hitherto talked of *Almain;* Minot now writes about the *Duche* tongue, which here expresses German both High and Low, p. 63. We see the verb *hove* (manere) here taking the sense of *float*, and used in connection with the sea.

In the English Gilds there is a Norwich document of 1350; here we find the shortened forms *sexteyn* (sekestein) and *derge* (dirige). There is the new French verb to *oward* (award) *hem*, p. 35 (from *eswardeir*); also the phrase *han* (have) *for his travaille*, where we should say *trouble*.

There are some pieces in 'Reliquiæ Antiquæ,' ii. 38, 85, 108, which seem to belong to 1350. The word *bote* had hitherto meant *remedium;* it now becomes *commodum; hit is no bote* (use) *to mote*, ii. p. 108; the phrase *to-bote* (præterea) had long been used in England. There are the phrases *reune in his dette* (in debt to him), *beg or borrow*. We see the source of our *take advantage of* in p. 38—a dishonest steward, when giving in his accounts, *puttes hymself to avauntage, there he shuld be in arerage*. There is the new adverb *a pase* (apace), p. 98.

In Higden's Latin Chronicle, drawn up about this time, we see the two forms *Foukirke* and *Fouchyrche* (the Scotch *Falkirk*). Again, the *l* is replaced by *u* in *Meuros* (Melrose), as the French *col* had become *cou*. The *d* is struck out, for both *Scærdburgh* and *Scarburgh* (Scarborough) are found. See Trevisa (Master of the Rolls), viii. 286, 304.

There are some pieces in Hazlitt's Collection which seem to date from about 1350. Among them is the 'Tournament of Tottenham,' a laughable burlesque of chivalry, iii. 82, perhaps due to North Lincolnshire; and the 'Tale of the Basyn,' which may be Salopian, iii. 44. The *a* supplants *e;*

we see *parson* (clericus), and *Harry* (not *Herry*, Henry); the *s* replaces *f*, as *snese* (sneeze) for the old *fneos-an*. We see the *kin* tacked on to proper names, as *Hawkin* (Hobbekin), *Perkin* (Peterkin), *Dawkin*, *Timkin*, *Tomkin*; these are still in use as surnames; there is also *Gregge* (Gregory), and *Tirry* (Terence). We read of *Bayarde the blynde*, a horse, iii. 87; this proverbial phrase lasted for 250 years and more. In iii. 53 *lewdness* adds the sense of *libido* to that of *inscientia*; this usage, probably Salopian, was followed by Awdlay, the blind Salopian bard, seventy years later. There are the new Substantives *potter*, *whelebarow*, *cucry* (cookery); burlesque arms are said to be quartered *with the mone lizt*, iii. 89; hence our *moonshine* (nonsense). We light upon the *hygh borde* (table) in hall. In iii. 91 *rich* bears the new sense of *laughable; that was a rich sizt*. In iii. 93 we have, I think, the first appearance of the much disputed word *cokeney*, here meaning a delicacy; it retained the sense of *delicate*, *pampered*, for 230 years.

There is the new phrase of this time, *falle in my dette*, iii. 46—that is, "in debt to me." A Numeral is now first coupled with *every; every five* (iii. 93), "each mess of five persons;" *an* had long been prefixed to *hundred* and *thousand*.

Among the Verbs are *go betwene* (play the mediator), *lead the dance*, *break heads*. There is our phrase for *mingere*, a literal translation of *facere aquam*, iii. 47; this was used by Coverdale in his translation of the Bible.

We have the phrase, "they taught him how *the katte did snese*," iii. 45; something like our "which way the cat jumped." There is the oath, *be cocks swete wounde*, iii. 53; an early instance of softening down the Deity's name. There is the merry Chaucerian *te he!* iii. 91.

We see the Scandinavian *gravy* and *trip* (move along lightly); hitherto it had been a wrestler's phrase. Also the Celtic *basket*.

The French words are *experiment*, *batter*, *quarter* (arms), *seasoned*, *charlett* (like our *apple charlat*), *forsed* meat, where *o* replaces *a*. There is the verb *pleese*, instead of the old *pay; his speciall*, iii. 52, where *favourite* is understood;

Sirs, in the Plural. In iii. 83 it is doubtful whether *bachelery* refers to a company of knights or to a company of unwedded men. The verb *dress* is now used for *coquere*, iii. 96; men in the next page *dresse* (address) themselves to a dance.

The Northern Romance of Sir Eglamour ('Thornton Romances,' Camden Society) seems to date from about 1350. We see the French *norice* contracted into *norse*, p. 157, and *duc* turned into *dewke*, p. 147, a truly English change. In p. 159 the transcriber eighty years later has turned into *horse* what was evidently written *has* (raucus). There is the substantive *patte* (ictus), p. 172, perhaps from *plœttan* (ferire). We see in p. 144 *hys fulle* of *fyght*. The ending *lin* is added to a word, as *hoglin*, p. 144. The *more* is still used by us in the sense of *major*, in *the more pity;* this may be found in p. 122. The word *unwelde* adds the new sense *of ingens* to that of *impotens*, p. 134.

Among the Verbs we see *make signs*, *take the field*, *take him to his foot* (fight on foot), p. 145; this has led to "take to his heels." In p. 131 one knight *strikes his trowthe* to another; hence comes "strike a bargain." In p. 146 stands *yf* (give) *you joy of*, etc.; here the *I*, which should head the sentence, is dropped. In p. 132 comes *God zylde yow* (requite you), a future Shakesperian phrase. We see the new word *stompe*, which is common to us and the Dutch, applied to a mutilated limb. There is the Scandinavian verb *splatt*, p. 141, which Shakespere was to make *split*. As to French words, *simple* stands for *humilis*, in p. 124; we know Scott's *gentle and simple*. We read of the *gentyls* (like *nobles*), p. 125; also of a knight's *armes* (heraldic); *he bare aserre* (azure) *a grype of gold*, p. 164. There are the verbs *chronicle* and *bay* (latrare); also *forces* (copiæ); *ye parte gode frende*, p. 127. In p. 125 stands the adjuration, *for Goddys peté*, which led to our "*for pity's sake*." A steed is called "rede as any *roone*" (roan), p. 146.

There are the statutes of a Lynne Gild (Early English Text Society), drawn up in 1359; where we see *blake Mon-*

unday, p. 97; also *boteri* (*buttery*); and *have on hande*, used of money.

To this time the prose treatises of Dan John Gaytrigg and some other Northern productions seem to belong, though transcribed fourscore years later; they are in 'Religious Pieces in prose and verse' (Early English Text Society). Many words and phrases, afterwards used by Wickliffe, occur in these pieces. The *a* supplants *e* in true Northern fashion, for we see the name *Barnard*; the *n* is struck out; *garnement* becomes *garment*. There are the new substantives *dulness*, *lowliness*; the *ness* was coming in; for the Southern *freoscipe* here appears as *ffrenes*, p. 38. We see *good* followed by *to*, *gude I ame to my chosyne*, p. 56. The Participle is used much like an Adjective; *how luffande* (loving) *he es*, p. 56. In p. 8 we see an early instance of a mistake common in our days, the wrongful transposition of *only*; it ought *anely to be gyffene to þam þat*, etc. (to them alone that, etc.).

Among the Verbs we find, *have part with*, *do your office*, *keep it to yourself*; the *put* is coming forward, for there is, *put him down* (crush), *put upon him* (lay to his charge). There is a curious idiom of the Past Participle Absolute in p. 19, often afterwards repeated; *he hase keped þe, and many oþer loste* (while others are lost). The Participle *lykande* (liking) is used to express *jucundus*, p. 49; the Yorkshire Coverdale brought this sense into our Bible in the first chapter of Daniel.

A new idiom appears in p. 55; the *as* is now prefixed to an Active Participle; *it was stylle, as beynge dome* (dumb); the *as touching* was coming in about this time. We now prefix *as*, *if*, *though*, and *while* to Active Participles. The *off* is used to express thoroughness; *he suppede it off*, p. 93.

Among the French words we see *a communer*, *cure of sawle* (souls), *spice* (species), *the reverse*, *chantress*. There is the verb *fiche*, afterwards to be altered into *fix*, and *noyous* (noisome). The French *en* is now set before Teutonic words, as *to enpride him*, p. 23; this process was to be carried far, and to be much favoured by Shakespere.

There are many Northern poems in Horstmann's 'Alten-

glische Legenden' that may be referred to 1360; see pp. 1-188. The *a* replaces *e*, as *quarele*. The *e* is clipped in *lufd* (amatus) and *fond* (fonned), p. 158. The *o* replaces *i*, as *venom*. The final *y* is clipped; *Cecill* stands for *Cecily*, p. 159. The *v* is struck out; *lavender* becomes *lander*, p. 156; *laundress* was to come 200 years later. The *sh* now expresses the sound of *ch* at the beginning of a French word; *sheynes* (vincula) is in p. 104; I think this is the earliest notice we have of the change of initial *ch* into *sh*. The *z* replaces *ȝ*, as *ze*, *zour* (ye, your), p. 115; this peculiarity lasted for 200 years in Scotland, and may be remarked in the captive Queen Mary's letters.

Among the new Substantives we see *a home-cuming*, *godsande* (godsend), *slaghter man*, *sekk clathe* (sackcloth), *men of halikirk* (churchmen, priests), p. 175. As to the Adjectives; fiends will not cease *for thin ne thik* (for any cause), p. 99; these we now transpose. The word *wild* gets the new sense of *stultus*, p. 14; it later, like *nice*, took the further meaning of *lascivus*. The word *good* is in full use; there is the Vocative *gude Sir*, p. 38; *gude man* is applied to a Prince, with reference to his wife, who is called *his gude lady*, p. 84. Two adjectives are coupled, I think, for the first time in p. 21; *a grete blak dog*. A substantive is dropped in the phrase, *þe werst es*, *when*, etc., p. 38. As to Pronouns, there is the new phrase that I have already remarked on, *ever* (every) *thritty*, p. 58.

Among the Verbs we find, *make gud end*, *put it to them*, *gif batail*, *ask a question*, *take rote*, *have chose* (choice), *it came out* (was known), *have me excused*, days were *cumen and gane*, *spread the bord* (hence our slang noun *spread*). The verb *leave* is now used of testators; *riches was left hym*, p. 12. There was a phrase of 1300, *his might is benome;* now, men are *bynomen* (benumbed), p. 34, a curious instance of the advance of the Passive voice. The verb *rise* gets the new sense of *rebell*, p. 143. We see by the Verbal noun, in p. 57, that the verb *hert* (encourage) must have appeared; Palsgrave was to write it *hearten*. There is the new *mislive* and *fob* (decipere), p. 138, whence Shakespere's *fob off*. The old verb *roupe* (clamare, p. 187) seems to have been

confined to the North after 1220; it is still in Scotch use. There is a new phrase translated from the French, p. 11; *noght withstanding that;* it was soon to appear in Southern prose. The Infinitive follows *love; þai loffed to lig*, p. 31. Some word like *able* is dropped in, *here is none for to let* (stop) *þe*, p. 48. There is a curious Double Infinitive in p. 69; Simon is worthy *to have schame to tak on him Goddes name;* the *to tak* represents *for taking.* We still use the phrase *it should seem that;* in p. 145 stands *a quene, þat Goddes moder, him thoght, suld seme.* The North, unlike the South, turns French verbs into Strong verbs, as *not proven*, and the old *fan* (fined, ceased); we see *rave* for *arrived* in p. 86.

We have the first hint of *across* in p. 15; two ways meet *on cros.* The predicate is not repeated after the adverb in the phrase, *sum war ded, and sum ful nere*, p. 52. The verb is dropped after *and; how sall I live, and þou awaie?* p. 178. As to Prepositions, there are *answer to þam, sworn to chastity, out of sight, out of minde* (insanus), *at þi bidding, boun* (bound) *into Ingland*, p. 42. The old *wiþ* might sometimes mean *ab;* hence we see *part with all* (his goods), p. 38; we can now use *with* in this sense after *part* and *dispense.* There is also *chaunge his wede wiþ a beggar*, p. 177. Prepositions were now separated from the verbs to which they had been prefixed; the old *þurhboren* becomes *bare* (bore) *him thurgh*, p. 135.

There is *rostiren* (gridiron) akin to the German; also the Scandinavian verb *glore* (glower), and *pople* (bubble).

Among the Romance words are *caldron, rosin, case* (of relics), *a hamper, sachel, lunatike, gaudes* (nugæ), *defame, disease* (incommodum), *pynacle, fawchone, a convers* (convert), *preve sele, province.* A man *marries* a girl to another person, p. 12. The word *point* gets a new sense; *prove his poynt* (purpose), p. 26. The Pope is called *the chef curate of Cristendome*, p. 51; and *curate* is elsewhere used for parish priest. A man gives his *voice* (vote) to another, p. 150. A person is *confused for shame*, p. 156. The word *bill* appears in p. 161, meaning something written; this old simple sense still lingers at Eton. The verb *cease* now

governs an Infinitive, p. 65. There is the affirmation, *I will warand*, made after a statement, p. 104. The foreign *en* is set before Teutonic roots, as *enhigh* (exalt), p. 51; this was to become a favourite coinage in later years. There is the curious mongrel *blame-worthi*, p. 141. Diana appears in male guise, p. 39; *the god Dyane*. The Latin original, whence these Legends were compiled, is plainly visible in *pople of Pictavi* (men of Poitiers), p. 155.

One of the stories in the 'Handlyng Synne' is referred to in p. 150.

In the same book stands Ipotis, p. 340, which seems to date from this time. There is the curious form *izete* for the old *ge-eten* (eaten), p. 346. There is *ill* in the sense of *malus*, a mark of the North, p. 344; also the Scandinavian *whethene* (whence) and *nim* (ire), p. 344, a mark of the East Midland, though the dialect of the piece is Southern. There are the forms *stene* (stone) *to ded* (death); *quelle* takes the new sense of *opprimere*, besides its old sense of *occidere; quell his pouste* (power), p. 345. There are *see-cost* (coast) and *omnipotent*.

In the 'Legends of the Holy Rood' (Early English Text Society) there is a Northern piece which seems to date from about 1360. In p. 125 stands *to set on* (a man) = attack; here some such word as *hand* must have been dropped after the verb.

About 1360 the poem of Syr Gawayn and the Grene Knight (Early English Text Society) seems to have been compiled; the author has borrowed much from a French original, but is so English as to give a hundred lines to a fox hunt, calling the victim *reniarde*, the earliest description that we possess of that chase. There is so French a phrase as *Nowel* for Christmas, p. 3; the hero in p. 25 asks for *bone hostel* (hospitality). The poem has various Lancashire marks, such as *uche*, *much*, *ho* (illa), *þay*, *hem*, *þose*, *quile* (hwile).

The *a* replaces *u* and *i*; hence we now find our verb *start*. The *e* replaces *o*, hence *welkin*; it is clipped, for the old *efese* becomes *evez*, our eaves. The *i* stands for *ow*, for Hampole's verb *worow* becomes *wori*, our worry, p. 61; *kill* (occidere) replaces *cull*. The French *braon* is written

brawne. We now find *abof* (above) no longer *bove* or *abufan*.

As to Consonants the *g* is thrown out, for the old *isgicel* is seen as *ysse-ikkle* (icicle), p. 24, and the old Perfect *bisgod* as *bisied* (busied), p. 4; the *g* is replaced by *w*, as *tow* (trahere). The name Gawain is altered into *Wawain* whenever the alliteration requires it. The *d* is turned into *g*, as in the last letter of the oath *bigog*, p. 13. The sound *sc* now becomes *sh*, for we see *schaterande*, p. 66; we may now use *scatter* and *shatter* in different senses. What was elsewhere *of newe* is seen as *o-newe* (anew), p. 3. The *l* is struck out; *tealtrian* (whence the Scotch *tolter*) becomes *totter*; *r* is added, for the verb *falt* of 1240 becomes *falter*.

We see the Teutonic *nes* added to foreign words, as *forsnes* (strength), p. 21. There are new nouns like *spere lenþe*, *half-suster*, *sideboard*, *foreland*, *irons*, *charcole* (wood *turned* to coal), *blod-hound*, *wod-craft*. We read of *Nue ȝeres day*, p. 63; the Christmas season is called *þe halidayeȝ*, p. 33. The word *clothes* is applied to bed-gear, p. 38. The word *grome* is connected with horses, p. 36. Arthur's Table is called a *broþerhede*, p. 80. The French *ess* is tacked on to a Teutonic root, as *goddes* (goddess), p. 78. We know the phrase "a cast of thine office;" in p. 77 *kest* expresses *dolus*. In p. 49 we see the word *trweluf*; in p. 20 certain knots are called *trulofeȝ*. The word *world* is coming in to express indefinite thought; *whethen* (whence) *in worlde he were*, p. 28; *wyth al þe wonder of þe worlde*, p. 8. Hampole had talked of the Five Wittes (senses); in p. 78 a man is robbed of his *wyttes*, which last word seems here to stand for *intellectus*, as in the 'Ayenbite.' There is *rock* as well as *roche*; Skeat quotes *stanrocca* from the Old English: the word may be Celtic. In p. 49 a lady calls herself "a young thing," a phrase not yet lost. In p. 51 a sword is called a *bront* (brand).

Among the Adjectives we find *crabbed*, also the Superlatives *welcomest* and *cursedest*. Substantives are dropped in the phrase *in hot and cold*, p. 59. There are phrases like *the hyze table*, *a bryȝt grene*, p. 7; *now ar we even*, p. 52. There is the truly Lancashire idiom, *hunters of the best*, p. 37.

The phrase *one bare word* had been used in 1240; in p. 34 we find *I have but bare three days;* it is easy to see how our *barely* came later to English *vix.*

As to Pronouns, Shakespere was fond of using *me* as an expletive, as Petruchio's *knock me here soundly* (the door); in p. 64 we find *he grayþeȝ* (arrays) *me Sir Gawayn,* where *me* is not wanted. The *it* is becoming prominent, as *hit is two myle henne,* p. 34; *þat is ho* (she), p. 78. In the preceding page a French idiom is imitated in *myn honoured ladyeȝ;* here the pronoun would not have been used earlier. The Plural, *we alone,* is in p. 39. In p. 23 comes *mo* (more) *nyȝteȝ than innoghe* (enough). We know the common phrase, "no more nor (than) he did;" in p. 49 we have *more or* (than) *a hundreth.*

Among the Verbs the old *swap* gets the new sense of "make an exchange," p. 35; in the same way, the verb *chop,* later, bore the two senses of *ferire* and *mutare.* In p. 49 comes the expression, *I am bihalden* (bound), which was later to be followed by a Dative. The verb *mark* seems to gain a new sense somewhat beyond the sense of *videre* used by Layamon; a man *merkkez wel* a boar before hitting him with his weapon, p. 51. The verb *swenge* becomes intransitive in p. 52; *þay swengen* (go) *to home.* There was always a noun *hrœl,* and now we find the transitive verb *rele* (volvo); the French *rouler* had most likely some influence here. The verb *blush* in this poem keeps its old meaning *rubere,* but takes a new sense *intueri,* p. 25; from the last comes the noun *blusch* (look), p. 17; and we still say "at the first blush." The common Passive Participle *pight* is changed into *pyched,* p. 25. The old *timen* had meant nothing but *accidere;* in p. 71 we first find our phrase "to *time* a thing." There is the curious Imperative, *haf at þe þenne,* p. 73, a challenge afterwards repeated in the 'Townley Mysteries.' Here the Imperative seems to stand for the Future, as in the later "fast bind, fast find." There is our common phrase *bryng to þe poynt, bend his brows, to layke* (play) *enterludes, put prys on, I leve wel* (believe). The old *stiked* (hæsit) now becomes *stek,* our *stuck,* p. 5; an unusual change. The Infinitive follows other verbs, as *fail*

to do it, born to do it. The Active Participle is dropped; a man in p. 15 appears, *his hed in his hande.* The Passive Participle seems to imitate the Latin usage; something is done in p. 31, *wyth leve lazt* (after leave had been got). There is the new phrase she *dos hir forth* (gets herself out), p. 42; *settes hym out* (proficiscitur), p. 51. The old *might* (potuit) is often here replaced by *coude.* There is a new sense of *following;* a man's body is described, and we are told that he has all his features *folzande*, p. 5; we here plainly see how the Latin *secundum* arose. A knight's clothes, in p. 28, *sit on him semly;* this *sit* had meant *decere* in the 'Ancren Riwle;' *fit* was to come later. Gawain's host, in p. 30, entertains him, and afterwards *knowes him* —that is, greets him familiarly; hence our "I won't know him;" Coverdale brought this Northern sense of *know* into our Bible. The old *bigrowen* is now supplanted by *overgrown*, p. 70. The verb *ring* is used of echoes as well as of bells; a torrent rushed and *ronge*, p. 70.

Among the Adverbs stands *thus much; at þys onez*, p. 35 (for this once). There is *nue cummen* (new come), *hezly honowred.* The *on* was coming into use as an adverb; *þresch on*, p. 73—that is, "go on thrashing;" this *on* was supplanting the older *forth.*

We see a new use of Prepositions in the following phrases; you have *more slyzt bi þe half*, p. 49; *at his helez* (heels), p. 61; *she was at him*, p. 47; a boar bides *at þe bay* (at bay), p. 50; *do hit out of honde* (at once), p. 73.

There is the hunting cry *hay! hay!* in p. 46, and the oath *Mary!*

The Scandinavian words are *a flat* (planum), *blunder, rak* (vapor), *to whar* (whir), *tayse* (tease), *blear, sleet, sway, froth, bole; dok* (cauda), which has given us a verb, is in p. 7. We hear that mist *muged* on the moor, p. 66; hence our *muggy* weather.

The words akin to the Dutch and German are *waist, tap, blubber, rabble, baldrick, halow* (to holloa), *whip off, to dravel* (drivel).

There is *glaver* from the Welsh, p. 46; this may be akin to *blather* and to the Scotch *clavers;* there is also the Celtic *loupe* (fenestra), whence comes our *loop-hole.*

Among the French words are *jeopardy*, *warble*, *prayere* (prairie, p. 25), *paper*, *crevice*, *to enclyne*, *daliaunce*, *disport*, *display*, *repayre* (ire), *corser*, *unmanerli*, *unbar*, *frenge* (fringe), *spinny*, *fauttes*, *couardise*, *hautesse* (superbia), *sever*, *excellent*, *remord*, *rescue*; also the Shakesperian *brache* (canis). We see a *cors* (of dishes), p. 4; *stuffe* is used for material, p. 19; a helmet is *stoffed* within, p. 20. *Comaund*, in p. 77, is written where we should use *commend*; one single vowel can make a great difference in the meaning of our words. There is *vesture*, which took long to come South. A man *dresses* an article upon his person, p. 65; here the verb is about to slide into our present most usual employment of it. The old *twofold of these* now becomes *double of these*, p. 16. In p. 37 we hear of *male dere* (stags). We see *kenel*, preserving the Norman sound *ken* of *canis*; the more usual *chien*. In p. 11 a French word is written *melly* (combat), and this form ought to be revived in our own days. The substantive *dainty* is made an adjective in p. 40, meaning *eximius*. The adjective *chef* is coming into fashion, as *þe chef gate*. An old lady is called *an auncian* (ancient), p. 30. The colour *blue* is mentioned in p. 62; it is from the Old French *bloie* (cæruleus), and this sound a hundred years later transformed our Teutonic *bla* or *blo* (lividus). The verb *plede*, taken from the law courts, is transferred to common life in p. 42, and means simply *rogare*. In p. 34 *require* is used for *rogare*, as it still is in Scotland. The words *patron* and *soverayn* express *dominus*; and *place* stands for *mansio*, p. 13, as we still use it; *maneres*, in p. 30, is used for courteous behaviour. The word *tryfle* expresses something concrete, not abstract, in p. 31; it stands for the ornaments of a lady's front. The verb *peine* (cruciare) stands for *laborare* in p. 33; hence our later *take pains*. What we call "the manners of society," appear as *þe costez of compaynye*, p. 47; hence the later *company manners*. A man may *debate* with himself, p. 69; but the word usually expressed *pugnare*. Men *part* (separate from each other), p. 79.

The 'Alliterative Poems in the West Midland Dialect,' edited by Dr. Morris for the Early English Text Society,

are found in the same manuscript as the Sir Gawayne. They too belong to Lancashire, and seem to date from 1360; there are many Scandinavian forms, and the *ho* (illa), which still lingers in the above-named county; we see the Northern *thay*, and the Southern *her* and *hem;* there is *uch*. The verb *schin* or *schun* stands for our *shall*, and is still alive in the Lancashire *schunnot*.

Among the Vowels the *ee* encroaches on the old *ea* and *eo;* we see *Caldee* (Chaldæa), and *fleeȝ* (fleece). The old *stiorn* becomes *stern*. The *o* is found instead of *a*, as *þose* (isti); *þro* (dolor) replaces *þrá*, p. 92. The *u* and *y* may be seen coupled together in some words.

The Consonant *b* is seen in the verb *balter*, p. 41, where we should use *palter* or *falter*. The *g* is softened into ȝ, in *on-yzed*, one-eyed, p. 41; here too the *d* is added at the end, which is new. So also *swogan* (sonare) becomes *souȝe*, our *sough*, p. 96. A French word appears as *partryk*, with the consonant made hard at the end; the vowel *a* has here replaced a French *e*.. For *fluctus* we have the three forms *wage*, *waȝe*, and *wawe*. The *r* is added to a word, for the verb *wealtian* becomes *walter*, our *welter*. The *s* is clipped; the Adverb *grovelings* becomes *grovelinge*, and was later to be mistaken for a Participle. The French *is* is turned into *ish* or *ich* at the end of words; we see *cherisch*, *anguych*.

Among the Substantives is *stokkez*, the well-known instrument of correction, also *feþerbed;* many sea terms are used in describing Jonah's voyage, *crossayl* (the first instance of *cross* appearing as a compound) among them. We see the source of our "further afield," when the Lord in p. 41 bids His servants seek for guests *ferre out in þe felde*. There is the Alliterative, *þe wynde & þe weder* (procella), p. 51, which was to become a favourite phrase. Jonah is said to plunge into the whale's belly *hele over hed*, p. 100, our *head over heels;* a journey is called a *þre dayes dede*, p. 102. We see the old *fele-kyn* side by side with the new *birds of mony kyndes*, p. 82; here the old *cyn* (genus) gets confounded with *cynde* (natura). There are new words like *cupborde*, *dotage*, *rift* (fragmentum). We see how our "worse for

wear" arose, when in p. 71 the pearl is said to wax so old in *weryng*. In p. 49 we hear of the *walle-heved* (well-head). The word *wench* is employed in an honourable sense in p. 75, very differently from the London usage of the year 1390. In p. 47 we find *penez*, cattle pens. The Yorkshire *corbun* of 1290 becomes *corby*, p. 51, a word well known in Scotland. In p. 78 *stokkes and stones* become idols. It is remarked, as something curious, that Belshazzar called his concubines *ladies*, p. 78. The word *foulez* expresses domestic poultry in p. 39. The *warlaze* (warlock) of the North now first expresses *magus*, p. 84. Our *knave*, hitherto standing for *puer* or *servus*, gets the new meaning of *nebulo* in p. 63; the Sodom rioters are there called *wekked knavez*. In p. 82 a man is said to be *dronkken as the devel*.

Turning to the Adjectives, in p. 94 *typped* is used for our present *extreme*. We see *skilful, lily-white; ugly* is used with an abstract noun, as an *ugly unhap*, p. 64. In this piece *grayþely* stands for *cito* or *verè;* the word still lives in Lancashire as *gradely*. The new adjective *nozty* (naughty) appears in p. 78. In p. 59 *smoþely* stands for *easily*, just as Milton used it. We hear of *sluchched* clothes in p. 102; this comes from *slutch* or *slich*, a word for mud; we often talk now of *slosh* and *slouching*.

In p. 56 stands *þis onez* (this once), with no Preposition before it. Lot boasts of the beauty of his daughters in p. 63, none fairer, *þaz I hit say* (though I say it); this is soon repeated in Piers Ploughman. We see the new Adverb *biloghe* (below) in p. 41, a very late compound of *be* with an Adjective. The Yorkshire *no-bot* appears in p. 71. In p. 58 a city is said to be distant, *no mylez mo þen tweyne*, not more than two miles; Orrmin had already used *more* for *longer*. In p. 93 comes "*to have þe wers*" (worse). When the excitement at Sodom is described, it is said that the borough was *al up;* a new sense conferred upon the *up*. Abraham, moreover, was *up* in the morning, p. 67.

Among the Verbs we see Orrmin's intransitive use of *keep*, p. 45; *he kepes no better;* in the next page comes the phrase *to keep to a thing*. In p. 39 a man is said

to be *forboden þat borȝe* (forbidden the town); the use of the Passive voice was extending. When the Flood came, men *feng to þe flyȝt* (took to flight), p. 49. Oxen *pulle* in a plow, p. 40; the word is all but new. We find the new verbs, *shout*, *lult* (Scotch *lilt*), *wappe* (our *whop*), *clatȝ* (clash), a variation of *clack*. We saw *war* (cave) in 1170; this now becomes *war þe* in p. 72. A man *bet doun* a city, p. 76; he might also *type doun* the same, p. 106. The source of our musical *strike up* is found in p. 79; *trumpen strake steven* (voice). In p. 95 seamen *wezen ankres;* a new sense of the old *wegan* (vehere). There is the form *have his will; baþe þem in blod*, p. 75, which recalls a High German phrase. A tree is *sette to* do something, in p. 186. Some verbs change their meaning; thus *hamper* in p. 76 stands for *to pack up*. Before this time *hove* had been used of a man; it is now used of Noah's dove; we make a distinction between a ship's *hoving* and a bird's *hovering*. There is a Dutch word *daesen*, to lose one's wits; this becomes transitive in p. 83, where we hear of a *dasande drede*, our *daze*. *Pople* stands for *ruere* in p. 101; hence may come our *pop*. A construction, long disused, reappears when a noun is prefixed to a Past Participle; the Ark is *clay daubed*, p. 52, but *hunger-bitten* was in the oldest English. Our Poets have for the last few Centuries been fond of this revived construction.

As to Pronouns, the *it* is used to begin a sentence, representing a noun that is to follow, *hit was hous innoȝe*, (enough) *þe heven*, p. 62; so Burke wrote, "It is gone, that sensibility," etc. A new idiom is seen in p. 46; the poet, speaking of pairs, says that they are *to plese ayther other;* here both the Nominative and the Dative follow the verb, as in our common *each other*. In p. 48 Noah's family in the Ark is called *a meyny of aȝte* (eight); this is something like Orrmin's *þe tale of ehhte*.

As to the Prepositions, we see in p. 94 *at þe poynt;* also *at alle peryles*, like the *at all endes* of the 'Cursor Mundi;' hence comes "at your peril." In the next page a man shoots too *schort of* his aim, just as *fail* in English was followed by *of*. In p. 99 an adverb is turned

into a preposition, *adoun þe depe;* in the year 1250 *of* would have come before the Article. We see the source of our "putting up *with* hardship" in p. 104, where we hear of God's *longe abydyng wyth lur* (loss); *contra* was one of the meanings of this Preposition. We say, "by virtue of ruth;" but in p. 100 this appears as *þurȝ* (through) *vertu of rauthe.* There is our common *on fote.*

Among the Interjections we see *O, O* repeated at the beginning of a sentence in p. 63, where Lot remonstrates with the Sodom rioters. In p. 97 Jonah is asked by his shipmates, "*What þe devel hatȝ þou don?*"

There is the Celtic *gown.*

The words akin to the Dutch and German, now first found on our shores, are *clem* (well known in Lancashire strikes), *slobber.* In Dutch, *laager* (lower) stands for *sinister;* in this piece we find *laddebord,* our *larboard,* p. 95. There is *swolȝ* (vorago), our *swallows.*

The Scandinavian words are *damp, smoulder, smut* (filth), *bluster, gills* (fauces), *hurry, skyg* (shy, scrupulous), *gall* (vulnus), *trill* (volvere), *fettle* (providere), *lomerande* (lumbering), *bale* (of goods), *bracken. Rasse* (apex), p. 51, reminds us of Dunmail's Raise in the Lake Country. The Scandinavian *þjökka* (ferire), differing from the Old English *þaccian* (palpare), gives birth to *þacces,* our *thwacks,* p. 101. The Danish *odd* bears two meanings in this piece; in p. 50 we hear that Noah was six hundred years old "& *none odde ȝeres;*" in p. 65 Lot is told that he shall be saved *oddely þyn one*—that is, "exceptionally and thyself alone." When we now use *odd* as an adjective, it is usually in a sneering sense; in this poem *odd* denotes something nobly above the common. There is the Swedish *rakel* (hasty), to be written *rake-hell* in more modern times. We see the Danish *trine* (ire), which Scott used as a slang term, "trine to the nubbing-cheat." The verb *loltrande* is used in p. 105 to describe Jonah lolling in his bower; this, like our *loiter,* seems to come from the Scandinavian *lotra* (go lazily). There are also here two words still in Scotch use, *loof* and *wamble.*

Among the French words in the poem are *surely, frok,*

capstan, *goblet*, *the bases*, *daub*, *donjoun*, *to founder*, *to fester*, *scoler*, *decree*, *abyme*, *primate*, *orange*, *express*, *sonet* (an instrument), *pomgarnade*, *displese*, *to portray*, *to bib*, *to glene*, *soile* (humus), *festival*, *statue*, *hourle* (hurly burly), *destiny*, *plyant*, *berfray* (belfry), *lege* (subject), *sewer* (dapifer), *alarom*, *chariote*, *to devine*, *a divine*, *a devinor*, *governor*, *declare*. In p. 57 we first read of *a soun & an hayre* (son and heir). In p. 57 Abraham sets out a feast, and the guest *mad god chere;* we have seen *make merry cheer*, in the Lancashire poem of 1340. A man is *prayed* (bidden) to a feast, p. 40; another *serves* salt at supper, p. 67. Words are *lanced* (launched forth), p. 102. In p. 62 men are said to be *nyse* for objecting to salt in their food; this marks the addition of *fastidious* to the old meaning of the word, *foolish*, *wanton*. Comfort, as in Hampole, exchanges the idea of strength for that of pleasure in p. 91, where chastity is said to be God's *comfort*. The *honest* is used for *honourable* in p. 42; *honestly arayed;* hence the Northern greeting, "honest man!" The substantive *bay* is used in its architectural sense in p. 79. English endings and prefixes are added to French roots, as *masterful*, *unhonest*, *merciless*, *logging*. English and French words stand side by side in the phrase (p. 101), *þe gotez of þy guteres* (miswritten *guferes*). In p. 97 men are *herȝed* out of the ship; this verb comes from the French *harier*, not from the English *hergian*, though there is a confusion between the two. In p. 103 we see the home-born verb *samne*, and in p. 78 the kindred French *assemble*. Belshazzar, in p. 89, is to be *deprived;* here no noun follows. Something *voyds* (disappears) in p. 84; hence the common *avoid!* In p. 75 comes *chaundeler* (our *chandelier*), and three lines further on stands the old *condelestik*. In p. 73 those besieged in Jerusalem are so shut up that they can *forray* no goods; the chief object of plundering inroads was fodder or *forage*. We now confine *coast* to the seaside; but in p. 65, as later in our Bible, it might be applied to any borders. The word *port* had hitherto been used in England for *urbs;* it now goes back to its rightful sense of *harbour*, p. 94. The French *defend* becomes "fend off" in p. 73, and this is still in use. A bower has *gracious* leaves,

p. 105, thus expressing the Latin *gratus*. In p. 52 Noah receives the returning dove *naytly* (neatly, cleverly). In p. 78 a man is *avised* (minded) to do something; we now keep this French word to translate *monere*. Belshazzar asks the meaning of *þe tyxte* (text) of the writing on the wall, p. 86. In p. 73 stands the line,

"He used abominaciones of idolatrye."

This specimen shows the inroad of French that was going on all through this century. The phrase *a traverce* appears in p. 81, leading to our later *across*.

To Lancashire belong two Romances, printed by Mr. Robson (Camden Society)—the Anturs of Arther and Sir Amadace; they seem to have been composed about 1360. We may remark a change in vowels; a *trothe* is plighted in p. 17, not the old *trowth;* thus the word became two-pronged, and our *troth* and *truth* express different shades of meaning. The word *delicious* is here cut down to *licious*, and this is also written *lucius* (luscious), p. 17. The confusion between *u* and *v* continues; *povretée* is written *pourté*, p. 40, as in the 'Ayenbite;' the Scotch *poortith*.

The Northern *wedsette* (mortgage) appears in p. 28. The origin of our *hairbreadth* crops up in p. 21; *him lakket no more to be slayne, butte the brede of hore*. Our *furst inne the fild* stands in p. 43; it refers to a tournament. We see the phrase *mylke quyte*.

Among the Verbs are *deave*, p. 11, which has now become transitive. In p. 38 we hear of a *gentilman bornne*, and in p. 16 of a man *fre born;* it is curious that the Adjective should stand before the Participle. In the latter page comes the verb *match*, bearing the sense of *to equal*. We find the legal *to have and to hold*, p. 24; *putte away* servants; *be of gud chere*. The verb *wrek* (wreck) appears in p. 44. There is a curious confusion between the Active Participle and the Verbal Noun in p. 15; *on hereand hom alle*, in the hearing of them all. We have already seen *one of the best;* we now, p. 26, find *bischoppus of the beste*.

There is a word akin to the Dutch—*delle* (vallis).

The Scandinavian gives us *naxty*, our *nasty*, p. 7.

Among the French words are *spiritualté*, *session*, *revenge*, *clippus* (eclipse), *sometour* (sumpter), *wage*, the Northern form of our Noun *wages*. The word *spirit* is cut down to *sprete*, p. 5, Shakespere's *sprite;* the word *gost* is found in the same page. Instead of the *thousand thousand* of the Old English the word *miliun* appears in p. 9. The form *soget* has been seen already; we now find *subiecte*, p. 12, an imitation of the Latin form. The French verb *broder* appears as *brauder*, p. 16; it was long afterwards confused with the English *braid*, thanks to the twofold sound of *oi;* the upshot is the *broidered hair* of the English Bible. In p. 17 *stondart* stands for a taper of very large size; hence come our *standard* trees. In p. 30 a man thinks he has *kezte his dede* (caught his death). In p. 20 a horse bears the name of *Greselle*, our *Grizzel;* this is something like *Bayard*, the name of Edward the First's steed at the storm of Berwick. In p. 21 *stuffe* stands for *equipment;* this led to its sense of *furniture*. In p. 25 comes the verb *doue* (endow); and in p. 55 is the Alliterative *I dar savely say*. The French names of the different pieces of armour may be read in p. 14.

We have already examined two Versions of the 'Cursor Mundi;' we now come to a later version (the Fairfax), drawn up in Lancashire about 1360 (Early English Text Society). I give a few reasons, which incline me to set the date of this version not earlier than the year specified. There is the phrase *touchant synne* (de peccato), p. 1494, also found in 'William of Palerne;' there is a new phrase of Barbour's: a priest ought to be *knawande* (a knowing man), p. 1514; *undo* is used for *perdere*, as in the Lancashire Alliterative Poems of this date. There are Chaucer's new expressions *egment* (incitatio) and *the foul fiend*. The old word *aght* (opes) is altered into *gode*, p. 1542; it was soon to disappear altogether. The old *gum* (homo) is turned into *grome*, p. 1010. Politeness is making progress; the *thou* of the older Version is now altered into *ye*, when a lady is addressed, p. 256.

There are many tokens of Lancashire speech, such as *ho* (illa), the verb *breed* with no Accusative following, and

graideli (readily), not the *graithli* of the Yorkshire versions; the word is peculiar to the North and North-West. There is *mone* for *oportet*, p. 1458. The change of the *su* into *sku* is most constant, as *squete*, *squilk*, *squa*, etc. The *gh* is in favour, as *halghes*, *draghes* (drags); the *at* is used for *to*, as *at make*. We see both *iche* and *ilka* for *quisque;* both *suche* and *squilk*. In p. 1428 comes the line, *ho ne zildis ham þaire mede* (she yields them not their meed); a curious medley of Northern and Southern pronouns; that the Southern element is plain to this day in Lancashire is a curious fact; there is the very Southern form *sorouful*, not *sorful;* *o* often replaces *a*, as *fonding*. The *i* supplants *e*, as *ink*. The *t* is added to *s*, as *quilist* (whilst). The Old English *siker* is often turned into the Latin *sicure*. We know how often in old-fashioned books *f* may be mistaken for one form of *s;* of this there is an early instance in p. 1370; *his moder fines* (ceases) *to soru* is here turned into *his moder synnis to sorou;* we see how the old *fneosan* became *sneeze*. There is the new word *dreme reder*, p. 242, where all the other Versions have *dremer*. There is our common phrase *the gode ship*, p. 1422. The old *all and some* now becomes *an* (one) *and al*, p. 98. In p. 910 stands *bakker mare* (more into the background), a most curious development of the old *a bak*.

The Lancashire version, though drawn up many years after the oldest Yorkshire version, is sometimes more faithful to what the original must have been, as in p. 1491, where true Shrift is said to be, *wreiande*, *tomsome*, *propre*, *stedefast;* in the earliest version the two first words are corrupted into *wrei and turnsum*.

We can here mark the rapid disappearance of old words between 1290 and 1360.

1290.	1360.
to spell	to preiche.
traistnes	stabelnes.
biweft awai	putte away.
to frith	to spare.
werp it awai	do it awai.
site	mischief.
Drightin	God.

1290.	1360.
samen	to gedder.
rike	cuntree.
sere	diverse.
quakinwise	on quat wise.
on þiskin wis	on suche wise.
anlepi	anly.
smerl	noynt (anoint).
tholmodnes	mekenes.
if þou es	if þou be.
he bettis	he amendis.
he worthes	he becomes.
grete (fletus)	sorou.
he be him an	he be his ane (by himself).
suernes	slauth.
nyth	envy.
sele	joy.
tinsel (loss)	tyning.
quilum	sum-time.

In p. 1521 *suernes* (ignavia) is so utterly mistaken as to be written *squering* (swearing). Words like *brixel*, *tor*, *gersum*, and others had become so obsolete that there is no attempt to give any synonym. In p. 1414 *Iohan* had been made to rime with *maidan;* the Lancashire transcriber changes the proper name into John.

As to Romance words, two forms of one verb, *cark* and *charge* are both found; we hear of a heart being *out of state*, p. 1384, where we should now talk of *condition*. We read of *Lagh Canoun* (canon law), in p. 1490.

I may here insert the Southern Version of the 'Cursor Mundi,' which seems to have been made about this time, since it has the new *touchynge þe apostlis* in the sense of *de*, p. 21. It may have been compiled near Warwickshire, for we see *horesones*, p. 681; we have the Midland *nor* for *ne* in p. 205. There is *now a day* (the old *idœges*), p. 187; *now a dayes* is found in the Salopian 'Piers Ploughman.' The decay of old Teutonic words in the South, as distinguished from the North, is here most obvious; this process may be remarked from 1290 down to the last Scotch ballad published in our time.

I here give a few words, common to most of the Northern Versions of this piece, that have been struck out of this

Southern version, something quite different being substituted—

doght (valuit), *late* (vultus), *ditt* (claudere), *bird* (decet), *men o wale* (delecti), *wra* (angulus), wonges (genæ), *gett* (custodire), *slop* (vestigium), *barnteme* (proles), *to spa* (prædicere), p. 1088 ; *loveword* (laus), *gisel* (hostage), *graid* (paratus), *fernet* (comitatus), *thainhede* (servitium), *smore* (suffocare), *hirpild* (rugosus), *yark* (facere), *umgang* (circuit), *choslinges* (electi).

Northern Version.	*Southern Version.*
demster	domes man.
most we suffer	mut we suffer.
doghtyhede	nobel-hede.
fra þeþen	fro þat tyme.
alkin blis	al maner blis.
delve it	bury hit.
Þe oncall of his nam	Þe calling on his name.
to spire	to ask.
suith	sone.
farli fair	wondir faire.
mister	nede.
wat þou	wostou.
aghtel	þenke.
threp	chiding.
feires til us	falleþ us.
half feirþ of eln	foure ellen & an halfe.
overman	hy man.
þair waites	aspies.
forfarlid	mased.
titter	souner.
mistrow	misbileve.
umbilaid	aboute bileide.
steckle	dore.
ay has it	ever haþ it.
ferrer	furþer.
hals him	toke him aboute þe necke.
þis ilke man	þis same mon.
mai fall	hit may be.
bihoved þaim	shulde þei.
to grape	to grope.
to carp	to speke.

In this Southern Version we see the long-lived Salopian *uche* (quisque); the Northern *þair* (illorum), *er*, *leli*, and *mekil* are altered into *her*, *ben*, *truly*, and *mychel*. We see the Participial form *weldonde* (wielding), p. 251. The

Southern *i-brought*, p. 121, is peculiar to this Version. The Northern *fell* (mons) was not understood, and was turned into *feld*, p. 171. The Northern *levening* (fulmen) is made *leiting*, our *lightening;* the old form had been *leit*. The Northern *stand aw* is changed into *stonde in awe*. The word *stok* takes a new meaning in p. 533, meaning *domus* (family). This Version sometimes evidently gives the best reading of the original manuscript, as in line 4317.

There is no want of English poems between 1300 and 1360, but there is evidently a want of some Standard, such as there had been down to 1120. A few great men were now at last ready to come forward, and to stamp their impress upon the New English tongue. The sketch, already given by Robert of Brunne, was now to be filled up and to be made permanent, though a few of his Northern peculiarities were to be swept away.

CHAPTER II.

CHAUCERIAN ENGLISH.

1362–1474.

BEFORE entering upon the new style of English spoken in London in 1362, and soon to become a model for all the shires South of Trent, we must give a glance backward. It may often be remarked that one form of a great speech drives another form before it. Thus, in our own day, the High German is always encroaching on its Northern neighbour the Low German; and the Low German, in its turn, is always encroaching upon its Northern neighbour the Scandinavian. Something of the like kind might have been seen in England six hundred years ago; but with us the Dano-Anglian speech of the Midland was working down Southwards towards London and Oxford all through the Thirteenth Century. Its influence may be seen so early as the 'Essex Homilies' of 1180; many years later we find a still clearer token of the change. In some hundred Plural substantives that had been used by Layamon soon after 1200, the Southern ending in *en* was replaced by the Midland ending in *es*, when Layamon's work came to be written out afresh after 1250. East Midland works became popular in the South, as may be seen by the transcript of the 'Havelok' and the 'Harrowing of Hell.' In the 'Horn,' a Southern work, we find the Present Plural *en* of the Midland verb replacing the older Plural in *eth*. In the 'Alexander' (perhaps a Warwickshire work) the Midland *I*, *she*, *they*, and *beon* encroach upon the true Southern *ich*, *heo*, *hi*, and *beoth*. Even in Kent we find marks of change: in the

sermons of 1290 the contracted forms *lord* and *made* are seen instead of *louerd* and *maked*. Already *mid* (cum) was making way for the Northern *with*. This was the state of things when the 'Handlyng Synne' was given to England soon after 1303; it was believed, though wrongly, to be the translation of a work of the great Bishop Robert's, and it seems to have become the great pattern; from it many a friar and parson all over England must have borrowed the weapons wherewith the Seven Deadly Sins (these play a great part in English song) might be assailed. We have seen another work of Robert Manning's, 'Medytacyuns of the Soper of our Lorde,' a translation from Buonaventura, the well-known oracle of Franciscans abroad. The popularity of these works of the Lincolnshire bard must have spread the influence of the East Midland further and further. Manning heralded the changes in English, alike by his large proportion of French words and by his small proportion of those Teutonic words that were sooner or later to drop.

The following examples will show how the best English of our day follows the East Midland, and eschews the Southern speech that prevailed in London about the year 1300. *A* is what Manning would have written; *B* is what was spoken at London in Manning's time.

A. But she and thei are fyled with synnes, and so I have sayd to that lady ilk day; answer, men, is hyt nat so?

B. Ac heo and hi beoth ifuled mid sunnen, and so ichabbe iseid to thilke levedy uche day; answereth, men, nis it nought so?

The last sentence is compiled mainly from the works of Davie, of whom I gave a specimen at page 484 of my former work. It is interesting to see what the tongue of London was thirty years before her first great poet came into the world.

Robert of Gloucester could say in 1300 that England was the only country that held not to her own speech, her "high men" being foreigners.[1] This reproach was taken

[1] Robert might have found the same phænomenon in parts of Hungary. I have quoted his words at page 479 of 'Old and Middle English.'

away sixty years later. By that time it was becoming clearer and clearer that a New Standard of English had arisen, of which Robert Manning was the patriarch; much as Cadmon had been the great light of the Northern Anglian that had fallen before the Danes, and as Alfred had been the great light of the Western Saxon that had fallen before the Frenchmen. Throughout the Fourteenth Century the speech of the shires near Rutland was spreading in all directions; it at length took possession of Oxford and London, and more or less influenced such men as Wickliffe and Chaucer. Gower, when a youth, had written in Latin and French; when old, he wrote in English little differing from that of Manning. This dialect moreover made its way into the North: let any one compare the 'York Mysteries' of 1360 with the version of them made forty years later, and he will see the influence of the Midland tongue.[1] The Western shires bordering on North Wales had long employed a medley of Southern and Northern forms; these were now settling down into something very like Manning's speech, as may be seen in the Salopian specimen given by me. Kent, Gloucestershire, and Lancashire were not so ready to welcome the dialect compounded in or near Rutland; their resistance seems to have lasted throughout the Fourteenth Century; and the bard who wrote 'Piers Ploughman's Vision' after the year 1362, holds to the speech of his own Western shire. Chaucer has given us a most spirited sketch of the Yorkshire speech as it was in his day.[2] The Northern English had become the Court language at Edinburgh. The Southern dialect, the most unlucky of all our varieties, gave way before her Mercian sister: Dane conquered Saxon. After 1420 no purely Southern English work, of any length, was produced for 440 years. Shakespere, in his Lear,

[1] Garnett's 'Essays,' p. 192: *swylke, alane,* and *sall* are changed into *suche, allone,* and *shalle;* and other words in the same way.

[2] The Southerner, on entering Leeds, still reads the old Northern names of Kirkgate and Briggate on two great thoroughfares. May the Leeds magistrates have more wit than those of Edinburgh, whom Scott upbraids for affectation in substituting the modern *Square* for the ancient *Close!*

tries his hand upon the Somersetshire tongue; and it also figures in one of the best of the Reformation ballads to be found in Bishop Percy's collection. But Mr. Barnes in our own day was the first to teach England how much pith and sweetness still lingered in the long-neglected homely tongue of Dorset; it seems more akin to Middle English than to New English.[1]

A few improvements, not as yet brought from the North, were still wanting; but about 1360 our land had a Standard tongue of her own, welcome alike in the Palace and in the cottage. King Edward the Third, not long after Cressy, lent his countenance to the mother-tongue of his trusty billmen and bowmen. He in 1349 had his shield and surcoat embroidered with his own motto, on this wise:—

"Hay, hay, the wythe swan,
By Godes soule, I am thy man."

His doublet bore another English device: "it is as it is."[2] Trevisa says that before the great Plague of 1349 high and low alike were bent on learning French; it was a common custom: "but sith it is somedele chaunged." In 1362, a great date indeed, English was made the language of the Law-courts; and this English was neither that of Hampole to the North of the Humber, nor that of Herebert to the South of the Thames. Our old freedom and our old speech had been alike laid in the dust by the great blow of 1066: the former had arisen once more in 1215 and had been thriving amain ever since; the latter was now at last enjoying her own again.

We may look upon Chaucer's English as the speech spoken at Court in the latter days of King Edward III.; high and low alike now prided themselves upon being Englishmen, and held in scorn all men of outlandish birth. The earlier and brighter days of King Harold seemed to have come back again; Hastings had been avenged at

[1] We there see the true old Wessex sound of *ea*.

[2] Warton gives the 'Wardrobe Account,' in Latin, with Edward's directions for his devices. — 'History of English Poetry,' ii. 32. (Edition of 1840.)

Cressy, and our islanders found none to match them in fight, whether the field might lie in France, in Spain, or in Italy. King Edward was happy in his knights, and happy also in the men whom he could employ in civil business, men like Wickliffe and Chaucer.

Not only the Court but a University was now lending its sanction to the speech of the common folk. In 1384 William of Nassington laid a translation into English rimes before the learned men of Cambridge. The Chancellor and the whole of the University spent four days over the work; on the fifth day they pronounced it to be free from heresy and to be grounded on the best authority. Had any errors been found in it, the book would have been burnt at once.[1] For the last thirty years there had been a great stirring up of the English mind; many works on religion had been put forth both in the North and the West, as may be seen in the Preface to Wickliffe's Bible, edited not many years since.

The middle of the Fourteenth Century was the time when English, as it were, made a fresh start, and was prized by high and low alike. I take what follows from an old Lollard work, put forth about 1450, and printed eighty years later, when the term *Lollard* was being swallowed up by the term *Lutheran:* "Sir William Thorisby archebishop of Yorke[2] did do draw a treatyse in englishe by a worshipfull clercke whose name was Gatryke, in the whiche were conteyned the articles of beleve, the seven dedly synnes, the seven workes of mercy, the X commaundmentes. And sent them in small pagines to the commyn people to learne it and to knowe it, of which yet many a copye be in england. . . . Also it is knowen to many men in ye tyme of King Richerd ye II. yat into a parlement was put a bible (*bill*) by the assent of II archbisshops and of the clergy to adnulle the bible that tyme translated into Englishe with other Englishe bookes of the exposicion off the gospells; whiche when it was harde and seyn of lordes and of the comones, the duke of Lancaster

[1] 'Thornton Romances' (Camden Society), p. xx.
[2] This Prelate, in 1361, began the choir of York Minster.

Jhon answered thereto ryght sharpely, sayenge this sentence: We will not be refuse of all other nacions; for sythen they have Goddes law whiche is the lawe of oure belefe in there owne langage, we will have oures in Englishe whosoever say naye. And this he affermyd with a great othe. Also Thomas Arundell Archebishoppe of Canterbury sayde in a sermon at Westmester at the buryenge of Quene Anne, that it was more joye of here than of any woman that ever he knewe. For she an alien borne hadde in englishe all the IIII gospels with the doctours upon them. And he said that she had sent them to him to examen and he saide that they were good and trewe."[1] Here we see that English had kept its ground in the Palace; an intrusion which would have seemed strange, I suspect, to Edward the Second, the grandfather of stout Duke John. Not long after the Duke's death, an inscription in English was graven upon the brass set up in Higham Ferrars church to the memory of Archbishop Chicheley's brother.

In 1362, or soon afterwards, two renowned English poets must have been at work—Chaucer in London; the author of 'Piers Ploughman' not far from the Severn. They both went on writing for nearly forty years. Of the two, the rustic bard has the more sublime passages; the Court poet, who took long to arrive at his full powers, excels in painting the manners of mankind. He had no real successor for two hundred years; he was the great model; and many poets must have won renown by copying his style, or even fathering their works upon him.

The once despised English now came to be used, not only in legal documents and religious tracts, but even in Church prayers, Royal proclamations, and Parliamentary business; Henry V., a truly national King, gave a great impulse to the use of his native tongue, and in his own writings replaced certain Southern forms by the Northern words that we still use. It is true that English poetry all but died out in the fifty years after Lydgate's time, remind-

[1] Arber's Reprint of 'Rede me and be nott wrothe,' page 176. In page 157 will be found a Fifteenth Century pun; the endowing of the clergy should be called "all amiss," rather than "almes."

ing us of the ninety years that followed the Norman Conquest; but at the same moment our prose made a sudden start, and became a most forcible weapon in the hands of Pecock, Fortescue, and Mallory. Provincial forms, at least to the South of Trent, were now retiring more and more from the public gaze; at last Caxton and his printing press were about to give a complete victory to the Standard English, spoken at London in 1474; this press was also to arrest the decay of our old Teutonic words, a decay which, since 1290, had been most slow and gradual.

The Old English Drama may well stand at the head of the English works dealt with in this Chapter. The Mysteries, of which mention had already been made in the 'Handlyng Synne,' now come before us. The earliest of the York Plays may date from about this time, though the manuscript containing them is due to a later period.[1] So popular were these Mysteries, that they were performed every year at York down to 1579; they seem to have been dropped, just when theatres began to flourish at London. Some of these works date from about 1360; others seem to be about forty years later; these last I shall analyse further on.[2] The Northern writer uses *same* for the Southern *togeder*, p. 107. The *be* is clipped, when "*get* a bairn" replaces *beget*, p. 104. The *k* replaces *p*; the old *clappe* (strepitus), appears as women's *clakke*, p. 344. The Northern addition of *th* is seen in *bountith*, p. 122; hence the Scotch *poortith*. There are the new Substantives, *horne spone*, *skelp* (ictus); there is the rare *fordele* (commodum), used afterwards by Gresham and Heywood. In p. 109 *woman kynde* expresses *mulieres*, just as the word is used by Scott's Antiquary. A babe is called a *mytyng*, p. 141, a new application of the term *mite*. A woman is addressed as *my love*, p. 424, a new phrase. We hear of *cursedness*,

[1] These have been well edited by Miss Toulmin Smith (Clarendon Press), and are printed from the Ashburnham Manuscript. They appeared in July 1885, just in time to be inserted here.

[2] In distinguishing the dates of the Mysteries I have been guided chiefly by the proportion of French words used; the word *doutles* occurs in the later, but not in the earlier, Mysteries. The system of rimes is also very different.

p. 501; the Americans, who retain so many Yorkshire phrases, still talk of *cussedness*. In p. 513 stands *for-þoght* (propositum); we have changed the sense of this. As to the Adjectives, the old *prætig* had meant *astutus*, it now gets our later sense of the word; a boy is likely to turn out a *praty* (fine) *swayne*, p. 170. The word *dowty* (bonus) begins to slide into *fortis;* knights are *dowty in dedis*, p. 404. We read of *high and lowe* (all men); no man is *the wiser* (knows a secret), p. 419. As to Pronouns, a child was *oures two*, p. 109 (belonging to us two); men are *none of his*, p. 503 (not his friends); we hear of *þe selve and þe same* (the later self-same), p. 512. The *any* is inserted needlessly; "why that tree *any more* than others?" p. 23; it is the same with *ever;* "*what ever* can this be?" p. 188; this last perhaps led to the new form for *whatsoever*. The *one* refers to a previous noun; "if you have no sword, buy *one*," p. 238. The old *althir mast* is used, p. 110, where Gower was soon to use *most of all*. Among the Verbs are *look him in the face*, *lie in store*. Joseph makes a *trippe* into Egypt, p. 142; the verb *trip* had been lately used for *moving lightly*. The verb *be* takes the new sense of *vadere* in p. 339; *I have bene* (to) *garre make it;* a great change. The verb *wit* was always undergoing corruption; in p. 501 something is *weten* (notum); a form that would have startled an earlier generation. The old *to* (dis) was dropping in the North, though it was to keep its ground in the South for nearly 200 years longer; the verb *to-ryff* (rive asunder), p. 107, stands quite by itself. On the other hand, the North was to prefix *for* to Verbs, long after these forms had been dropped in the South. We find the new phrase *erlye and late*, p. 163. In p. 512 stands "your help to them was not *at hame*" (ready, familiar); hence, a man is now said to be not *at home* in certain pursuits. There is the Interjection *colle!* p. 119; which is suggested as an old form of *golly!* There are the Scandinavian words *dastard* and *balk* (trabs). Among the French words are *dewly*, *rivet*, *novelty*, *novellis* (news), *seeges* (chairs), *oblissh* (oblige). A certain act is called *a bad bargayne*, p. 103; here there is no notion of trade. In carpentering *mesures are taken*, p.

42; this noun was to have a greatly extended sense. The word *state* stands for dignity, as in Barbour, p. 24. The verb *seize* gets the new sense of *capere*, p. 416. There is the French cry, *as armes* (to arms!) p. 152. The Latin is used for stage directions in p. 190; hence our *exeunt*, etc. The ruffians who crucify our Lord swear by Mahounde, p. 346. A more elaborate system of riming stanzas begins to come in; see pp. 143, 237, 340, 347; but this was to be much further developed in the later 'York Mysteries' of 1400. I give a specimen of the earlier rimes—

"In lele wedlak þou lede þe,
Leffe hir noȝt, I forbid þe,
Na syn of hir þou neven.
But till hir fast þou spede þe,
And of hir noght þou drede þe,
It is Goddis sande of heven" (p. 110).

In the statutes of a Lynne Gild of 1368 we see the official called the *belleman*, p. 55; also, *if it nede be;* here we usually strike out the *it*. There is also *falsed* with the new meaning of *mendacium;* hitherto it had meant a state of mind. There are the Norfolk peculiarities *geve* and *xal*.

In 1371 were drawn up certain English rules for the masons at work upon York Minster.[1] We here see *Saynte Elennes*, where *day* is dropped. The Celtic *clock* (campana) appears for the first time in English; it was to supplant the French *oriloge;* noon is smitten by the *clocke;* we now replace *smite* by *strike*. We read of *dyner tyme*, of a *loge*, a building for masons, a famous word in our day; also of the *close* of the cathedral.

The poem on Sir Degrevant ('Thornton Romances,' Camden Society) seems to belong to 1370, or so; it is Northern, but has the Lancashire *ho* (illa); and there is the *whom* (hu-ome) for *domus*, which still prevails in that county; also the new Celtic word *gown*. The rime has sometimes been altered by the transcriber, as *morn* into *morow*, p. 215; *fas* into *foas*, p. 250.

The *a* is clipped, for we find *fray* (pugna) instead of *affray*, p. 248; there are the two forms *troth* and *trouȝth* (pig-

[1] Britton's 'Cathedrals,' York, p. 80.

nus); we now make a difference between them. The *l* is added, for the verb *tuse* becomes *tousel* (Scott's *towzle*), p. 239. The old word *nooke* is applied to the *corner* of a letter, p. 184. The hero overthrows many knights in a tournament, and brings their horses, as prizes, *to stake*, p. 223; can this be the source of our winning the *stakes?* A man makes a remark *one* (in) *his play*, p. 248; here the noun refers, not to action, but to speech; it would have been earlier, *in his game*. A new Adjective is compounded in p. 245, *a two-honde swerde*, something like the old *twy-eged* (two-edged).

As to Verbs, the old phrase *ic hit eom* had been altered in the 'Cursor Mundi' to *þat ilk es I*, and now becomes *hyt ys I*, p. 207; Chaucer still has the old form. There are the phrases *make delay*, *set heart on*. We have two new sporting terms, *to draw rivers*, p. 182, and *to hunt forests*, p. 184; that is, the game that is in them. The old *how so ever* now undergoes a change; *how ever that hyt be* stands in p. 213. There are new constructions of *for;* as, *fourty for one*, p. 208, a phrase also used by Barbour at this time; we should now alter the *for* into *to*. In p. 218 stands *a gift for a kyng;* here some adjective like *meet* is dropped before the preposition. The foreign *afraid* is now followed by *of*, like the native *afeard; afreyd of the knight*, p. 188. The fashionable oath of this time is hinted at in p. 249, where a man is described as swearing by *bones and blood*. We see Chaucer's Celtic word *cnop* (applied to crystal), whence our *knob* was to come. Among the new French words are *hart of grese*, *bagge* (badge), *banneret*, *servitor*, *scalmuse* (shawms), *knight erraunt*. In p. 183 we read of a knight's *place*, that is, domain or manor; also of his *tenauntrie*. In p. 192 *chase* is used for *silva*. The old *wild deor* now makes way for *wyld best*, p. 197; here stags are meant. The word *trayn* gains the new meaning of *comitatus*, p. 224. In p. 228 a knight is described as *dressé;* this may here refer either to his fine horse or to his fine clothes. In p. 189 we read of *lords of honore*, leading to our "man of honour" and "maid of honour." In p. 205 comes the favourite ballad phrase, "*Ihesu save thee and see!*"

We see the word *ele* (aisle of a church) in a Latin inscription of 1370 quoted in Dr. Murray's 'Dictionary.'

In the 'Early English Poems' and 'Lives of Saints,' published by Mr. Furnivall in 1862, there are some pieces that may date from 1370. The dialect is mostly Southern, except that *sin*, not *sithen*, occurs in p. 136. We see *poysi* for *poesy*, p. 135, a sign that the *oy* now stood for something besides the French *ou* and *ê*. In p. 129 a man is *boun to begge*, "ready to beg," or "forced to beg," for there seems here a confusion between the Scandinavian *bun* (paratus) and the English *bound* (coactus). In p. 122 stands *love hym best of eny þing* (of all); Chaucer has something like this. The verb *sit* governs an Accusative; *sekenesse sitteþ me*, p. 129, hence the later "sit a horse." We see *cast acountes*, *put þi trust in him*, *do execution* (slay), p. 119. Among the French words are, *to raump* (of lions), *queristre* (chorister), *lettorne* (lectern), *countures round* (counters), *fantasie*, *I enseure thee*, *þe cours of kynde* (nature), p. 119; hence comes our *of course*.

The 'Romance of the Emperor Octavian' (Percy Society) may date from about 1370. It has the very old word *heere* (exercitus), elsewhere obsolete; it was compiled in the North, as we see the forms *lowse* (solvere), *wepande*, *alle-kyn*, *put til dethe*, *thro* (acer). The poem has been transcribed by a Southern writer, who has changed *geste* into *yeste*, *land* into *londe*, *reame* into *realme*, p. 18; perhaps *odur* (alius) into *wodur*, p. 13. He was evidently puzzled by the Northern *ferly* (wondrous), p. 49. The *a* is clipped in *semblyd*, but prefixed in *avengyd*; the French *lute* undergoes the usual English change and becomes *lewte*. The *s* is struck out, for the old *daies light* appears as *day lyght*. The old verbs *mænan* (significare) and *myntan* (statuere) are here confused, as in Chaucer; we see in p. 9, *he wiste not what hyt mente*. The þ replaces *d* in *thethur*, our *thither*, p. 8. The phrase *man child* now starts to life again after a long sleep; we also hear of *no childys play*, p. 35. We see the source of our *bowsprit* in p. 18, where the sailors catch up an oar or a *sprytt* (a projecting piece of wood). There seems to be a forestalling of our modern slang in p. 59;

the earls and barons are said to be *bolde and swelle* (elati). In p. 49 one side is said to be *the bettur* in the fight, a new sense of the adjective, like our "who is the *best* man." The Indefinite *hyt* or *it* again appears; *hyt was woxe nyght*, p. 12. In p. 45 a question is put as to the rank of a champion; the answer is *nodur lesse nor more than yf hyt myselfe wore* (were), meaning that the champion was myself. Among the Verbs are the phrases, *find her way*, *come of elde* (age). The old *bid* now gains the sense of *invitare*; *thethur was he bede*, p. 8. We see the new French words *lyenas* (lioness), *floryns*, *scabard*. A burgess is called "*Clement the velayn*" (villain), p. 21, where the word keeps its old sense. In p. 5 Rome is said to be *wrong-heyred* (ruled by the wrong heir), a remarkable instance of turning a noun into a Past Participle. In p. 34 two men fight till one becomes *maystyr*; the sense of *vincere* was coming into this word. A man refers to a horse in p. 54, and says, *to the emperour therwith y wylle present hym*; here a new idiom appears, which the transcriber plainly did not understand.

The Romance of 'Torrent of Portugal,' edited by Mr. Halliwell, seems to have been compiled about 1370; it has much in common with the Lancashire poems, and is full of Northern words, such as to *byrl wine*, *mornyng*, *aye where* (ubique), *gar*, *she mon* (must). But it seems to have been transcribed in the next Century, perhaps in Salop or further to the South; there are forms like *litulle* and *woundus* (wounds). The *ane* (unus), in p. 69, has been elsewhere altered into *won*; there is also *whome* (home), p. 32. The rimes give a clue to the true old readings; thus the *gas* and *tas* in p. 5 have been changed into *goos* and *takythe*, much to the loss of harmony; *travel* and *saule* become *trovel* and *sole*. The old *herberwe* becomes *harburrow* (harbour), p. 12; the *r* is struck out, for *forester* appears as *foster*, whence comes a well-known proper name. The *n* is inserted, for the foreign *Portugal* is seen as *Portingale*, a form that long lingered in England. As to the Substantives, the word *knave* stands, as in Lancashire, not for *puer* or *servus*, but for *nebulo*; it is here applied to a savage giant, p. 6, and this sense of the word appears again in the last edition of

'Piers Plowman' put forth by the aged author; see Skeat's edition, p. 169. The term *ward* had hitherto stood for *custos* and *custodia;* but now, by an odd freak of language, it expresses the opposite, *pupillus*, p. 57. In p. 104 a knight's lance is called a *tymber*. Among the Adjectives, *blæ* loses its old meaning *lividus* and expresses *cæruleus*, being confounded with the French *bloie*, later *bleu; asure blay* occurs in p. 95. We have now dropped the Northern *manfulle*, found in p. 7, except for adverbs, and we have stuck to the Southern *manly*. We find *hys squyerys they mornyd*, p. 5; this insertion of *they* is something unusual. Two Strong Verbs are weakened, for we see *swellyd* and *helpt*. We come upon *if so be that, to unbrydel, lay about him, win erthe* (ground) *on hym*, p. 28; *inough to lyve uppon*. Something like Manning's idiom, which substituted the Infinitive for a causal sentence, is now repeated; *what ellythe yow for to flee?* p. 41; *who made thee so bold here to dwelle?* p. 8; we know our *I made bold to*, etc., where a *me* is dropped. There is plainly a translation of *fais tu* in p. 86; *what makist thou* (here ?). A new Adverb is coined by adding *ward* to a Preposition, "we have been here two years and *onward* on the third," p. 92; we should say "well on in the third." In p. 44 a giant's eye is *owte*. We find the Adjective *handsom*, p. 55, which here means *handy, convenient;* it is akin to a Dutch word; the old sense remains in the phrase in our later writers, "bring us off handsomely." There is the Scandinavian *gale* (aura); the word in its own country meant *rabidus*. The French words are *plate* (of armour), *force* (in the sense of *exercitus*), p. 89; *pile* (a building). In p. 13 stands *I wole be thy warrant that*, etc. The word *poyntes* is used in a new sense in p. 77, the *poyntes* of children, that is, their beauties of person; we talk of "the points of a woman."

The Romance of Richard Coer de Lion (Weber's edition) seems to date from about 1370, and may be due to Salop; there is a mixture of Northern and Southern forms. Thus in one line, p. 54, stands *beth in pes, lystenes my tale*. There are *gar, mekil, arn, prickande;* on the other hand, we find *fuyr*. There is the Celtic *pouke*, and the Salopian *kendely*,

merye, and *dente* (ictus); this last was to oust *dunt*, and to circumscribe *dint*. There is a new idiom that reminds us of Piers Ploughman, *armys of his owen*, p. 177.

There is a tendency to contract; *spirit* and *heron* appear as *spryte* and *hern;* the form *to-morrow*, just as we spell it, is in p. 92. Orrmin's *bulaxe* now becomes *pollax*. The old *ganed* is softened into *yaned* (yawned); and *toh* is written *tough*. The *de* is clipped at the beginning, for the Gloucestershire word *defensable* appears as *fensable* (our *Fencibles*). The well-known name *latymer* (interpreter), which had before been written *latiner* (from the Latin), stands in p. 97, showing the interchange of *m* and *n*. The Verb *win* forms its Past Participle in *won*, not in *wunnen*, p. 74. The words *outemeste* and *uttermeste* are both found in p. 115; here the *r* is inserted, as we saw before in *shrill* and *anerli*.

Among the Substantives we find the naval terms *top-castle* and *foreship;* in p. 99 is the sailor's cry, *hevelow and rumbeloo*.[1] The French *ard* is tacked on to a Teutonic root, to compound *taylard* (caudatus), p. 31; a favourite joke against Englishmen in those days; it lasted for 200 years. A new noun is formed from *brew*, p. 121; the *brouwys* so well known in Scotland. In p. 175 the Adjective *herteles*, being coupled with flint, shows that *heart* might now bear the sense of *compassion*.

Layamon had long before employed the phrase *many a man;* this is now carried further, for in p. 194 stands *manye was the man that come*. We saw in Layamon's Second Text the new phrase, *nothing of his;* this usage also is extended in p. 138; *non off thy golde*. The phrase *two so fele* (twice as many) occurs both in p. 122 and in p. 251; it is a continuation of a very old English idiom, as, *six swa micel*.

Among the Verbs we hear of *every freeholdande*, p. 51; here the Participle stands for a noun. The old verb *fremien* had been used before of abstract things, as *freme* (perform) *his wille* in the 'Havelok;' it is now applied to physical objects, as *frame the tree-castel*, p. 73, and it becomes a

[1] We seem to have dropped the *l* from the first word; Kingsley, in his novels, often refers to the second.

synonym for *fabricate*. To *fall on* stands for *assail*, p. 213. The French *creoice*, *crouche*, had long before given birth to a verb for *cruce signare;* this is imitated in p. 84 by the Icelandic form *kross; he is crossed a pilgrim.* The *hente herte* of Gloucester becomes *take herte*, p. 225. In p. 52 stands *fond he no man hym to myssay;* here the adjective *ready* is dropped after man. There are phrases such as *hangyd be he that*, etc., *wente to grounde*, *grind his teeth*, *make playn* (thorough) *werk of*, p. 141; *lay a deff ear to*, *wind up a brig* (bridge), *make it al sure*, not *sicker*. The verb *set* imitates verbs like *come*, for in p. 123 stands *the sunne was sette*.

Among the Adverbs we find *ones more*, p. 193; *fro so ferre*, p. 142. The other form of the old *swa* is also extended in use; we read in p. 253 that fifteen hundred bare wine and *als manye* (bare) bread.

As to the Prepositions, *in* stands after *arrive*, and not the more usual *at; aryve in Normandye*, p. 254. This *in* has supplanted the old *on; he bad hem goo, in Godes name*, p. 196. The King can buy fowls, *neythyr for love*, *neythyr for eye* (awe), p. 59; we now usually contrast *love* and *money*. Our hand-to-hand fighting is foreshadowed in p. 173; *hand be hand to geve bekyr*.

The Interjection *what now!* stands in p. 62. There is the verb *bale* and *tray* (alveolus), common to us and to the Dutch. The Scandinavian words are *rap* (pulsare) and *girth;* this latter takes the Icelandic *th*, not the Old English *d*. *Toss* is the Scandinavian for *spargere;* in p. 170 stands *win the toss;* there is also *fetlock*. The French words are *canevas*, *in despite of*, *in present*, *to brace*, *to gash*, *tried silver*. We find Bismarck's well-known *frye inne oure owne gres*, p. 175. In p. 6 we see *aborde*, our *aboard;* Dr. Murray makes this a newly-imported French phrase, which was soon regarded as connected with the Old English *bord*. The word *moble* stands for furniture, p. 253; in p. 160 Richard *pays the Saracens their rent;* like our "give them their bellyful."

In 1375 John Barbour, Archdeacon of Aberdeen, gathered up the traditions of his Century, and wrote his

poem on the exploits of Robert the Bruce.[1] He himself says :—

> In the tyme of the compiling
> Off this buk, . . .
> wes the yer off grace
> A thousand, thre hundyr, sevynty
> And fyve.

The work exists in a transcript, made rather more than a hundred years later. The Teutons of the North had not as yet begun to call their language "broad Scotch;" our poet speaks of his Northern dialect as the "Inglis toung," p. 72. He was rewarded with a pension, which was paid down to the time of his death, towards the end of 1395.

The old verb *walter* becomes *welter;* on the other hand *renge* becomes *rawnge; Ralph* and *fealty* are seen as *Rauf* and *fewty.* On the other hand *sauce* is written *salss*, p. 58. The two forms *yeman* and *yowman* are found in the one page, 96. The former *chevetain* is altered into *chyftan*, and the same love of contraction appears in *Irchery, Irsche* (Irish), p. 321. We see *knelit* for the old *knelede*, p. 411, a truly Scotch form. We have *Marjory* instead of *Margeri*, in p. 408. The *o* replaces *ou*, for *Gloucestre* is written *Glosystyr*, p. 67; there is also *swour* (juravit), and *repruff*, p. 82; *Broite* is written for *Brute*, and *broil* for *brule;* hence the Gaelic *rua* (red) was long afterwards written *roy*, as Rob Roy. In p. 20 *poison* appears as *pus-oun.* But the *ê* sound of *oi* is also found, as in the verb *convoy*, also written *conwey*, in other parts of the poem; hence we have two verbs with different shades of meaning in our day. Our word for *satis* appears both as *enewch* and *inew.* The Abbey of *Rievaulx* is found as *Ryfuowis*, p. 377; the original *au* here, which Barbour must have pronounced like *ou*, is in our days sounded in the other way, like the French *â*, *Rivās.* The *b* is struck out, for *chamber* is written *chamur*, p. 24; there is also *Northummyrland.* The connexion between *f* and *þ* is very plain, when *Methven* is written *Meffayn*, p. 32. The old *u* was mistaken for *v*, hence the French *lieutenant* appears as *lufftenande*, p. 281. But there is a fashion of supplanting *v* by *w*, as in *chewalrus;* so the old *aboven* becomes *abowyne*,

[1] Jamieson's Edition, of 1869.

p. 344, which doubtless led the way to *aboon;* so *lavender* becomes *layndar* (our *laundress*), and the two forms are found in p. 320. The *g* is struck out in the middle, as *Bryd* for *Brigida*, p. 389; in that page the old *rig* (dorsum) maintains itself against all Southern corruption, as it still does. In the same way the noun *spek* is found, not *speech*, in p. 82. We see *yet* for the East Anglian *gate* (porta); it still takes the soft sound sometimes in the North. The old *muga* (acervus) is written *mow*, p. 68. The *quh* is used for the old *hw*, as *quhen* for *hwen*. The old word for *homage* is written *manredyn* in the right way, p. 321, and is corrupted into *manrent*, through a false analogy, p. 98. The old *frith* becomes *fyrth* (of Forth) in the true Northern way of transposing; it is here applied to sea and not to wood.

As to Substantives, the Romance endings, tacked on to Teutonic roots, are coming in; we find not only *thyrldome* (thraldom) but also *thrillage*, p. 6, like the *bondage* of 1303; there is also *yemanry*, p. 76; the new *dewilry* (devilry) appears in p. 86; there is also *Irchery* (Irishry). There are the new Substantives, *undertaking*, *mainland*, *outecome*, (excursus), *slewth-hund*, *infar* (inroad), *armful*, *owting* (excursus); here a Preposition gives birth to a Verbal noun. In p. 44 men do a thing *with a will*, here the article is inserted; in p. 54 men bring *all thair thing* (property); in p. 255 something has *last* (endurance), a word well known in our races; in p. 300 men lie slain *all in a lump;* in p. 343 an enterprise is begun *with all handis;* in p. 392 cannon are called *crakys of wer* (war). The old *wakeman* becomes a *wach*, p. 201. In p. 325 men are sent on before to take *herbery* (harbour) for the army; in the next page these men are called *herbryouris*, our *harbingers*, showing here a change of meaning. In p. 340 *crane* bears the sense of engine, not bird. The old *gle* is used of the joy of heaven in p. 412, just as *mirth* was used 200 years later; these words can now bear only a far lower meaning. We see some new proper names; *Thom Dicson*, p. 97, seems to show that *Richard* had now become *Dick*; there are *Jhone Thomassone*, and *Gilbertson; Gilbert* is seen as *Gib* (whence comes Gibson)

in p. 299. The *son* in these proper names reminds us of Scandinavia. In p. 205 we hear of Wilyame *Francuss*, called *Frawnsoys* in p. 212, which was thought to be a synonym of the French word *Fransais*, a *Frankis* man. The Spanish town Corunna was long known as the *Groyne* (*oy* for *u*), and appears as *grunye* in p. 414; Barbour's modern editor evidently cannot tell what to make of the word, printing it without a capital letter. A well-known Celtic province appears as *Bretaynné*, riming with *Spainye*, p. 414. We hear both of the *Scottis* and of *Scottismen*, hence the later *Scotsman*.

There are some new Adjectives, such as *scaithful*, *furred*, *craggy*, and the new form *Sotheroun*, p. 358. The word *mid* (medius) had been already set before many nouns, and we now see *mydwatter*, p. 62, and *myd causé* (via), p. 365. From *strength* is formed *strengthi*, p. 84, just as *lengthy* has arisen in our own time. The Northern form of expressing *pejor* was *waur;* this is turned into *warrer* in p. 105. The meaning of *spedig* changes from *faustus* to *celer* in p. 127. Our *sheer* also gains a new sense; there is *schor crag* in p. 189 (sheer precipice). The old *hindema* becomes *henmaist*. There is both the Teutonic *cumbyrsum* and the Romance *combrowss* (cumbrous). The last syllable is pared away from *likely* in *it wes lik that he mycht haiff conqueryt*, p. 321; a corruption to penetrate to London fifty years later. In p. 77 *syndry* (sundry) bears first its old meaning *separatus*, and then takes a new sense, something like *quidam; othyr syndry* (sundry other men), as we use it mostly now.

As to Pronouns, we saw *đe ton* in 1230; this is seen again in *on the ta hand*, p. 323, and it became a regular Scotch legal phrase. Barbour is fond of *thai and thairis*, *he and his*. We have already seen "do thy best;" in p. 358 comes *all thair mast* (most) *assailyeit thai* (doing their utmost). In p. 321 we see *fra end till uthyr;* we should now say "from one end to the other." Barbour used *qwheyn* for *pauci;* in Scotland the phrase "a wheen folk" may still be heard; this keeps alive the old *hwon* (parvus), which Southern England seems to have lost for the last 700

years. In p. 399 comes *we war ynew to put*, etc.; here the third word is in the Plural, (numerous enough). The question is asked in p. 389 *quhat folk ar thai?* the first word answering here to *quotus*. In p. 263 a man is described as the *thrid best knycht*, a very terse phrase. In p. 373 stands *he wes auchty thowsand;* to this we should now add *strong*.

There are many new phrases where Verbs are employed, such as, *hald in cheyff, set a man on him, make thair acquentance, put to confusioune, put thaim to the flycht, gif and tak, make him way, tak his viage, the wawys* (waves) *break, brek* (ruere) *on thaim, draw aynd* (breath), *I am in aynd, tak aynd, lay the clath* (cloth), *get on fute, he is gottyn in the toure, set tryst to, tak* (leap) *the wall, make a stopping* (halt), p. 147, *draw ner to him, lede hay, do his part, tak the feyld, tak gret rowme, brek aray, to say suth* (sooth), *have na hart to help thaim, to set wachis, mak na schawing* (show) *of, a weyll-maid body, mak chang* (exchange) *of, nycht was fallyn, it mayd* (told) *agayn us*. The verb *undo* adds the meaning of *perdere* to its old meaning *solvere*, p. 8. We see *he had spyis owt*, p. 323; here an Active Participle, like *lying*, should be the last word but one. The English verb for *vigilare* had hitherto been intransitive; but we now find *thai war wachit* (watched), p. 397. On the other hand, *fling* is intransitive as before, but also governs an Accusative, p. 331. There is a sudden change of tense, well known to ballad-makers, in p. 413; instead of saying in the narrative, "they had him," we find *thai haiff had him*. In p. 93 stands *he put him to the se;* we now drop the *him* and the *the*. We saw in 1270 that so many hens *make* a flock; in p. 115 this is carried further, *he with thaim maid fyfty*. The noun *way* is now followed by an Infinitive, *he was set in gud way to conquer the land*, p. 321. Men had hitherto blown an instrument; they now blow tunes on it; *blaw the retreit*, p. 347. There is the new verb *quhethir*, our *quiver*, in p. 353; it is said to come from the old *cwifer* (impiger). There is *may fall*, like the French *peut être*, in p. 416. In p. 393 men *get wyt* of something; perhaps we have confounded *wit* with *wind* in later times. We saw *hold on his way;* the noun is now dropped,

and *hold forth* (proficisci) is in p. 387; the phrase is in our days confined to the pulpit.

Among the Adverbs stands *nerar togiddyr*. We now sometimes hear a phrase "he is far away the best;" in p. 305 stands *fer way ma* (more) *than thai*. This *fer* now expresses not only *procul* but *multum*, when set before a Comparative; *fer mair*, p. 31, and this comes often in Barbour; folk are *hard pressyt*, p. 355. The *in* is struck out that should have come before *na wyss*, p. 124; this led long afterwards to our *no how;* we saw no *wayes* in the 'Cursor.' So *with* is struck out in the middle of the phrase, *he folowit gud speid*, p. 122. The form *off* seems here to be appropriated to the adverb, leaving the other form *of* for the preposition; *with hudis* (hoods) *off*, p. 390. In 1300 the phrase *as in a Tywesday* had been used; we now see, p. 126, *as at this tyme*, which remains in our Prayer Book; here *as* is not wanted. In p. 412 *as*, with an Infinitive, is opposed to *so* with an Adjective; a wholly new idiom; a man undertakes *sa hey empriss as to ber*, etc.; hence our *will you be so good as to*, etc. What Chaucer called *otherwise* appears in Barbour as *othir wayis*, p. 6; *leastways* is often heard now. The latter poet is not satisfied with the old *fullic* (turpiter), but has *foulyly;* and is fond of repeating this *ly* in Adverbs, as *halyly*, *manlyly*, a process that we dislike.

As to Prepositions, we see *ane till ane*, p. 17, our *man for man; to win and till occupy* stand side by side in p. 6. In p. 36 a bridle slips *off his hand;* we have already found in this poem the two forms of this preposition. We have seen *strong of hand;* a slight addition is made in p. 29, where we hear of a *worthy knycht off his hand*. We had in 1290 the Northern phrase *the stalworthest geant of one;* this leads the way to Barbour's *best off a knycht* of all England, p. 375; hence the later *a jewel of a man*. A man might always go *on an errand;* this brings us to *he was fer on his way*, p. 60. In p. 140 the army is *all on ster* (astir). We saw *on his healfe* in 1076; in p. 176 men are slain *apon ilk party*. The poet uses *ner* in the sense of *prope* with an Accusative following; *neh* (nigh) had been treated in this

way much earlier. The phrase *at least* had long been known; in p. 106 stands *at the maist.* In p. 169 comes the expression *twa for ane;* in p. 145 we have it more at length; *thai war sex quhar he wes ane.* The old *over all* had meant *ubique;* it now means *above all things*, as in p. 412.

There are some new phrases, used as Interjections, as *on thaim!* a war-cry which comes pretty often; *till armys swyth!* (quick to arms), p. 32; *help! help!* p. 35.

The Scandinavian *whisk*, *morass*, *moss* (palus), appear; also *schald*, *schold* (shallow), whence comes our *shoal.* There is the verb *ruffle*, akin to the German; also *kyt*, our kit. There are the Celtic *louch* (loch), *brae*, *glen*, *bog*, *stab*, *brawl.*

The French words are *iniquity*, *endenture*, *plunge*, *rally*, *the plains*, *capital ennymy*, *privé consaile*, *raiss* (French *raz*), *abase*, *pryss* (æstimare), *ayr aperand*, *ayr male*, *sent* (odor), *retenew*, *fagald* (faggot), *base* (low), *diswyst* (disused), *quarter of a myle*, *novelty*, *warand* (warren), *monymentis* (muniments), *a tailye*, *regret*, *enamel.* The word *cariage* is first found in p. 158, where it means the gear for carrying the army's baggage. A new word for *if* appears; *supposs they did so*, p. 55; this comes often in later Scotch writers. There is the new *track*, which has nothing to do with *trace.* The French had in this Century exchanged their old *cataigne*, *chevetaine*, for a near imitation of *capitaneus;* and Barbour has *capitaine*, soon to be adopted by Chaucer. The verb *venge* is making an end of the old *wreak.* In p. 30 towers are *bataillyt* (embattled). The Teutonic *un* is often set before Romance roots, as *unarmed;* we see also *under-wardein*, *fortravaillit*, *umbeveround* (circumdatus); this *umbe* seems to have been little known in the South after 1280. Men *cum to purpos* (proposed end), p. 48; in our day they speak to the purpose. In p. 65 *seculer* stands for *layman*, and is not opposed to *regular.* In p. 74 we see the verb *confuse;* we have this (formed from the Past Participle) as well as *confound*, formed from the Infinitive. In p. 95 an English knight bears the name of *Sanct Jhon*, with the accent on the first word, thus foreshadowing our well-known *Sinjon.* In p. 15 a knight is described as *sweyt in cumpany;* I suppose that *suave* would

be the word favoured by our modern writers. In p. 115 a man is at first discouraged by his enemies, but afterwards *tais till him, his spyritis;* this strange Plural (it appeared in France during this Century) here expresses courage. In p. 138 men *press* the king; in p. 173 he *presses on* them. What we call *two thirds* appears in p. 140 as *twa partis of thaim.* In p. 145 deer are *in sesoun.* We have seen *entente;* in p. 205 *it wes his ententioun to,* etc. In p. 309 a man is *usyt* to fight, in p. 222 he *uses* to fight; we may now employ *used* for *solebam,* but not *use* for *soleo,* a curious instance of English nicety. In p. 285 a general *dresses* his men; the verb is still used in this military sense. We see *cruelly* (with no idea of inhumanity) coupled with *fighting* in p. 337, and with *wounding* in p. 347; it is in our time often used to intensify a phrase, as *cruel bad.* In p. 421 comes *soverane price,* where the first word expresses *maximus;* Piers Ploughman, much about the same time, has *soverein salve* (remedy). The scouts, sent ahead of an army, are called *discourriouris,* p. 388, hence our *scourers.* The word *simple* takes the meaning *stultus,* p. 7, besides its old sense of *humilis,* which is seen in p. 22. The verb *trete* expresses *tractare* in p. 10; Wyntoun afterwards used it in the same sense; in p. 64 the king *tretyt* with certain folk; and *trety* stands in p. 216. The old *lenten* (ver) was going out; for this the Icelandic *were* is used. The word *bounté* expresses a valiant *feat* in p. 45. In p. 97 *stuff* is used in its Lancashire sense for equipment or means; the confusion between the verbs *stop* and *stuff* is very plain in p. 342, where so many ships come that the haven is *stoppyt.* A person of high rank does things in a quiet easy way; hence an engine is pressed up to a wall *gentilly,* p. 354; we now make a great difference between *genteelly* and *gently.* Our verb *uinnan* (own) has come to stand for *confiteri* as well as *concedere;* in the same way a man makes *granting* (confession) of his sins in p. 381. The verb *avise* (scrutari) takes the new sense of *monere* in p. 32; we make it *advise.* When *Sant Jago* is mentioned in p. 417 he is called *Saynct Jak;* this is the French *Jacques,* not the shortened form of Teutonic *Jankin.*

I may mention that Barbour has many phrases that carry the mind to Scotland, such as *bonet*, *thai gaderyt* (assembled, p. 328), *bailie*, *we be aqwent*, *thowless*, *peel* (castellum), *he behoved to*, *weird*. He has many expressions already found in Northern writers, such as *morning*, *wilful* (volens), *fall to it*, *hamlet*, *sad* (fessus), *of myself*, *smertly* (cito), *get the ourhand*, p. 202. He abounds in Verbal Nouns, and is fond of adding *ness* to Romance roots, as *tenderness*. For *pecus* stands *catell*, p. 122; this Northern sense of the word did not come to London until after 1500. The Old English *blode* held its ground in the South, but was written *blowde* by Barbour.

He wrote many Legends of the Saints, to be read in Horstmann's 'Altenglische Legenden,' pp. 189-208. The *o* replaces *e*, as *gottin* for *geten; he had gottine* (gotten), p. 194. The *d* is added to round off a word, as *expond* (expound), p. 194; the rightful *expone* is in p. 202. The *n* is inserted, as *ensamplar* for the usual *esample*, p. 206; this *en* is preserved in our Bibles. Among the new Substantives are *slawnes*, *wantones;* the word *slicht* (sleight) is now first used of a trick of the body, not of the mind, p. 201; *dowme* (doom) in p. 204 means only the judgment or thought of the mind. Among the Adjectives are *thankful*, *nere of kin to*, *ill will*. The foreign *plenteous* takes a Teutonic ending, and becomes *plentwis*, p. 202; just the opposite case to that of *righteous*. We hear of *ripe age*, p. 193; elsewhere, a man may be *ripe* in conversation; here the adjective slides into the sense of *sapiens*, and is thus used a few years later by King James I.; hence Shakespere's *ripe scholar*. Among the Verbs are *do an erand*, *take charge*, *burst out into teres*, p. cviii., pity may be *inborne* (innate). One of the old senses of *sceotan* had been *torquere;* hence men are *schot* into a place, p. 201, as we *shoot* rubbish. The verb *cleave* (hærere), which had hitherto been Weak, makes its Perfect *clafe*, p. 196. There is the new phrase *syd be syd* (side), p. 207.

We see the Scandinavian *swamp* derived from *swim;* men through dropsy are made *swampe*, p. 208.

Among the Romance words are *heretable*, *retentive*, *ex-*

presly, *demand*, *inflame*, *comprehend*. There is *determe* in the sense of *statuere*, our *determine*, p. 194. Light *fails* a man, p. 196. The verb *chase* takes the sense of *abigere*, p. 201; a sense borne sixty years later by the other form of the French verb, *catch*. The verb *inform* has the sense of *instruere*, p. 204. The verb *excede* begins to supplant the old *pass*, as later in Tyndale. The verb *conjure* means simply *orare*, p. 203. The two forms *werdoune* and *reward* may be seen in p. 205. There is *line* of flesh (family), and *change his thocht* (mind), p. 205.

We have the statutes of a London Gild of 1375 (Early English Text Society, p. 1), which are not unlike Chaucer's dialect; we find both *beth* and *ben* (sunt); the Infinitive and the prefix to the Past Participle are clipped. There is *noght* for *not*, and the Southern *sustren* and *oþer* (aut). Orrmin's *same* and *somewhat* have now reached London. We have here *þe most wyse* instead of the old *wisest*; also *do her diligence*, *do þe duytes*, the first appearance of the last-named substantive in England. Two foreign words are used as prepositions; *touchyng þe profit* (which we saw in Salop in 1350), and *duryng his enpresonement*; in France the Participle would have stood last. The form *acompt* is found, whence comes Shakespere's *day of compt*; the statutes of the Gild are called a *papir*, leading the way to our *state paper*. In a Lynne Gild of 1376 (in the same volume) we read of a *man of gode conversacioun* (a word used in this sense in France down to Calvin's time), and of paying *fees*, a new sense of the last word. There is a later Lynne Gild of 1383, where the old Midland Participle in *ende* is often found. We here find, as in 1350, the Verbal Noun followed by an adverb; *have a spekyng togedyr* (conference), p. 52; a phrase like this makes us mourn over the loss of our old compounding power. We find, also, the phrase *in tyme comyng*, p. 53. There are the statutes of a Norwich Gild in 1385, where stands the word *sporyer* (spurrier), p. 42; here the *y* or *i* of the Severn country is inserted before the Teutonic *er*. The form *cladde*, a Scandinavian word that we saw in East Anglia in 1230, appears once more in p. 43.

I place, under the year 1377, the far-renowned Allegory

of Piers Ploughman, written as it seems by a poet who dwelt on the Great Sundering Line, and who therefore used both Southern and Midland forms. The author seems to have belonged to Salop. He brought out three editions of his great Alliterative work; the first half of it in 1362, the whole in 1377, a third, with additions and corrections, in 1393.[1] Many copies, made from his original text (a most popular work), still survive, and show a great variety of dialects about the year 1400; thus we have *bridale*, *bredale*, *brudale*, and *bruydale*, all four; also *rusche*, *rische*, *reshe*. His Southern leanings are shown by forms like *which* (qualis), *hue* (illa), *hy* (illi), *hure* (audire), *ȝorn* (cucurrit), *ac* (sed), *o þing*, *church*, *wantowen* (lascivus), and the Genitive Plural of a new word, *lollarene*. Among the Northern forms are *gar* (facere), *til* (ad), *loupe* (saliat, p. 76), *aren*, *egges*. We see both *dike* and *diche* for *fossa*. There is the favourite Salopian Plural Substantive ending in *us*, as *frerus*; also the Salopian form *selver* for *silver*. The *a* replaces the French *e*, as *garlaunde* for the former *gerland*; also *eo*, for *teor* becomes *tar*; also *o*, for *mal* (macula) becomes *mole*. The *e* replaces *eo*, as *weke*, our *wick*; it replaces *o*, as *welkin*. The French *du* (debitus) appears as *dewe* and *diwe*, showing our love for the *ew* sound, as we turned *Duc* into *Dewk*; there is also *deul* (dolor), p. 145. On the other hand, the old *seowian* (the kindred Latin *suere*) appears not only as *sew* but as *sow*; we now unluckily sound it as *so*, and confound it with the verb for *seminare*. We have seen *pore* (spectare) in the year 1280; another form *piren* (our *peer*) now crops up. There is *britel* (fragilis) as well as the older *brotel*. We have seen *bowiar* in 1300; *lawyer* is now found in the same way. We find both *reame*, *reume*, and *reome* for *regnum*. The different manuscripts show the uncertainty about the sound of letters; thus our *boil* (pustula) appears in p. 431, but is also written *bule*, *byle*, and *bele*; *boil* (bullire) is seen in this form, and also as *buyl*, p. 383; *toil* (laborare) is in p. 422, with the variations *tule*, *tile*, and *tyle*. The com-

[1] See Mr. Skeat's admirable edition of this author (Early English Text Society).

bination *build* marks the Severn country, as do forms not equally long-lived, such as *pruyde* and *fuyr*. The old *stôl* (sedes) is replaced by *stoul;* the *cloches* of Mapes give birth to the verb *clucche;* and the word for *anas* appears both as *doke* and *duke*.

As to Consonants, the *b* is inserted, as *slumber* for the old *slumer*. The *k* sound is preserved in a foreign comparative adverb, as *reverentloker*, p. 141; and *poke* is used instead of *pouch;* there are the new forms *cull* and *kill* for *occidere*, as well as the old *quell*, p. 423. The old *synegen* (peccare) holds its ground by the side of the new *synnen*, p. 229; but Layamon's *nizene* (novem) becomes *nine*. The former *gelœned* is now seen as *ylent*, p. 108. There are the two forms *drouhþe* and *droghte*. *Ninth* is seen for the first time with *n* inserted; but elsewhere the *n* is struck out, as in *a slepe*, p. 88; we have a window *a worchyng*, p. 44, where this *a* (on) first stands before a Verbal Noun. Hampole's *in middes* becomes *amyddes* (amidst), p. 164. The *s* is inserted; *baptesme* appears, not *baptim;* and *siþen* is sometimes written *siþenes*, on the road to *since*. As to *r*, we find *hors* (raucus) as well as *hos*, the old *hâs*. The old *wydewa* now becomes *widewer* (widower).

We saw *spilbred* in 1280; much longer compound names are now formed, as *Sire Werch-well-with-thyn-hand*, *Waryn wrynge-lawe;* a horse is called *soffre-til-ich-see-my-tyme*, p. 72. In these phrases Bunyan did not go quite so far as his Salopian forerunner. The ending *estre* no longer expressed a female, for we see *wafrestre* (wafer maker), and *canonistre* (canonist); *spinnester* in p. 107 expresses, not our idea connected with the word, but *spinner*. The *brewester* of one copy, p. 156, has been altered into *ale-wife* in another. *Webba* did not last beyond the year 1400; it is replaced by *wever* and *webbester*, which no longer means *textrix*, as of old. Our common *goer* is formed from the verb, for we find *forgoere;* *go* was supplanting *gang*. The old ending *ern* was now all but gone; instead of the former *breawœrn* we find *brewhouse*, p. 163. The word *ravine* gives birth to another noun, *ravener*, p. 309. The *kin* at the end of proper names is in full use, as *Watkin*, *Haukin;* it is tacked on to Romance

words, as *fauntekyn* (infant), p. 159. Manning's *Joan* appears as *Jonet;* his *nigun* now becomes *nigard*, p. 359. The confusion between Teutonic and Romance endings is very plain in *tale-tellour*, p. 442. There are new nouns, as *titerer*, *loby* (looby), *kyton* (kitten), *kitte-pors* (cutpurse), *styues* (lupanar), *pikstaf*, *hangman*, *pykeporse*, *latch*, *brocage*, *brocor* (broker), *borwton* (borough town), *baude* (lena), *batte-nelde* (packneedle), *lande-leper* (pilgrim), *collop*, *ragamoffin* (applied to a fiend), *kynde wit* (Latimer's *mother wit*), *wisp*, *worsted*, *beggerie*, *housbonderie*. We see the two forms *lorel* and *losel* (nebulo); the word *loller* here means a fellow, who, under pretence of religion, lives in idleness; a few years later it was to be applied to heretics. In p. 134 we see the old, all but obsolete, form *bergh* (collis), which we now write *barrow;* our *iceberg* is a word borrowed from our Teutonic brethren. *Team*, which had meant *sequela*, is first applied to oxen in p. 158. We hear, in p. 197, that something is not worth a *carse;* here is the change from *cress* to a sound like our *curse*. We see *wyrdes* (destinies) in p. 227; this was becoming obsolete, at least in the South, for most of the manuscripts alter it into *words*. The suffix *kin* is dropped in proper names like *Tomme*, *Watte*, *Symme*, *Bette;* we find here *Letice*, *Hicke*, *Sesse* (Cis); in p. 350 the Good Samaritan's horse is called both *Lyarde* and *Bayarde*. *Pernel*, whence the poet Parnell derived his name, is the short for Petronilla, and is usually here applied to a bad character. On the other hand, Piers the Ploughman, standing for Christ himself, is sometimes called *Perkin*, p. 173; the name became afterwards a synonym for an impostor. In p. 75 a man pays *handy-dandy*, one of the first instances of our truly English love of a jingle, such as Skelton employed. Old forms, like *ingang* and *gang* (ire), are seen for the last time in the South. In p. 141 we learn that it is hard to know, in the churchyard, a knight from a knave or a *queyne* from a *queene;* the higher and lower meanings of the old *cwên* are here brought into sharp contrast, thanks to spelling. In former times *ceorl* had been used for *freeman;* in p. 66 the word had sunk so low that it is altered in one manuscript into *þrall;* see also p. 401. The term *wench* is applied

to the Virgin in p. 336, and to a harlot in p. 422; the honourable sense was to prevail in the North, the base sense in the South. It is curious that *boy* had been used for a torturer or hangman ever since 1280, reminding us of the Italian *boja;* this meaning reappears in p. 371. *Girl* in p. 162 still bears its old Salopian meaning *child.* Our word *mirth* had then a far loftier sense than now; in p. 374 it is applied to the feelings with which we should regard Christ's birth; this survives in the phrase "awful mirth," applied, in a hymn, to the service of God. We hear of men *bolted* (fettered) with iron, p. 146; *bolt* had added the sense of *catena* to its old meaning *sagitta.* The word *grote* had been used for *fragmentum;* it now expresses a coin, p. 107. Prayer had been expressed by *bede;* this latter is now transferred to the little round substances used to reckon the number of prayers said; we find *a peire of bedes.* We saw, about 1300, the phrases *no manere harm* and *nakin harm;* we now, in p. 374, have the longer-lived *eny kynde of creature* side by side with *eny kynne þynge,* p. 153. A drunken man is carried to bed, in p. 118, *with al þe wo of þe worlde;* we should now say "with all the trouble in the world." A noun has another noun of price prefixed to it in the phrase *halpeny ale,* p. 156. In p. 163 an Adverb is tacked on to a noun; *leperes aboute,* "roving over the land." In p. 125 stands *in 3oure deþ-deynge* (dying); the form "die the death" had been often used; death is now set before the Verbal Noun. Both *grom* and *gome* are employed in this poem. In p. 384 comes the new phrase "they are mine, *body and soule.*" In p. 128 the Sun is darkened *for a tyme.*

Among the new Adjectives are *baudi, lousi, þrede-bare, peyvesshe* (peevish), *wederwise, wet-shod, bler-eyed.* There is *bytelbrowed,* which we now confound with *beetle,* whereas it comes from the Old English *bitian* (acuere). A Passive Participle is made an Adjective and takes a Comparative, *blessedere,* p. 223; there is also *broke-legged,* p. 146, where two Past Participles are united. The Adjective is prefixed to an Active Participle, *lowe-lyvinge men,* p. 257. When we see a Southern phrase like *a muche* (great) *man,*

we understand how Much Wenlock came to exist down to our days; another form of the word remains in Mickle Benton, further to the North. The Americans talk of "having a good time;" in p. 373 the Jews are told *ȝoure goode dayes beoþ don.*

As to Pronouns, Mätzner quotes a curious idiom from this poet; *Lord, y-worshiped be the;* this explains our *it's me;* in the same way the French employ *moi, toi,* and *lui* as Nominatives. We saw *nothing of his* in 1260; the idiom is now extended, for we find *moneye of thyn owen.* In p. 405 stands our common *furst and formest.*

Among Verbs there is a new idiom, *why calle hym Crist?* here *should ye* is dropped before the Infinitive. There is a curious exchange of *would* for *should* in *ich sholde raþere sterve,* p. 111; we still say "I should prefer to starve." In p. 382 stands *ich wol beo brent,* unless, etc.; this is the idiom used in more modern curses. There are new verbs like *wrangle* (from *wring*), *unpick a lock, herd* (congregari), *throb.* In *go to werke,* p. 105, nothing toilsome is suggested; nothing but pleasure is in the speaker's mind. In p. 440 God, it is said, made all things, and *nempnede hem names*— the first hint of our *calling names.* In p. 407 something *cam out* (became known). The poet sometimes forms happy new compounds, as *land-tylynge* people, p. 213; other poets should tread in his steps. In p. 110 we see how *overreach* came to mean *cheat;* a rogue, when reaping, *overreaches* into his neighbour's corn.

Among the Adverbs there is a most curious survival of the old form *lytulum and lytulum,* p. 327. This seems to show that our poet, like Layamon, was a student of antiquity; in further proof of this he writes *gon a begged,* "go a begging," p. 146, in imitation of the old *gan an huntaþ,* "go a hunting." In p. 88 trees were blown down, and *turned upward here tayl;* we now say "tail upward." In p. 444 we see how *hardly* came to express *vix* seventy years later; *ful hard is if they recover.* In p. 406 Christ is killed *on croys-wise,* the source of the Biblical Adverb *cross wise.* The adverb *happily* had been hitherto used for *feliciter;* in p. 136 it is cut down to *hapliche,* and expresses

fortasse; here is an instance of the omission of one letter in a word enabling us to express two different shades of meaning. There is *now a dayes*, p. 199; and also *a nyghtes*, p. 356. In p. 165 stands *drynke deepe*, where the last word is meant for an Adverb. The adverb *abrode* (abroad) is here opposed to *in doors*, a new meaning.

Among the Prepositions we see our common *for al þat*, p. 360. The *for* in the sense of *ob* now follows a Substantive as well as a verb; *surgiens for synnes*. In p. 137 stands *bi ouht þat ich knowe;* in the 'Cursor Mundi' *for* had been used for this *bi*. In p. 313 men are *at here wittes end*.

The Interjections are *baw* (bah), *harow and help! a straw for it!* of this Chaucer was fond; the oath *by my soule* stands in p. 245. The toper's chorus is *hoy! troly! lolly!* p. 145; something like the Shakesperian *hey, nonny, nonny!* especially the first word. How little objection was felt to oaths about 1370 we may learn from the following instance—Piers stands sometimes for Christ, sometimes for the Church, yet the oath *by God!* is put into his mouth, p. 416.

The Scandinavian words are *arate*, which in one manuscript is *rate* (exprobrare), *to-luggen* (lug to pieces), *bustle*, *cuffe* (manica), *to by-slober*.

The new words, akin to the Dutch and German, are *cramp*, *nip*, *cough*, *loll*, *jog*, *plot* (locus), *tawny*, *galp* (yelp), *bouken* (whence Shakespere's *buck basket*).

The Celtic words are *kick*, *cobler*, *tinker*, *rub*, *spike*, *borre* (burr) in the throat, *cruddes* (*croddes and creyme*, p. 155). The *baban* of 1220 is now seen as *babi*.

The poet's birthplace must be fixed somewhere near the Severn; there are a few words that remind us of the Herefordshire poems of 1280, such as *tike*, *capel*, *gobelyn*, *momel* (mumble), *dozen*. There is Layamon's *gyves*, and the Western *pouke*. The *i* of the Severn country, inserted before *er*, is often seen, as *cotier*, *tilier;* also *þrew* (cecidit), *asyde*, and *vauntwarde*. There are the Salopian *gerls* (children), *daffe*, and *garnement*.

Among the many French words are *boucher* (butcher), *Jurer*, *panel*, *gable*, *wince*, *flux*, *labourer*, *ague*, *drugs*, *morgage*, *registre*, *buttress*, *gill*, *mange* (munch), *blammanger*,

round of bacon, *enhabit*, *lachesse*, *construe*, *russet*, *patent*, *rave*, *famine*, *controller*, *match* (for fire), *grammar*, *to rut*, *to houpen* (our whoop), *for mercies sake*, *pous* (pulse), *lure*, *wayves and strayves*. We see the Church words *provisours*, *rectour* (p. 37), *curatour*, *fraternite*, *indulgence*, *meson-dieu*; a friar *confesses* a man, p. 216. Among the lawyers are *serjauntes*, *þat serven atte barre*, p. 10. A *doctour* is a churchman in p. 264, a physician in p. 435. The word *gailer*, p. 51, is used where *prisoner* (custos) was employed in the year 1230; the last word had already begun to express a man confined. The word *ergo*, taken from the Schools, is used for *therefore*. We hear of *puwes* (pews) in p. 102. In p. 440 *brybour*, first appearing in English, is used in the sense of *latro*, and this sense it bore for two centuries; Littré says that the old French *briban* (a vagrant) is connected with the Italian *birbante*. In p. 316 a *creature* honours his *creatour*; here the two ways of writing the French *ou* are found useful; in p. 374 we hear of a *comely creature*, just as we now say "a fine creature;" Chaucer attached a worse meaning to this word. In p. 262 a beggar is called *a poure þyng*; this has become one of our commonest phrases. Among the coins, here mentioned, are the *noble* and the *floreyn*. The word *tutour* expresses *custos*, p. 18, which it long retained in Scotch law. The word *gentel* seems to undergo the same change that it did in Barbour; we hear of Job the *gentel*, p. 231; still further, *gentiles* are opposed to Jews in p. 315. The French *cachier* was henceforth, as a general rule, to be set apart for *capere*, and was not to express *abigere*; this last was to be expressed by the other form *chacier* (chase). In p. 356 the *catch fire* of the 'Ancren Riwle' is repeated; one manuscript alters the Teutonic *lacchen* (capere) into the French *cacchen*, p. 272; I have no doubt the two words were often confounded. A person is *conged* in p. 71; the word *congé* has been revived in later times. The Romance *passed* imitates the Teutonic *ago*; *he said*, *seven ȝer passed*, p. 12. We saw, in the year 1290, *a doseyn of doggen*; the idiom changes in p. 73; *a dosene capones*; so *a payre gloves*, p. 109. The Teutonic and Romance are yoked in one

word, *doblefold*, p. 176; also *parcelmele* (our piecemeal), p. 47; *apartie* (apart) stands in p. 263 like the *around* of 1300. The French *maner* appears in a Participle, p. 192; *a wel y-manered mayde;* this must, in our day, always have an Adverb before it. The word seems to have been made a verb in England earlier than in France. In p. 112 we hear of an *erraunt* usurer, the source of Barclay's variation *arrant;* in p. 167 stands *poure pacientes* (sufferers). The town Lucca becomes *Lukes*, p. 81. But Latin forms, in matters religious, supplant their French descendants; thus we find *restitucion*, *excite*, *baptism*, *corps*, *simile*. We see the verb *alay* in p. 311, where we should now write *alloy;* the two forms of spelling this word are still used in two different senses. In p. 116 a man is named *nompeyr* (umpire); the *n* was docked fourscore years later; this is just the contrary to what took place in forming *the nonce*. There is a strange form *juvente* for *youth*. The proportion of French words is sometimes very large, as

"He passede forth pacientliche to perpetuel blisse (p. 211).
Astronomyens al day in here art faillen (p. 312).
And þorw penaunce and passioun and parfyt byleyve (p. 323).
Matrimonye, a moiste frut, þat multiplieþ þe peple (p. 333).
Adjectif and substantyf unite asken,
Accordaunce in kynde, in cas, and in numbre" (p. 60).

There is a reference to the hangman of Tyborne, p. 115; to rimes of Robyn Hode, p. 121; to the flitch of Donemowe, p. 193; to the preaching at St. Paul's, p. 264; to the Arches (court), p. 433. Wicked men in holy orders are compared, in p. 311, to bad money with the King's stamp upon it; Burns has a similar idea, applied to good men, "the gowd for a' that." We have a Shakesperian phrase in 203, *cast out both lyne and levell*.

No English verse had as yet reached such a height of sublimity as the Passus xxi. of this poem, treating of Christ's death and descent into hell. The bard here, strong in the old national Alliteration, soars above Chaucer, and above every other English writer for the next 200 years. The aforesaid subject had already given birth to some of the very best lines in the 'Cursor

Mundi;' English literature, from first to last, owes much to religion.

Much about the same time that the second edition of 'Piers Ploughman' was given to the world, a Canon of Lilleshall in Shropshire, named Mirk (Early English Text Society), drew up a rimed code of instructions for parish priests. We have it in a copy made about sixty years later; the obsolete Teutonic and the French seem to belong to about the year 1380; there are such old forms as *syngen* (peccare) and *forme* (primus). We have the same mixture of Northern and Southern forms, so often remarked on before; *heo* and *scho*, *beth* and *are*, *thilke* and *that;* also such marked Salopian forms as *uche* (quisque) and *fer* (ignis). The last syllable of the curious *whatskyn* (*quicunque*, p. 7), seems a compromise between the *so* of the South and the *kin* of the North, tacked on to the *what*.

The *gh* replaces the older *h;* we find *dogh* (dough), and *eghþe* (octavus), where Manning had written *eightеþe*, the Old English *eahtoþa*. The *n* is inserted in *passyngere*, p. 26.

There are new Substantives like *housebreker*, *hodymoke*, the parent of *huggermugger*, that is, something hidden; *huyde hyt not in hodymoke*, p. 62. We see the noun *lychwake*, p. 45, for the first time, the word so beloved by the Laird of Monkbarns; the Old English word for *undertaker* was *lîcmann*. The word *attercoppe* (aranea), which was written at full length in Norfolk sixty years later, is cut down to *coppe*, p. 59, whence comes our *cobweb*. There is the curious *holy hallowes* in p. 23; here the Substantive keeps the old vowel, while in the Adjective it is changed into *o;* the two words have become so changed in form that a pleonasm is the upshot. The old *ancre* of 1300 now becomes *ankeras* (nun, p. 41), taking the *ess* that was now fast becoming naturalised in England. There is a curious instance of the double Genitive in p. 23; *Seynt Mary, Goddes moder of hevene*.

As to Adjectives, in p. 7 we hear of an *odde weddynge*, that is, *irregular*, much as in Lancashire the word had expressed our *exceptional;* an *odd* child (nothus) is still a

Yorkshire phrase. We see a mark of the Severn country when *fell* adds the sense of *callidus* to its old meaning *crudelis; slegh and fel*, p. 46; here the Latin *acer* seems to be the connecting link. From the old *pic* is formed the Adjective *pyked*, p. 2; applied to shoes that end in a *peak*. We hear that men ought to kneel to the Host in the road, *fayre ne fowle;* a terse alliteration, where *be the weather* is dropped, p. 10.

Among the Pronouns *whyche* still keeps its true old meaning *qualis*, p. 1. In p. 21 a priest burns *þat* (those) *ylke same bondes;* a curious instance of the Old and the New words for *idem* being yoked together. We saw *at alle* in the Salopian poem of 1350; we now, in p. 56, have *by non oþer way at al.*

As to Verbs, *need* is now followed by an Accusative, *heo nedeth lore*, p. 28. We are reminded of the *cut* of a coat in p. 2; a priest is forbidden to wear *cuttede clothes*. There were two Old English verbs, *beorgan* (tueri) and *borgian* (mutuari); the former, corrupted into *borwe*, had been much used down to this time; henceforward it gave place, at least in the South, to the latter verb, our *borrow*, as in p. 32. The old *folowe* (baptizare) was now going out, to be replaced by *crystene*, as in pp. 5, 18; the latter had been used before the Conquest. The phrase *aske the banns* stands in p. 7.

Among the Adverbs we find *welyngly* (voluntariè), found also in Chaucer; this of old had been *willeliche* in the South. The Preposition *for* seems in p. 31 to get the sense of *against* or *until; leve bysynes for apon þe werkeday*. The source of many new Interjections is to be found in the following lines:—

> "Hast þou be wonet to swere als,
> By goddes bones or herte, fals,
> What by hys woundes, nayles, or tre" (p. 30).

We see the new Romance words *sylabul*, *howsynge* (horse-trappings), *quart*. In p. 23 *depart* is used both for *abire* and *separare*. We find "*they prokereth a person to be famed*," p. 22; we have now confounded this Celtic word with the Latin *procure*, which had come in eighty years earlier.

The old noun *syse* is used for *measure*, p. 39; hence our *to size men*, on parade. We read of the game *bares*, our *prison bars*, or *prisoner's base*. The *curatour* of 'Piers Ploughman' is again used for *parish priest*. Some of the reverend gentlemen used *sory laten*, as Mirk says, when baptizing; thus, *I folowe þe in nomina patria & filia spiritus sanctia, Amen*, p. 18; so long as the first syllable of the words is right, the baptism is to stand good. Confirmation, he tells us,

> "In lewde mennes menynge
> Is i-called þe byspynge" (p. 20).

This verb *bishop* had already been used by Shoreham. Those interested in the Sabbath question will fasten upon the following lines, showing the usage of Wat Tyler's time:—

> "Hast þow holden þyn haliday
> And spend hyt wel to Goddes pay?
> Hast þou any werke þat day i-wroȝt,
> Or synned sore in dede or þoȝt?
>
> For schotynge, for wrastelynge, & oþer play,
> For goynge to þe ale on halyday,
> For syngynge, for roytynge, & syche fare
> Þat ofte þe sowle doth myche care.
>
> þerfore þey schule here halyday
> Spene only God to pay.
> And ȝef þey do any oþer þynge,
> þen serve God by here cunnynge,
> þen þey brekeþ Goddes lay
> And holdeþ not here halyday."

There are some pieces in the 'Reliquiæ Antiquæ' which seem to belong to 1380; these are in I. 38, 51, and 59. Manning's old verb *rank* is now altered to *rancle*, with the usual insertion of the *l*, p. 52. There are the new nouns *sponful*, *seel skin*, *marigolde*. The verb *riddle* (cribrare) is used in a new sense, p. 41, *rydelid gownes*; hence, to riddle with shot. There is the new verb *pampe* (pamper), and the curious verb *gorwound*, p. 55, coming from *gar* (jaculum); by 1525 this verb was to be shortened into *gore*. The French verbs are *tenche*, *suet*, *unordynate*. There is *spicer*, which has become one of our proper names.

Among articles of ladies' dress, named in p. 41, are *jackes* (jackets) and *crakowis*. The French is still counted the language of leechcraft, for side-ache here appears as *mal de flaunke* in p. 52, the first appearance, I think, of *flank* in English. One of the sins of nuns about this time was undertaking to teach *curtesie* to their boarders, the sons and daughters of lords, thus throwing aside God's service for pride and luxury; see p. 42.

We may here consider that version of the 'Cursor Mundi' which goes by the name of the 'Cotton Galba' (Early English Text Society). It is a Northern work; in p. 1569 comes a byword, afterwards repeated in Scott's 'Waverley,' *gangand fote ay getes fode*. Such words as *nithing* and *unnayt* appear, I think, for the last time; there are also *formfader*, *rose* (jactatio), which are not often found after 1380. The old *maineath* (perjury) is fairly well spelt in p. 1543; in p. 1575 it is corrupted into *mani ath*. Among the words dropped in the North since 1290 are *to weird* (destine), *bemester; quatkin þing* is turned into *any thing*, p. 1533; *do him understand* becomes *mak him to understand* in p. 1562. Many old words, found in Lancashire and Salop in 1350, are now dropped, such as *witherwin*, *selcuth*, *last* (culpa), *mele* (loqui); a man is no longer *grathed* to a state, but is *ordained* to it, p. 1562.

There are some pieces in the First volume of Hazlitt's 'Early Popular Poetry' which may date from 1380; they are due to the North and the Midland. In the amusing 'Debate of the Carpenter's Tools' we find *th' all* the short for *thou will*, p. 79; this process was to be carried very far 200 years later; the *morwe* now becomes *morow* (cras), p. 81; there is the Northern *hayle* (trahere), not the Southern *haul*. There is the Substantive *alewife;* the word *gyn* is used as a snare for animals, p. 15. A man, an admirer of high spirits, wishes to know if his guest be any *felow* (vir), p. 25; we still say, "not half a fellow." In p. 83 *crow* is used for a tool, not for a bird; it is our *crowbar*. In p. 86 a person *thinkes no synne* to go to the alehouse. There is the phrase *thorow thyke and thin*, p.

15, used later by Chaucer. In p. 24 *fresh* is opposed to *salt* meat; there is *unhappy* (unlucky), p. 81. A man asks *how fer may it be* to a town, p. 19, a new phrase; there is also *take cold*, p. 88. There is the adverb *soft*, p. 83, standing by itself; it here stands for *stop!* The *ne* is coupled with *yet* before an Imperative in p. 89, expressing *moreover, do not*, etc. There is the phrase *by ought that I canne se*, p. 89.

There are the Danish words *styke* (steak), *wimble*, and *thimble;* these pieces belong to the Danelagh.

The Romance words are *servisable*, *flecher* (arrow-trimmer), *prentys*, *fraud*, *gouge*, *rule*, *plane* (carpenter's tools), *polyff* (pulley). In p. 45 and p. 83 stands the verb *forteyn* (*fortune*, in the sense of *accidere*), a verb which Tyndale loved, but was unable to hand down to us. There is the new verb *cheer*, used also by Wickliffe. The adjective *clere* is employed in a new sense; *twenty merke* (marks) *clere*, p. 81. In p. 83 *crewyll* (cruel) is used to express *acer*, as it is still sometimes used in our day. The noun *mene* (via) appears in p. 84; we now often make it Plural. In p. 85 stands *reule the roste*. In p. 88 we light upon a startling change, *the day is vary longe;* here is the adverb that was to supplant *swith* (valdé), which did not long survive 1400. In p. 43 wives use the *baskefysyke;* this unusual word, I suspect, means *stuprum;* in Wickliffe's works (Early English Text Society), p. 157, stands *base fisik*, used in the same sense; the term was so uncommon that the earliest copyists of the Reformer's works did not understand it, and wrote *base* instead of *basc*.[1] In p. 80 stands the proverb:—

"That lyghtly cum, schall lyghtly go."

The poem on Sir Cleges (Weber, i. 331) may date from about 1380; it has Wickliffe's new *gladsum*, replacing the old *glædlic*. There is a curious new idiom, formed upon the *they had lever* (potius), of 1300; *thowe haddyst be better have gold*, p. 349; here the Dative *thee* makes way for a Nominative; the English for *est mihi* and *habeo* are con-

[1] The editor of Wickliffe's 'Treatises,' at my suggestion, had the manuscripts searched; the word is there undoubtedly written *base*.

fused. The pronoun is dropped in *hast no tonge?* p. 345. In p. 339 we have *what may this be?* we now substitute *can* for *may*. Men do not *slink away*, but *slake away*, p. 334. We have *neweltè* for *novelty, to content him, make pressynge* (to press forward).

England had the honour of giving birth to one of the two great poets of the Middle Ages,—of the two bright stars that enlighten the darksome gap of fourteen hundred years between Juvenal and Ariosto. Dante had been at work upon the loftiest part of his 'Divina Commedia' at the precise time that Manning was compiling his 'Handlyng Synne,' the first thoroughly-formed pattern of the New English; the great Italian was now to be followed by a Northern admirer, of a somewhat lower order of genius indeed, but still a bard who ranks very high among poets of the second class. Chaucer was born in London, a city that boasts a more tuneful brood than any single spot in the world; for this early bard was to have for his fellow-townsmen Spenser, Milton, Pope, and Byron. Never has English life been painted in more glowing hues than by Chaucer; his lines will be more long-lived than the frescoes of Orcagna, which are dropping off the Pisan cloister; though poet and painter belong to the same date.

We see in Chaucer's many works the remnants of the old Southern dialect, long spoken at London; there are forms like *axe* (rogare), *her*, *hem*, *doughtren*, *ne*, *nis*, *nas*, *thilke*, *I wil be your*, *mochel*, *suster*, *honde*, *olde*, *ashen* (cineres), *ago*, *o* (unus), *awaketh* (the Imperative addressed to a person). There is also the Prefix to the Past Participle, as *y-bete*, *y-ronnen*. On the other hand there are many forms and phrases that have by this time come down from the North, such as *thei han*, *arn*, *she* (not *heo*), *those* (most seldom), *holly* (omnino), *by and by*, *to and fro*, *sware*, *unto*, *until*, *highte* (altitudo), *grub* (fodere), *lad*, *fulli*, *sin* (as well as *sith*), *in as much*, *onward*, *what ails him to*, etc., *who was who*, *snib*, *take upon him to*, etc., *take to me* (hærere), *I trow*, *it may wel be*, *see thou do it*, *give away*, *lern* (docere), *God forbid! folkes* (homines), *kind* (benignus), *still* (toujours), *clad*, *till*, *gate* (via), *whilom*, *not*, *doest*, *latter*, *begonnest*, *he which that* (this is

very common), *for ought that, for the nones, homli, I say, fall to it, plow* (not *sulh*), *if so be that, if that, blade* (lamina), *rush* (ruere), *no force* (no matter), *as for, using to stele, I am used to blow, carle, loth* (invitus), *governinges, dreminges, chastising, wont, felaw of youres, pour, farewel, curate, mistake me, entirely* (thoroughly), *behalf, stour, stand in stede, being* (essentia), *blunder, she-wolf.* The Northern *bird* (avis) sometimes supplants the old *brid.* The verb *take* is driving out *nim.* Several forms from the Severn country had by this time made their way to London, such as *that made he with the best, aside, upsodoum, wele or wo, bowyer, make it queint, lady mine, ones on a time, how now, be at on, at large, for all the world, son in law, badder, touching this, swiche as it is, harry* (trahere), *houp* (clamare). The old *seith as muchel ase* of the 'Hali Meidenhad' now becomes *as much to sayn as.* The word *knave,* as in Lancashire, becomes a term of abuse; indeed, many Lancashire phrases of 1360 may be found in Chaucer. His poems seem to have a range of about thirty-five years. So popular was he that some of his works were turned into the Northern dialect, thus reversing the usual order of things; in one manuscript we see *bather* (amborum), and *fae* (hostis).

I now consider Chaucer's poems continuously. I begin with one of his earliest works, that on the 'Death of Blanche the Duchess' (Chaucer Society, part ii. 213). We see the *owe* supplant *e; pyle* becomes *pylowe,* p. 220. In p. 223 the French *à la bonne heure* (I am glad to hear it) seems to be Englished by *yn good tyme.* In p. 239 a certain lady's *symple recorde* (tale) is said to be *trew as any bonde;* the first use of the noun for a legal document. In the same page stands *trewar-tongyd;* here the Comparative is used in compounds; we have already seen *hard-hearted.* In p. 217 streams make *a dedly slepynge soun;* hence "a dead sleep." Chaucer is fond of adding *ish* to an adjective; we see here *fattyssh,* also *flesshy,* p. 239. He uses the Northern *werre* (pejor) for the sake of the rime, p. 230. In p. 236 the Duchess is called *my swete right all hirselve,* that is, she was distinguished from all others; our sense of *he was all himself* is rather different. Another use of *all* is seen in *body, herte,*

and all, p. 216; this did not become common until Tyndale's time. About the year 1300 we heard of *ane fewe fullaris;* the first word, representing the Plural *soli*, now means *quidam; a few wellys*, p. 217. In p. 226 the poet stands *as styll as ought* (anything), a new phrase. In p. 241 we read of a *half worde*, used for purposes of trickery. Among the Verbs are *have the witte to*, etc., *sing low and high*, *overshoot him* (run beyond him), *play a game*, *well grounded*, *hit folwyd* (followed) *that she was*, etc., *to hang the hed*, *put it yn ryme*. Among the Adverbs is *full*, employed in *full many a yer*, p. 249. The *no* and *nay* are used in the middle of a sentence; no man could do it, *no*, *not Joseph*, p. 221, *your eyen*, *myn*, *nay*, *all that saw her*, p. 242. There is the phrase *swear as I beste koude*, p. 247. The *les* is added to *dred* to express *sine dubio*, p. 234; and *dredles* paved the way for *doutles*, which we still use as an Adverb. The old *on þam gerad þæt* makes way for the new *up* (upon) *a condicyoun that*, etc., p. 234. There is the cry *O howe!* (oho!) to awaken sleepers, p. 218. There is the new oath *by the masse*, p. 239; this lasted into the Eighteenth Century. The adjuration, *as help me God!* comes often.

There is the Celtic *knack* (trick), p. 242, used also by Wickliffe.

Among the Romance words are *nycety* (stultitia), *mate*, *powne* (pawn), *porte* (carriage), *vary*, *annex*, *process of time*, *herse*, *assured maner*, *governess*, *astate* (dignity), as in Barbour. A new French preposition was coming into our compounds; we see the verb *countrefete*. The verb *carole* adds the meaning of *canere* to its old sense *saltare*, p. 236. The word *patrone* takes the new sense of *exemplar*, p. 238; we now write it *pattern; superior* must be the connecting link between the two meanings borne by *patrone*. There is the phrase *to save* (attend heedfully to) *hir wurshipe;* hence our "save a horse up a hill." How entirely a word's meaning may be altered appears in p. 250, where a *queynte* dream is talked of; here the old *cognitus*, *cuint*, *queynte* gets the opposite sense of *incognitus*, something strange or out of the way. So the Teutonic *seli* (felix) had shifted its meaning to *infelix*. The Romance *purely* now imitates the Old

English *clœne*, meaning *omnino*, p. 215. In p. 218 stands *a quater bifore daye* (a quarter of an hour); here there is a great ellipse. In p. 220 we hear of *satyn de owter mere;* French could alone express certain articles of lady's dress. We find the noun *entewn*, p. 221, our *tune;* we have this variation of the French as well as *tone*. In p. 238 *dyskryve* expresses *videre*, our *descry;* the French had both *descrivre* and the later *descrire*. We hear of *Sprewse* (Prussia) in p. 241; the prefixing of *s* is most curious. In p. 246 *yn the dysmall* appears; this has been derived from *disme* and the payment of *tithes*, a time of sorrow; see Skeat on this point.

I now take some of the other earliest efforts of Chaucer's genius, the 'Parliament of Fowls,' the 'A B C,' and 'Anelida and Arcite.' [1]

We see *k* replace *ch*, as in the North; *lykerous* for *lecherous;* the *f* is mistaken for long *s*, as *flight* (sleight) *and flaterie*, p. 154. The word *feling* is now applied to the mind, not to the body. A dame holds her lover in strict subjection; it is said that he is *sarvant unto hir ladishippe* (power), p. 160; hence came the title of honour. A person's colour is said to resemble that of *asshen* (ashes). A lover, seeing a lady, *cladde him in her huwe* (wore her colours), p. 156. We hear of *watir foule*, and of *Seynt Valentynes day*, when birds choose their mates. Old phrases were going out; *soule hele* is altered into *soules helthe* in one manuscript. Among the Adjectives we find our seamen's phrase, *the northe northe west*, p. 58. The Teutonic *hard* is confused with the French *hardi; the hardy asshe* (tree), p. 62. The Adjective *hust* (whist) stands for *tacitus*, p. 174. Among the Verbs are *give it up* (cease from it), *take accion, hear of no mercy;* this last phrase we always use in the negative. Fowls *lay their heads togedir*, p. 88. The English for *vellem* is dropped in *raþere dye than to do so*, p. 166. Another verb is dropped in *but to the poynte*, p. 76. As to Adverbs, the *so* is used something like *valdè; a yere ys not so long to endure*, p. 96. In p. 168 stands the phrase, *say oute of the way* (odd). The *by* is used in a new sense; it

[1] I here use the works of the Chaucer Society, part ii.

had often been used after the verb *know;* we now see in p. 50 *I mene this be love.* In p. 134 we have *fals to him.* Chaucer is fond of a phrase like *flour of alle floures*, p. 124.

There is the Scandinavian word *scant* (parcus), p. 134.

Among the French words are *cormeraunte*, *entrike* (ensnare), *roundel*, *portray*, *princess*, *governowresse*, *superlatyf*, *lese* (leash), *nusance*, *tryumphe*, *laurer* (laurel), *to corect* (writing), *disshevele*, p. 66. In p. 58 we hear first of a *dedely wound*, then of a *mortale stroke.* A verb is formed from the Teutonic *crampe* (spasmus); and this takes the French *ish* at the end, p. 158. Arrow heads are *tempred* in water, p. 64, a new use of the verb. In p. 90 a lady may be *strainge* to her lover; that is, *unfriendly.* There is the new phrase *good feith*, p. 175. We see the expressions *receyve unto mercy*, *to absente you*, *have no fantesye to debate*, p. 175; here the first noun takes the new meaning of *liking.* The adjective *pleyne*, in p. 154, signifies *frank*, *open;* hence the *Plaindealer.* A lover has *awaytinges and besynesse* (care) upon his lady, p. 164; here the idea of *attendance* or *service* first comes into the word *wait.* In p. 142 St. John is called a *virgyne;* a new use of the word. The old *sotell* and the new Latin form *subtil* may be seen struggling together in the manuscripts; see p. 152.

We now turn to the two poems written in the middle of Chaucer's life—the 'Troilus' and the 'House of Fame.'[1] The former is interesting as being the first work in which we trace the influence of the New Italian upon English; Boccacio's 'Filostrato' supplied our own bard with many ideas.

In the first stanza of this work the sound of *oy* seems to undergo a change; for *Troye* and *joye* are made to rime with *fro ye* (from you). The *r* is struck out; *mœscre* (mesh) gives birth to the verb *mask*, p. 167. Among the Substantives are *trapdore*, *twiste*, *overhaste*, *unrest*, *a blab*, *crowis feet* (under the eye). We have already seen *ladyship;* a man is now requested to do something *of zour lordship*, p. 91, like "of your charity." There is a new compound, a *letgame*, p. 124, like our *marplot.* The word *selynesse* keeps

[1] Chaucer Society, part ii.

its old sense of *felicity* in p. 134. The old *leof* makes way for *love* (amans), p. 244; folk see their *loves* wedded. Instruments are sometimes delicious through *wynde*, p. 248. A woman tells prophecies *by herte*, p. 286; a new phrase. An Old English usage is continued when *Troie toun* is spoken of, p. 268. Chaucer is fond of adding *ess* to nouns; as *herdess* (shepherdess). In the 25th stanza the heroine is said to be matchless, just as A is our first letter; this is the first hint of our "A one."

Among the new Adjectives are *thrifty*, *unholsom*, *womanish*; this last was formerly *wifmanlic*. Chaucer is fond of the ending *ish*; he coins *mannysh* in stanza 41, to express the reverse of womanly perfection. He also adds this *ish* to the French adjective *fole*, making *folish*. He has the Superlative *konnyngest*. There is the phrase *a lame word* in p. 41; whence our *lame excuse*. A prosperous man, in p. 163, is said to *sit warme*; hence our *warm* (thriving) *man*, and our tenants *sit* at so much rent. A lady promises her friend *my good wurde*, p. 271. There are the phrases *streight as lyne*, *in short*. The Adjective is set after the Vocative, as *uncle dere*, *lady bright*; it is made a Substantive, for in p. 204 *flatte* is opposed to *egge* (edge).

As to Pronouns, a lover is said to *have it hot*, p. 164, 192; here the indefinite *it*, referring to nothing before, reappears. Chaucer is fond of *this or that*. He revives a French idiom unknown since 1220; *fox þat ȝe ben!* p. 161. The *half* is now placed before an accusative; *make halvendel þe fare*, p. 244.

Among the Verbs are *unsitting* (soon to become *unfitting*), *mutter*, *to biblotte* (blot), *humme*, *unlove*, *forecast*, *unpin*. There are the phrases, *they fell to speak*, *it fell that* (accidit), *set at rest*, *to sand paths*, *dy for laghtir*, *fever takes him*, *hold thee clos* (keep close), *douncast look*, *make up charters*, *wele yshape* (well shaped, of a lady), *reise þe country*, *fold armes*, *set the world at six & seven*, p. 193; *his herte mysforyaff him*, p. 222, (the later *misgave*), *dwell oute caste from joy*, *bring out a word*, *make resistence*, *drawe his breeþ*, *yeve him audience*, *fynd in thyn herte to*, etc. The verb *mean* is in great use, as the explanatory *I mean*, p. 122; *he menith it in good wise*, p.

66; *þow menyst wele*, p. 117. We have already seen *play king* in 1300; a *the* is now inserted; *pley þe tiraunt*, p. 85. Chaucer preserves the old form *lorn* (perditus). In p. 291 stands *he went excusing her;* we should now put in *on* after the perfect. The *to* is now set between *dare* and the following Infinitive (a strange corruption), *dare to love;* there is also *sworn to hold it.* We see the curious phrase in stanza 48, *your hire is quit, God wot how.* In stanza 41 a lady's limbs *answer* to womanhood; here the verb gets a new meaning, "be consistent with."

Among the Adverbs are, *unfelingli, out and out þe worthiest*, p. 67; *parfourme it out; inly.* There is the terse phrase, *to save his lyf and ellis not*, p. 61, where the last two words mean, "which is otherwise impossible." An adjective is used for an adverb, *take it faire and softe*, p. 244; here the last words slip into the meaning of *quietly.* The *at next* is cut down in p. 283, *when ye nexte see upon me.*

As to Prepositions, we find *arme in arme, wiþ al myn hert, for ought I can aspye, I speke under correction, at þe werste, what they wold sey to it* (de eo). This *to* is sometimes dropped; in p. 279 we see both *write to hir* and also *write hir.* The phrase *for God's love* becomes *for love of God*, p. 173; we confine the older idiom to *sake.* A lady's attendants are called *women about her*, p. 129; implying respectful attendance, a new use of the Preposition. Chaucer has *overrenne* (beat in running), p. 223; this in his later works he altered into *outrun.*

There is the Low German noun *lash*, and also *roore* (tumultus), whence our later *uproar.* There is the Scandinavian verb *jompre*, our *jumble.*

Among the Romance words are *collateral, a pacient* (of a physician), *misconstrue, lytargie* (lethargy), *is descended from, wele disposyd* (inclined), *chekmate, guerdon, in mewe* (prison), *scarmysshe, tendre herted, impressions* (thoughts), *prolixite, to plye him, sentement, dissimule, templis* (tempora), *our desertis, source, mocyon, rudeness, vulgarly, marciall* (martial), *cote armure, urne, rosy, my memorie.* There are the phrases *press him upon her, make his adew, direct a book to.* The cry, *mea culpa*, stands in p. 59, a foretaste of the many Latin

phrases that were to be brought into English about 1550. There is the noun *refrein* (burden of a song, p. 97); this has been revived in our day. We see the phrase *pley rakett to and fro*, p. 187; the noun has lately become very popular. The name *Pandarus* is contracted into the ill-omened *Pandar* to suit the rime, p. 272. The word *passion* no longer means suffering, but is applied to emotions, p. 196. In p. 213 we hear of a *pregnant argument* (forcible or constraining). Littré gives no use of the adjective used in this sense in France, until the Sixteenth Century; it is odd that in England the word should make its first appearance with this secondary meaning. The old *folcisc* is supplanted by *poeplissh*, our *vulgar and base*, p. 231. A Greek hero loses the last consonant in his name, as *Diomede*. In p. 236 *straunge* stands for *mirus*, a new sense; *uncouth* has assumed senses something like *strange*. We have already seen *trewar tongyd;* the Superlative now comes into compounds, for *strengest feyþed* stands in stanza 143. In p. 258 we hear of *tyme passed, present tyme*, and *future tyme*. The form *recomaunde* (recommend) stands in p. 283, riming with *comaunde*.

We see certain proverbs, as, *of harmys two þe lasse is for to chese*, p. 58; *every þing a bygynnyng hath*, p. 65; *hit is not good a slepyng hound to wake*, p. 132; *al þing haþ tyme*, p. 135; *make vertu of necessite*, p. 227; *wonder laste but IX nyghtes in a toun*, p. 192. Chaucer had sound notions of language;

> "Ye know wel þis, in fourme of speche is chaunge
> Withyn a thowsand ȝeer, and wordis tho
> That haddyn pris now wondur nyce & straunge
> Us þinkiþ hem" (p. 42).

Chaucer's 'House of Fame' must have been written soon after his 'Troilus.' There are here the Northern phrases *how that, woful, alleskynnes* (all kinds of), *pel* (castellum), *as now*. The *d* replaces þ, as *quod he* (dixit), a form copied long afterwards by More. The *s* is inserted in *sterisman*, and the old *wealhnute* (walnut) becomes *walsh note*, p. 216.

Among the new Substantives are *huntress, potful*. There is the phrase *to bere it was no game* (joke), p. 221. The

Sun's chariot is still called a *carte*, p. 206. The word *spryng* is used for a dance in p. 215; and there we also see, in one manuscript, *hove daunce* (court dance), connected with German musicians; this strange word is elsewhere altered into *love daunce;* Gower also uses this German *hove*. There is a curious new idiom of the Double Genitive in p. 222; Englishmen before this time had talked *of the king's son of France;* but we now see *the God of loves name;* this comes very sparingly in the next forty years. A house is said to be full of *gyges*, p. 234, whence our *whirligig*, seemingly meaning the same. Chaucer's favourite *ish* is employed in the adjective *Troianysshe*, not *Trojan*, p. 185. He further has *grenyssh*, p. 226; the first combination of *ish*, I think, with adjectives of colour. There is the phrase *so swyft as thought*, p. 234. In p. 217 stands *alle and every man of hem.* In p. 230 stands *wostow whatte* (do you know what?); *I tell you what* (aliquid) was to come in Shakespere. In p. 240 men say *I not* (nescio) *never what*, a new phrase. The *what* (aliquid) is repeated in p. 238; *I herde thinges, what a loude and what in ere;* hence our "what with A and what with B." There is our curious Interrogative idiom, *what did Eolus but he toke out hys trumpe*, p. 226. We see a new phrase for *quidam; oon I koude nevene* (name), p. 196.

Among Verbs we find *my hert betes, take goode herte, do yow favour, wot how I stonde.* In p. 218 the Goddess is *y-stalled;* I suspect this form led to our *installed.* There is a curious new idiom of the Subjunctive, *dreme he barefote, dreme he shod*, p. 183, like the later *come weal, come woe.* The verb *ken* had hitherto stood for *scire;* it now means *videre* in p. 194; *kenne with myn ye* (eye); *a kenning* in this sense was soon to become a sea term. The old *chop* (secare) gets the new meaning of *ferire*, p. 231; that of *mutare* was to come later. The verb *start* now becomes transitive; *stert an hare*, p. 199. There is the new verb *humble* (sonare), formed from the sound, p. 209; in Scotland a certain waterfall is known as the *Hummel Bummel.* The verb *lilt* appears in connection with music, *a liltyng horne*, p. 214. The preposition *for* now replaces *after; to go for Eolus* (to bring him), p. 224. The interjection *a* is now used before nouns,

a larges, larges! p. 217; it was soon to precede the names of knights as a war cry.

Among the Romance words are *signal, soar, casually, feminine, sicamour, oracle, sisoures* (scissors), *the contraryes, conservatyf*, p. 204; *palpable, fumigacions, saturnyne, at poynt devys, Galaxy, agreable, is perched, pouch, currour* (courier), *to entremedle, to acheke* (check). We see the new French *jowes*, our *jaws*, p. 230; this was doubtless confounded with the old Teutonic *ceafl, choule, jowl*. The verb *wayte* (expectare) seems to get the new sense of *morari;* love may last a season, but *wayte upon the conclusyon*, p. 189. In p. 199 a man has *devocion* to Cupido, a new phrase. The word *poetry* was something new; it stands for *poema* in p. 221; it is used in our present sense, p. 204. In p. 206 we read of *eyryssh bestes* (air-dwelling animals); perhaps our adjective *eerie* may come from this. There is the phrase *no fors* (no matter), p. 208; this lasted for 150 years. In p. 235 we hear of dearth, fire, and of divers *accident;* here the word seems to slide into the sense of *mischance*. We read of a *pelet out of goune*, and also of the *poudre*, that produces the effect, p. 226. In p. 239 a goddess confers names after her *disposicioun;* here the word may mean either *will* or *order*. Chaucer is fond of using *see* (sedes) for a throne, but this did not take root. We see *unfamouse*, p. 212 (unknown to fame), very different from our *infamous*. There is the noun *pursevant* (pursuivant), p. 217; here the *v* may perhaps have taken the place of a *u*, as in *pursuer*. In p. 227 *easy* is opposed to *fast;* hence our "easy all!"

In p. 187 comes the proverb *hyt is not al golde that glareth*. In p. 217 the victim flayed by Apollo appears as *Marcia*, a lady.

We now come to the 'Canterbury Tales,' compiled in the fulness of Chaucer's powers.[1] As to Vowels, *a* replaces *æ*, as *bladder* and *rafter* for *blædre* and *ræfter;* before this time these had been written *bleddre* and *refter;* the *a* replaces *e*, as *bramble* for *bremble;* the *a* replaces *ea*, for *mearh* (medulla) gives rise to the form *marie bones;* the *a* replaces *eo*, as *hart* for *heort* (cervus), which had before been *hert*. The

[1] I here use the Aldine edition of the Poets, Pickering's.

ai replaces *æ*, as *hair* for *hær ; praiere* comes instead of *preiere*. The French *ai* becomes *ia* in *fustian* (fustaine) ; Chaucer makes it a word of three syllables, ii. 3. The *e* replaces *i*, as *sleke* for the old *slike* (lævis), and *disc* now splits up into two forms, *desk* and *dish*. The *e* replaces *o*, as *yeman* for the Northern *yoman ;* it replaces *y*, as *shelf* for *scylfe*, *werde* (fatum) for *wyrd*. The Kentish forms *mery* and *bery* (sepelire) are adopted by Chaucer ; but he has *mirthe* as well as *merthe ;* also *filthe* and *sippe*, not the Southern *fulthe* and *supe*. Three variations of vowels were still striving for the mastery in London, for we find in Chaucer *brustles*, *bristles*, *berstles*, all three. The former *leien*, the Past Participle of *lie* (jacere), is now written *lien*, the form kept in our Prayer Book ; the *ie* is the Kentish way of sounding the French *ê ;* the *i* replaces *e*, for there is *divel* for *devil*, as in Ireland ; it replaces *o*, for *parosche* becomes *parishe*. The old *oreisun* becomes *orison*, iii. 204, with the accent on the first vowel. Chaucer turns the old *akern* into *acorn ;* he is fond of doubling the *o*, as in *mood*, *flood*, *cook ;* he uses the two forms, *corone* and *croune ;* he turns *y* into *o*, as *copper* for the old *cyperen*. The form *oi* might be sounded either as the French *ou* or as the French *ê*, thus we see the noun *devoir* from *debere ;* this was soon to be written by Englishmen as both *devure* and *dever*. The *ow* replaces a *g* or 3 ; *wilig* (salix) is written *wilwe* and also *wilow ; belg* (follis) is seen as *belous* (bellows) ; the word had taken the Plural form ninety years earlier. The Past Participle of *sowen* (serere) is here *y-sowe ;* the Participle of *seowen* (suere) is here *sewed*. We have now confounded these two Verbs, answering in sound to the French *sou* and *siou*, and we have further made the Weak *seowen* a Strong Verb, as regards the Past Participle. What was usually written *roll* is now *roule ;* we see both *flood* and *floud ;* the old *ule* (bubo) becomes *owle*, not changing its sound. The form *oi*, not *ui*, seems to be favoured ; Shoreham's *annoie* is repeated ; this verb, iii. 323, implies sheer *boredom*, and is nearer to the modern *ennui* than to *annoyance*. Chaucer adopts the forms *fruit* and *guise*. The *oy* was now becoming a favourite combination in France ;

so he has, not only *real* and *rial*, but also *royal*. He has both *beauté* and *beuté*, the French and English forms of one sound. The tree *iw*, *eow*, is now written *ew*, our *yew*. The French word for *debitus* appears as *dewe*, ii. 91, but it takes the Gloucester form *due*, ii. 280 ; there is also *dutee ;* we have insisted on changing the French sound *ou* into the thoroughly English *iou* (ew). We see *yonge Hew of Lincoln*, not the older form *Huwe*. We find in Chaucer our national habit of contracting ; we get rid of the sound of vowels ; *soverainetee*, ii. 198, is sounded like *sovrantee*. We have the line in ii. 200—

"That litel wonder is though I walwe and wind."

Here the *e* in *wonder* and the *e* in *walwe* are both dropped. So, a little further on, in p. 203—

"Poverte a spectakel is, as thinketh me."

Here both the *e* in *poverte* and the last *e* in *spectakel* drop.

In iii. 57 we have the first hint of *it's* (est)—

"It is an honour to everich that is here."

As a general rule, English throws back the accent to the third syllable from the end ; so in iii. 233 stands

"That referreth to thy confusion."

So *Achilles* and *Lucina* take the accent on the first syllable. It is the same with *batailles*, iii. 164.

As to Consonants, Chaucer ruled that we should write *tempt* instead of the other form of the word *tent ;* this latter had been already bespoken in the North as a form of *attend*. The *b* becomes *p ; kembed* is seen as *kemped*, ii. 64 ; hence our *unkempt*. Not only *p* but *f* is inserted, for the old *forgitol*, Gower's *foryetel*, is now written *forgetful*. We see the old *chirk*, not our modern *chirp*. We find *ark*, ii. 133, where we should now write *arch* (arcus). The *c* is struck out ; *þrescwold* becomes *threswold* (threshold). The *g* is changed into *ck* and thus forms a new verb ; *tug* gives birth to *tuck ;* a friar is *ytucked hie*, ii. 220. Chaucer writes *gailer* for the *jailer* of Piers Ploughman ; we may now write either *gaol* or *jail*. The *gh* is in full force, this

being an old London form; *bough* is written for *boh*, with the last consonants probably unsounded; *cough* is also found, and *draught*. We see the form *markis*, and this pronunciation may still be heard in our day. The *d* is inserted in *hegge*, *hedge*, and in *alr*; so *alder* (alnus), the later *elder*, appears. The interchange between *r* and *s* is seen in the North Western *glimerin*, which becomes *glimsing*, our *glimpse*, ii. 308. There is the form *pace*, as well as *pass*. The old *ps* is now transposed; *waps* becomes *wasp*. The *wawes* (fluctus) of the Tristrem now become *waves*, ii. 147, with the usual confusion of *u* and *v*.

On turning to Substantives, the foreign *ard*, *ardie*, appears in *dotard*, *slogardie*. The foreign *ry* was coming in, as *goldsmithry*, *deiery*, *yemanrie*. The *er* is freely tacked on, as *thou glader of the mount*, ii. 66; *a vertuous liver*, ii. 163. The ending *ness* was encroaching on *hed*; *shrewedness* replaces Shoreham's *schreuhede*; there is also *homlinesse*, *wilfulnesse*. There is both *likelihed* and *likeliness*, *jolinesse*, *doublenesse*, *strangenesse*, *scantnesse*. New words are formed by adding *man*, as *court-man* (courtier), ii. 281. As to Proper names, *jacke fool* is used, ii. 110, much like our *Tom fool*; hence come *jackass* and *jackanapes*. We see the names *Simkin*, *Hodge*, *Mabily*; the prison of *Newgate* has become proverbial, ii. 132. We light upon *Jubaltare* (Gibraltar). The *es* is no longer tacked on to a Latin word to form the Genitive, like the old *Juliuses*; we see *Philippus sone* applied to Alexander, iii. 172. We see *cokenay* already employed as a term of reproach, ii. 125. The word *ship* becomes feminine; and this, in our days, is the gender of a *man* of war. On the other hand, the month of May is masculine, iii. 8. The Verbal Nouns are freely used; *spending silver*, iii. 231; *gon a begging*, iii. 28; *his helping* stands for *his help* (service), ii. 82; so *my willing* (voluntas), ii. 246; *to my supposing*, ii. 268. The Prepositions are set after Nouns, in phrases like *a bringer out of besinesse*, *the bilding up of chirches*, as we saw in earlier writers. The word *forfex* is translated by the Plural *sheres*, not by the Singular, ii. 189. *Right* also takes a plural; *have your rights*, ii. 286. In ii. 128 we hear of *two pigges in*

a poke. In ii. 214 *min owen boy* is used as a term of endearment. The word *pley* is now used for a theatrical piece. The French *ecu*, a piece of money, is Englished by *sheld*. There are new Substantives like *outrider*, *thwitel* (whittle), *meremaiden* (no longer *merewif*), *chip*, *bever hat*, *baggepipe*, *wallet*, *brestplate*, *twinkling of an eye*, *hertes ese*, *night-cap*, *gossomer* (goose summer film), *milksop*, *broun bred*, *chuk*, *on his tiptoon*, *bakemete*. The word *fane*, which earlier meant a *streamer*, is now used to express our *vane*. There is *shrimp*, that is, an object contracted very small, from the old verb *scrymman*. In iii. 327 *every sinful man is a cherl* (servus) *to sinne; cherlish* is used for our *blackguardly* in p. 26. The word *monger* was coming in, tacked on to other nouns, as *questmonger*. The French *age* is added on to *cot;* the word *cotin* was used for our *cottage* to the South of the Channel. The word *þurhfaru* had of old meant *camera;* it now takes our sense of the word, and appears as *thurghfare*. The term *girles* is used for *puellæ*, ii. 20, and not in the West country sense of *children*. The old *hlædel* (a pump) is used for a cook's *ladle*, p. 60. The Old English *mære-fæc* now becomes the *nightes mare* (nightmare). The old *lenten*, as in Trevisa, was making way for a new term; in iii. 13 we hear of the *spring* flood. The old *crop* now takes a new sense—that of *seges*. The word *tun* is used, not for *dolium*, as usual, but to express a measure; *tonne-gret*, ii. 60. The old *ȝerde* (virga) also expresses a measure; something is *a ȝerde long*. We read of the *pipes* of a man's lungs, ii. 82. A person does not take in boarders, but *holds guests to borde*, ii. 95. In *stand in his light*, ii. 101, the last word gets a new meaning. *Wench* is not used by Chaucer in the honourable sense of the North country; in ii. 108 it stands for *ancilla;* it is applied to no one higher than a miller's daughter. Old January's wife says,

> "I am a gentil woman, and no *wenche*."

In iii. 251 we learn that women, high and low alike, may fall a prey to the seducer.

> "But, for the gentil is in estat above,
> She shal be cleped his lady and his love;

And, for that other is a poure woman,
She shal be cleped his *wenche* and his lemman."

Chaucer and Dr. Johnson both employed the word aforesaid in the same evil sense. *Leman* also is sadly degraded from its old meaning, as we see here. The word *fit* conveyed the notion of *certare* of old; in ii. 126 the noun stands for nothing so serious, and prepares the way for our *fit of coughing*, and such like. Our *green* has long Englished *stultus;* in ii. 138 we hear of *grenehed* or *folie*. There is a change in *herbergeour*, ii. 162; it no longer means *harbourers*, but men who go before, our *harbingers;* this is Barbour's change. The word *loller* has changed its meaning since Piers Ploughman wrote, and now implies heresy, iii. 59. The old sense of *thing* (causa) is well marked in iii. 176; a man was slain *for no thing but for chivalrie*. Adam and Eve are said to have made themselves *breches* in Paradise, iii. 281, a word which has given a name to one English version of the Bible. There is the usual love of Alliteration in the sentence, *all min heritage, toun and tour*, ii. 301; there is also *hous and home*.

Among the Adjectives we find a new use of the Superlative, *fairest of the fair*, ii. 66, where *alre fairest* would have been used earlier. The Substantive may be dropped, as *thurgh thick and thinne*, ii. 121. The word *lihtsum* (facilis) is formed from another adjective, as *gladsum* had already been. The *les* is added to a foreign root, as *a titleles tiraunt*, iii. 251. Chaucer is fond of *ful* as an Adjectival ending; he replaces the old *hatelic* by *hateful*. We talk of a *horsy* man; but Chaucer coined *horsly* when he wanted an Adjective of this kind. He writes *sli* sometimes for the old *sleh*, and uses it in a bad sense; and here he is followed by Gower. There are new Adjectives like *coltish, tusked, lerned, dogerel*. There is *stibborne*, said to mean "stiff as a *stub*." We have phrases like *broune as is a bery, to speke brode* (plainly), ii. 23 (hence a *broad joke*); *this is the short and plain*, ii. 33 (long and short of it); *at the leste way* (least-ways), ii. 34, *have the beter, upright as a bolt, piping hot, besy as bees, a black bill shone as the jet*, iii. 181. There is a new Alliterative phrase, *the foule fend fetche me*, ii. 215. In ii.

208 a promise is made to strike a man out of *oure lettres blake;* this is the source of *our black books.* In ii. 249 we hear of *wise and ripe wordes;* the last adjective, as used in this sense, had now come South. A very long Adjectival phrase is spun in iii. 1, *twenty-pound-worth lond.* The word *sad* gets the meaning of *tristis,* as in the North; in ii. 253 it is applied to sorrowful Grisildis. An Adjective is strengthened by prefixing a Substantive, as *bolt upright.*

Among the Pronouns we see *ye* and *thou* both used in a prayer to God, iii. 7; also in an address to parents, ii. 141; also in a speech to an adored wife, ii. 301. On the other hand, a master uses *thou* to a pupil, and the pupil addresses the master with *ye,* iii. 317. In *you were nede to resten,* iii. 63, the first word is in the Dative, like Shakespere's "you were best go." In ii. 305 stands *nis non, no, nouther he ne she;* a Northern form of *male* and *female.* In iii. 158 Fortune overthrows *hire man;* that is, the man on whom she has her eye. We see the old Dative of *it* very plainly when we read of the Paternoster; *it comprehendeth in himself all good,* iii. 358. The Indefinite *it* comes more into vogue; *it priketh in my side,* that is, "I am pricked," ii. 215; *it nedeth not reherse, I wol auntre* (adventure) *it,* ii. 125, like the *make it stout* (ruffle it) of 1320. The *which* sometimes keeps its true old meaning, that of the kindred *qualis;* as, *herkeneth whiche a miracle befell,* ii. 80; *I shal tellen which a gret honour it is to be,* etc., ii. 206; this was to be replaced by Barclay's *what* 120 years later. The *which* is also used as a Masculine Relative; *thise riotoures, of which I tell,* iii. 49; also as a Neuter Relative (Gower is fond of this); *herd all thing which* (he) *spake,* iii. 221; there is also the Northern *the which;* also *for fere of which,* referring to an Antecedent. The *what* is more used; *he told him as ye han herd, ye wot wel what,* ii. 233. It is employed in asking about a man's profession; *is he a clerk or non? tell what he is,* iii. 219. Orrmin's *what* now encroaches upon the old *which* (qualis); *I have declared what thing is penance,* iii. 260. The *such* is used indefinitely like the French *tel;* prentices appoint to meet *in swiche a strete,* ii. 130. In iii. 58 we have the abrupt command, *no more of this,* with no Verb.

In ii. 182 we get the first hint of our *all the same;* a man is buried; *all is his tomb not so curious as*, etc. The word *one* takes a Plural; *herkeneth, felawes, we three ben all ones*, ii. 50; a foretaste of *little ones.* In *saw him al alone*, ii. 276, the *al* (all) comes twice over. We now say *all right* in token of compliance; Chaucer's phrase for this was *al ready, Sire*, ii. 277. He employs *every body*, ii. 153. *Enough* now takes a Genitive; *he saw ynou of other folk*, ii. 218. The development of *any* was going on fast; in ii. 319 stands *to riden any where;* in ii. 296 *love him best of any creature;* here *all creatures* would have stood earlier. There is the phrase *to rise a ten or twelve*, ii. 321; here *of the clock* is dropped; *foure of the clok* stands in iii. 256; that is, four strokes of the bell. We saw *mare harm is* in the year 1220; Chaucer prefixes a *the* to the *more*, iii. 251. There is the new way of Englishing the Latin *ipse; eke the veray hogges were fered*, iii. 197; in copying deeds, about this time, scribes were wont to affirm, "this is the *very* copy of the grant;" so truthful that it might be taken for the deed *itself.*

Among the Verbs we see a new idiom, *we han ben waytynge*, ii. 28; this is an advance on "I am seeking," which dates from the earliest times. We remarked the idiom of the year 1300, "to have the streets empty," where *have* answers to *facere;* this *have* is now followed by the Infinitive as well as by an Adjective; *chese to han me foule, . . . and be to you a trewe wif*, ii. 203; hence "I would have you go." Chaucer has a startling innovation, wholly unneeded, in the Active Participle, which he perhaps confused with its Passive brother; *a swerd yhanging by a thred;* Milton most likely had this in his mind when he wrote about "a star-ypointing pyramid." Chaucer has both *mot* and *muste*, the old and the new, in one couplet in ii. 295. His *may*, contrary to old usage, expresses *licet* rather than *possum.* The *sholde* now and then stands for our *would*, as in ii. 305; but it comes far seldomer than in Caxton; our language was losing some of its weight and gravity in 1390. The *can* and *coude* are sometimes used in their old sense of *scire.* We saw in 1280 an imitation of the French *sans aller;* our

by now follows in the wake of *without; by having grete possessions*, iii. 131. The Infinitive follows *bind;* as *ybounden to helpe me;* the old *boun* (paratus) had long been followed by an Infinitive. There are new verbs like *caterwaw* (of a cat), *clottered, munch, jingle, unhorse, prolle* (scrutari). The verb *get* was acquiring a Middle sense; a man *geteth him to drinke*, iii. 334; this is like Orrmin's *take*. The Danish *forkaste* (rejicere) had been used in Kent; but Chaucer couples *fore*, not *for*, with the verb, and talks of something *forecaste* (devised beforehand). The old *snæsen* (ferire) now takes the sense of our *sneeze*, iii. 246; this is the Dutch *niezen;* the old *fnesen* still survived. The verb *turn* is applied to the turner's trade, ii. 117. The verb *shape* now expresses not only *creare*, but *dirigere;* as in our "shape his course;" *he shope him to lie thilke night*, ii. 221. To *crak*, ii. 292, is used in the Scotch sense of the word, *loqui*. The verb *wreke* here retains one of its oldest senses, *exercere; wreke his ire on it*, iii. 170; it was soon to lose its other meaning of *ulcisci* and to be replaced by *avenge*. The expletive *I gesse*, so much used in America, appears in Chaucer, as in Wickliffe, ii. 303. We have heard before of *sworn brethren;* we now see *thy boren man*, ii. 290. Chaucer has both *I schrewe* and *I beshrewe*, formed from the Noun. The old *writhe* now becomes intransitive; *she writhed away*, ii. 98, and it is, moreover, turned into a Weak verb. There are barbarous forms like *thou wisted*, ii. 35; *thou wotest*, ii. 69. A verb is dropped in the phrase, *o word er I go*, ii. 223. The verb *trip* is now coupled with dancing. The verb *whine* is applied to a horse, ii. 179; we now distinguish this sense of the word from its other meaning by writing it *whinny*. With us, sufferers *sing out;* Chaucer makes them only *sing*, ii. 207. The Imperative *come of* stands in ii. 215, where Scotsmen would now say, *come away*, and where Englishmen would say, *come along*. There are phrases like *it tikelith me, yeres ago, have the higher hand, ring it out, take his ese, make tarying, be in praiere, he was bore* (*borne*) *doun, he was sworne adoun, wel ygrowen, knit his browes, wet hir whistle, speke him fayre, hold compagnie with, let things slide, to set gemmes in gold, have a bad name, do*

obeisance, do a frendes turn to, have love to thee, the thing is ygon so fer, sail hir cours, drive a bargain, take thy deth, to go to the point, give in charge to, mordre wol out, God blesse my soule, kepe it close, I sette (put) *case, put out his eyen, take effect, make all good, to go sorweful, go nigh the sothe, God spede you.* The Teutonic and Romance synonyms stand side by side in the line,

"This wif was not aferde ne affraide" (iii. 72).

The Celtic and Teutonic synonyms are found much in the same way—

"Right as a swerd forcutteth and forkerveth" (iii. 255).

Among his Adverbs Chaucer employs the Northern *where* for the dependent *ubi*, not the old *there*, iii. 31. Sometimes *whereas* stands for this *ubi*, referring to place, as in ii. 210; *hwar ase* appeared for *ubicunque* so far back as 1220. This *whereas* slides into a new meaning in iii. 113, taking the sense of *quum;* you acted thus, *whereas it had ben necessarie* to act otherwise. Another shade of meaning, that of *quoniam*, was to come thirty years later. The *as* is now, without any need, prefixed to *yet* (adhuc) and *now; no word as yet spake he*, ii. 205; *maken no defence as now*, iii. 130. The *that*, taking the sense of *quia*, follows *not*, as in very early times; *lo thin ende, nat only that thou faintest mannes mind*, ii. 160. The preposition *without* is now used to English *nisi; without ye list your grace shewe.* A case is dropped after a preposition, and the latter consequently seems to become an Adverb; *his berd was shave as neighe as he can* (nigh the skin), ii. 18. There is *belike*, ii. 96; *for the nones* seems to be used as a mere expletive, when the Miller is described as a *stout carle for the nones.* There are new phrases like *right* (just) *now, as fer as ever I can* (know), *nay but, ther is more behinde, clap the window to*, where the last word is not a Preposition. Chaucer prefixes *litel* to a Comparative, as *litel better.* The *doutles*, like Barbour's *dredles*, is used as an Adverb, and not as an Adjective, ii. 135. The synonyms *wel neigh* and the later *almost* are coupled in one line, ii. 323. Chaucer, when describing a tournament, imparts

wonderful spirit to his verse by putting adverbs before the verbs; as *in gon the speres, out gon the swerdes*, etc. We have already seen *mid alle* and *of alle* used for *omnino;* we now come to the more lasting phrase, *spare it not at all*, ii. 220; *no joye at all*, ii. 199, as in Mirk. *Beside* may mean either the old *juxta* or the new *etiam* in the following passage:—

> "Not only in the toun,
> But eke beside in many a regioun" (ii. 249).

The Adverbial ending is most awkward when added to an Adjective in *ly*, as Chaucer's *comelily*. The old *other . . . other* (*aut . . . aut*) is now changed for a new form, *other* (either) *conscience or ire*, ii. 166. There is a needless insertion of *elles* in iii. 80, *an holy man, as monkes ben, or elles ought to be*. We have seen the improper *ferther* in the Tristram; the old *ferrest* is now changed into *forþest*. The new *what though* is used to English *etiamsi*, iii. 180. A backbiter is said to praise his neighbour, but still *he maketh a "but" at the laste ende*, iii. 298; here the *but* seems to be made a substantive.

Turning to the Prepositions, the *to* follows Past Participles; *chosen therto*, ii. 63; *borne to thraldom*, ii. 141; there is also *redy to his hond*, ii. 207, like the *it lay to hand* of the 'Cursor Mundi.' The *to* supplants *for* in *have it to myself alone*, iii. 55; *it is an honour to everich*, iii. 57. The *to wille* of Layamon's Second text is continued in another similar phrase, *to my gret ese*, iii. 194. The *of* is much used; a man may be *of the blod real*, like the former *be of his kin*. We know *free* (potens) *of the guild;* this leads the way to *have avantage of*, ii. 77. The old phrase *of twenty wyntres age* is now changed into *I was twelf yere of age*, ii. 167; there is also *of old* (quondam), ii. 216. The former *of* (since) *childhood* is changed into *of a childe*, ii. 261, which comes into our Bible. In iii. 267 stands *at regard of;* we now change the *at* into an *in*. In the phrase *at after souper*, ii. 319, two prepositions are combined. We have seen *bi wai to* in the 'Cursor Mundi;' we now find *by way of possibilitee*, ii. 39. There is *awaiting on* (watching

for) *the rain*, ii. 109.[1] The phrase *have pity* is followed by both the old *of* and the later *on; have mercy on* is in iii. 25. Love, in this respect, follows mercy; we see *amerous on Dorigen;* hence the later *dote on, be sweet on.* The old notion of hostility connected with *on* is plain in *the peple rose upon him*, iii. 167. There is a union of the meanings of *post* and *propter* in the *upon*, which stands in *do execution upon your ire*, iii. 253. The old *upland* (rus) is well known; Chaucer expands the phrase, talking of a parson dwelling *up on lond*, ii. 21. He often substitutes *in* for the older *on*, as *in this wise*, ii. 398. In iii. 70 stands *he was bonde in a recognisance;* and we hear of *Advocats lerned in the lawe*, iii. 94. The *out*, when added to Verbs, does not always answer to the Latin *ex*, but for the first time expresses *super*, as in the line,

"Men may the old *out-renne*, but not *out-rede*" (ii. 73).

In our days an *outrider* is something most different from the man who *outrides* you. There is the phrase *out of dette.* The mingling of colours is expressed by *betwixt; they gloweden bytwixe yolw and reed* (red). See 2134.

The Interjections are *Cockis bones!* (where the first word is a corruption of our term for *Deus*); *clum* (our *mum*), ii. 108; *ey benedicite! kepe, kepe* (to entice a horse), ii. 122; *O goode God!* ii. 262; *for Goddes sake! make an o* (a call for silence), ii. 76; *good morwe!* ii. 107; *by the blood of Crist, that is in Hailes*, iii. 49; *fy for shame!* iii. 182; *Straw!* iii. 228 (elsewhere it is *straw for thy tale!*) *What, divel of helle!* iii. 237; *By our Lady* (an oath that lasted 300 years), iii. 241. There are numbers of expletives in the 'Reve's Tale,' which gives us a fine specimen of the Yorkshire brogue of 1390.

The parenthesis now begins to make its way in England; there is one of six words at the top of iii. 19.

The words akin to the Dutch and German, first found in Chaucer, are *romble, rimple* (rumple), *to houle, husch, kyke* (intueri), *tub, chippe, utter*,[2] *to bumble, forpamper* (pamper), *snort, stew* (vivarium). The word *gat-tothed* is said to come

[1] In Ulster, when a man is dying his friends say, "We are waiting on him," that is, expecting his death.

[2] This is here used like our *uttering false coin;* to utter chaffare, ii. 183.

from the Dutch *gat*, a hole. There is *ingot*, from the Dutch verb *ingieten*.

The Scandinavian words are *box* (alapa), *rate* (exprobrare), *scantness*, *gap*, *dairy*, *stalk* (of a flower), *frakne* (freckle),[1] *rammish*, *line* (tegere), *gaze*, *strogle*, *calf* (sura), *dapple*, *blot* (macula), *sluttish*, *lull*, *stale*, *ruggi* (hirsutus). Chaucer seems to have settled that we should use the Danish *cross* (crux) and not the French form *crouche* or *croice*.

The Celtic words are *pie*, *bucket*, *cut* (draw cut), *crone* (vetula), *drudge*, *bodkin*.

The French words are many, though the time of their great inroad was not now, but in the youth of Chaucer's grandfather. Our poet disregards the Old French *aprochier a*, and makes his verb *approch* govern an accusative. There is *heronsew* (young *heron*), the French *herouncel*; the English word is still alive in Yorkshire; it is Spenser's *hernshaw*, of which Shakespere has an odd corruption in Hamlet. We hear of *precious* (precise) *folk*, ii. 295; this new sense of the word seems to have arisen in France in this Century. *Bribe* is used in our sense of the word, but Piers had employed it differently. Chaucer uses *prose*, as Brunetto Latini had done a hundred years earlier. He coins the female form *markisesse*. *Stomak* is used as a synonym for *heart* or *pity*, ii. 210; and this sense lasted for 200 years. The French had an old word *pulent* (stinking); and Chaucer uses the new form *polecat*. *Office* is used for a "place of business," ii. 214; and *officer* for a "man of business," iii. 62. The word *chere* was changing its meaning at London as well as in Lancashire; in iii. 69 a man makes feste and *chere*; hence our *good cheer*; see also p. 68. In ii. 270 *chere* stands for cheerfulness. In the phrase *do his fantasie*, the last word slides into the meaning of *voluntas*. In iii. 172 *demain* stands for *dominium*; later it expressed the soil under a man's *dominium*; *estate* has run a parallel course to *domain*. We see a new Adjective *estatelich* (stately). A phrase of Shoreham's is repeated; *accordant to his wordes was his chere*, ii. 313. Chaucer's *as touching this*, iii. 105,

[1] This is still called *frackens* in some shires; here we have the interchange of *n* and *l*.

seems a compound between the old *as to* and the new French *touching*. In ii. 86 stands *the reufullest, passing over of Emelie;* here the Participle evidently represents *præter*, and seems to have been confounded with a Verbal Noun. In iii. 1 comes *I preise thy wit, considering thin youthe;* this Participle must be the Dative Absolute, with *us* understood. The French *attendu que* seems to have been imitated in *out of mesure, considered the power that*, etc., iii. 148; thus we have in Chaucer both the Active and Passive Participle of *consider*, and in a new idiom. Manning's *because* is slightly altered in the following sentence; *it mighte be no bet, and cause why, there was no*, etc., ii. 124. This *cause why* may still be heard. The word *alkymistre* (alchemist) has a curious ending, iii. 236. We have lost the old form *surveance*, iii. 32, and have had to replace it by *surveillance*. The verb *remue* is both transitive and intransitive in the one page, iii. 17, like our modern form of it, *remove*.

French and English synonyms are combined in *poure sely Grisildis* and *veray sothe;* the *suppose*, which was to all but drive out *wene*, is found alongside of it in ii. 191. The title *Dan* was usually applied to a monk in England; but in ii. 112 *Dan Gerveis* is a smith; we hear also of *Dan Pharao*, iii. 189. To *floyte* stands for our "play the flute." In ii. 21 *burdoun* (burden) is connected with music; this of late years our penny-a-liners have chosen to alter into *refrain*. We hear of *low spirites*, ii. 41; something in Barbour's way; also of *manie* (mania), and *humours fantastike;* a sense used by Brunetto Latini when writing in French. A man *abyes something cruelly*, ii. 69; Barbour had something like this. The new *murmur* stands by the side of the old *grutching*, ii. 179. There is *up* (upon) *peine of losse*, ii. 76, imitating a more Teutonic phrase of Layamon's. The word *semi*, entering into an English compound, is first found in *semi soun*, ii. 110. *Richesse* is used as a Plural, iii. 361. There are words like *motley, sessions, a cordial, a chanterie, miscarry, squirrel, quart, statue, theatre, pencil, haberdasher, spaniel, pike* (lucius), *hochepot, rafles, jade, askance*, a horse's *trais, to squire, quail, mosel* (muzzle), *bay* (a horse), *modifie, to founder, parish clerk, intellect, plague, trill* (volvere),

coin, *taile* (tally), *gaudy*, *peck* (a measure), *similitude*, *species*, *curfew*, *testif*, *vitailler*, *dis* (dice), *abusion*, *jergon*, *diffinitioun*, *market-place*, *plesant*, *magike*, *veal*, *omnipotent*, *bitour* (bittern), *approver* (informant), *jubilee*, *froun*, *deity*, *mansion*, *jupartie* (jeopardy), *giser* (gizzard), *velouette* (velvet), *sole* (solus), *orisont* (horizon), *hemisperie*, *probleme*, *demonstratif*, *felicitee*, *deliberatioun*, *to accomplise*, by *rote*, *mitaine* (mitten), *policie*, *franks*, *basilicok* (basilisk), *to envolupe* (envelope), *countour* (counting house), *naturally*, *popet*, *gingerbred*, *impudence*, *superfluitee*, *inordinate*, *gentrie*, *artelrie*, *cosin germain*, *dampnably*, *joconde*, *suburbs*, *mortifye*, *conceit* (thought), *wel disposed* (sanus), *humilitee*, *botel* (of hay), *dissolute*. We hear of *an esy man*, *one of your sort*, *a propre man*, *propre name*, *the straite of Maroc*, *as like as possible*, *to abroche a tonne*, *cause a herte wo*, *dye in greyn*, *gentles of honour*, *saufly sey*, *every comfort possible*, *have his acquaintance*, *his apertenauntes*, *hold the mene*, *a pair of tonges*. The gamblers' terms *sis*, *cink*, *treye*, borrowed from France, are in full use. The new verbs *cese* and *pay* are driving out *stint* and *gild*, just as *roll* is fast elbowing out *wallow*; and *pray* is encroaching on *bid*. The phrase *by menes of* was coming in. The word *fume* expresses *ira*; Littré gives no instance of this in France before the Fifteenth Century. The word *honour* shifts its accent in the line—

"Ne see ye not this honourable knight?" (ii. 304).

Labour does the same in iii. 3. There are many Adjectives ending in *able*, like *suffrable*. The word *cape* (headland), ii. 13, seems to come from the Gascon traders; Littré gives no earlier employer of it in Northern France than Rabelais. We find in ii. 326 *unbocle his galoche*; the first hint of our *galoshes*. The verb *plie* (bend) is found in ii. 279. In ii. 173 stands *I told no store of it*; we should say *set no store by it*; the noun takes the new sense of *pretium*. *Entend to a thing* is in ii. 211; in other parts of England this became *atend*; but the former verb in this sense held its ground for many years. Chaucer often yokes French words with their English brethren, talking of *seuretee or sikernesse*, *robbe and reve*. About this time the language spoken at the

French Court was much studied in England, to the neglect of the old French of 1280; thus we find in Chaucer the later *renomée* as well as *renoun;* and Gower has the new *hélas* instead of the old *allaz*. There are both *humilitée* and *humblesse*. *Obedient* and *obeisant* stand in the same page, iii. 317; *repentant* and *repenting* stand together in iii. 278; also *do penitence*, as well as *penance*, iii. 320. Chaucer sometimes leans to the Latin rather than the French, writing *equal* as well as *egality*, *perfection* as well as *parfit*. The verb *appose* (question) is found, whence comes our *pose;* Apposition day is kept in some schools. The word *acquaintance* stands for *friends*, ii. 227. In ii. 300 we read—

"Passe-over is an ese, I say no more."

The first word of this was to become well known four generations later. *Humanitee* stands for *kindness* in ii. 239. The word *conclusion* in iii. 18 means *purpose*, like the Teutonic *end;* Americans still *conclude* to do a thing, where Englishmen *resolve*. We hear in iii. 20 of *disese* (trouble) leading to death; it is easy to see how the word got its graver sense, after this time. In iii. 71 stands *to make strangenesse between*, etc.; here our *estrangement* is clearly foreshadowed. The old *pitez* had slid in France during this Century into the shade of meaning now expressed by their *dommage; c'estoit grans pitez que;* Chaucer imitates this in his *it is a gret pitee to, etc.*[1] So fond had we got of the ending in *ish* for a verb that the French *vaincre* had now to imitate *finir*, and become *venquish* in England; there was a form *vainquir* in this Century. The Romance *defend* keeps its Latin sense, and also its later French meaning. The 'Chanones Yemannes Tale' abounds in the technical words of chemistry, like *amalgam*, *calcen*, *mercurie*, etc. We read of something that *ne was but a just unce*, iii. 237; we should now say, "was but just an ounce." A knight stands in a lady's *grace*, iii. 240; it would now be, "in her good graces." Manning had talked of a *ded cors;* Chaucer speaks of a living *corps*,

[1] The old *pietas* (*pitet*) came to express *misericordia* in France in the Eleventh Century; Brunetto Latini afterwards used *pitiez* for both *piety* and *pity*.

iii. 39. He has a vast amount of French in his verse, even without reckoning the technical words of certain crafts. In iii. 160 one line has every weighty word French—

"Glorie and honour, regne, tresour, and rent."

So in ii. 142—

"Imprudent emperour of Rome, alas!"

In iii. 31 we have—

"For which she floured in virginitee,
With all humilitee and abstinence,
With all attemperance and patience,
With mesure eke, of bering and array,
Discrete she was."

Chaucer's Friar, one of the best sketches here, is always interlarding his English with French; his brethren's sermons, a hundred years earlier, had sadly marred our English tongue. P. 150—

"*Grand mercy*, dame!
O Thomas, *jeo vous die*, Thomas, Thomas!
Now dame, quod he, *jeo vous die sanz doute*."

Chaucer has eighteen lines ending in the rime *aille*, ii. 272; an exercise of ingenuity. He makes mention often of Chepe (Cheapside); he also touches on the bacon of Dunmow, ii. 174. He has various bywords, such as—

"Who so first cometh to the mill, first grint" (ii. 179).

That is, "first come, first served."

"To maken vertue of necessite (ii. 91);
But I wot best, wher wringeth me my sho" (ii. 283).

We substituted *pinch* for *wring* 200 years later. A woman asks the Friar how he fares—

"Dame, quod he, right wel,
As he that is your servant every del" (ii. 222).

Hence comes the polite "your servant, Sir."

The attestation, *as soth as God is king*, is in ii. 275.

In ii. 282 stands—

"Your herte hongeth on a joly pin."

Hences comes our "to be on the merry pin."

In iii. 242 stands *bet than never is late.*

In iii. 285 *many smal maken a gret.*

Chaucer, who first brought in the ten-syllabled riming lines, has a dig at old-fashioned Alliterative English in iii. 257—

> "I cannot geste, *rom, ram, ruf*, by my letter,
> And, God wote, rime hold I but litel better."

His most ambitious attempt at Teutonic rime is in ii. 187—

> "Whoso that bildeth his hous all of salwes,
> And pricketh his blind hors over the falwes,
> And suffereth his wif to go seken halwes,
> Is worthy to be honged on the galwes."

As to the 'Legend of Good Women' (Chaucer Society, part ii. 60), it is written in the new ten-syllable metre of the Canterbury Tales, England's chosen measure. The former *Anton* now becomes *Antony* (Antonius). We see our usual contraction of the *ed* in *loved*, p. 110; here the *e* is not sounded—

> "That lovyd him bettre than hirself, I gesse."

The *g* is struck out; *tigel* becomes *tyle*. Among the Substantives are *half godys* (demigods). Chivalry was now influencing our English speech; the new *womanhod*, p. 92, is coined to express *womanly dignity;* our fathers, rather later, talked of "the worship of womanhood." Another new word *lustynesse* seems to express strength in p. 103. The word *menynge* adds the sense of *statuere* to that of *significare*, p. 76; *my menynge was to*, etc. The word *felowship* here means *comitatus*, a band of followers, p. 90. In p. 112 Lucretia bids her servants do *her besynesse;* this seems to mark the time when the new sense of *negotium* came into the word; the phrase may here mean (*her* had two senses) either "to do the servants' diligence" or "to perform the affairs of the mistress." There is the curious new compound, your *home comynge*, p. 123. In p. 126 stands, it was not *thi doynge*. In p. 127 *ago*, following the French *past*, is made a substantive; *the venym of so longe ago;* it is the same with *auld lang syne*. In p. 108 a man knows the arts of love *withoute boke;* that is, by heart.

Among the Adjectives are *botomles*. The *trew man* is opposed to *thief*, in p. 76. We see *thike as hayle*, p. 81; Jason is called *a grate gentilman*, p. 106; in the next line *likely* is followed by an Infinitive, I think for the first time. The old *fremde* (extraneus) was now going out in the South; for it is altered into *strange* in one of the Manuscripts, p. 92.

As to the Pronouns, we see the new phrase *thanke my lady here*, p. 75; hitherto this title had been used only in the Vocative; the French *madame* was the original followed here. We find the Dative; while breath *lasteth me*, p. 121.

Among the new Verbs are *finger, it is ovyrblow* (overblown), *lie in my power, do him honoure, have suspicion of, have compassion of*. The verb *fire* is applied in an abstract sense; *hir beaute fyred them*, p. 91. The verb *pull* is now used by us for *row*; this is first found in p. 129, oars *pulleth forth* the vessel. The verb *choose* once more is followed by an Infinitive, p. 77, *she ches to dye*. The verb *skip* is used for *festinare*, p. 80; the writer says he will skip to the effect (upshot); with us it is *readers* who skip. We have seen *hope to God*; we now have the new phrase *wissh to God that*, etc., p. 84. The *do*, as we see, is here employed in new phrases; Medea *does company to* Jason (entertains him), p. 108; hence our "company manners."

As to the Adverbs, in p. 113 stands *doune was the sonne*, a new way of expressing the sunset.

A new sense of *with* (famous for) appears in p. 68; *Cleopatre with all thy passioun*, like *Thebes with his old walls* in the 'Canterbury Tales.' The *for* now follows an adjective, *too longe for me*, p. 118; it had earlier followed a Passive verb.

The Scandinavian words are *clift* (scissura), *mase* (labyrinth), p. 120.

Among the Romance words are *balade, grapnel, tenour, ceptre* (sceptrum), *to corump, hostess, to poss* (push), *narcotiks, opies* (opiates), *floury* (flowery). The word *beauty* now gets the sense of *decus*, and is found in the Plural, *hide ye your beuteis*, p. 68. The word *person* now takes the sense of *pulchritudo*; *he was* (a man) *of persone*, p. 80. Dido is said to be *in hir devocyoun*, p. 92; hence the later "at her devotions." When the Argo is mentioned, p. 104, we hear

of *pilot Tiphys*, corrupted by later scribes into *Philotetes;* this *pilot*, evidently a puzzling word, did not become common in England until 1530. The word *queynt* still keeps its old sense of *callidus* when applied to the Labyrinth, p. 120.

The Northern forms used by Chaucer in this piece are *upriste* (uprose), *have at thee*, p. 102, *her trew love* (lover), *rokke*, not *roche*.

In the same volume are contained a few of Chaucer's poems of this date. In p. 165 stands *do law* (right), a new sense of the word. In p. 148 the verb *to lord* is coined, to express *dominari*. In p. 159 we see our common *jalousye be hanged!* There is the new noun *scarcete*. In p. 150 is an instance of the two meanings of *seize* (1, *possess, endow*, and 2, *take*); a fish is *cesed* with the hook.

I have already mentioned Cambridge; I next turn to Oxford, which had been lately roused by the preaching of Wickliffe; she was now glowing with a fiery heat unknown to her since the days of the earlier Franciscans. The questions at this time in debate had the healthiest effect upon the English tongue, though they might jar upon Roman interests. Wickliffe, during his long residence in the South, seems to have unlearned the old dialect he must have spoken when a bairn on the banks of the Tees. His first childish lessons in Scripture were most likely drawn from the legends of the 'Cursor Mundi.' He was now bestowing a far greater blessing upon his countrymen, and was stamping his impress upon England's religious dialect, framed long before in the 'Ancren Riwle' and the 'Handlyng Synne.'

Purvey, after referring to Bede and Alfred as translators of the Bible "into Saxon, that was English, either comoun langage of this lond," writes thus: "Frenshe men, Beemers, and Britons han the bible, and othere bokis of devocioun and of exposicioun, translatid in here modir langage; whi shulden not English men have the same in here modir langage, I can not wite, no but for falsenesse and necgligence of clerkis, either for oure puple is not worthi to have so greet grace and 3ifte of God, in peyne of here olde synnes. God for his merci amende these evele

causis, and make our puple to have and kunne and kepe truli holi writ, to liif and deth!"[1] Purvey and his friends stand out prominently among the writers who settled England's religious dialect; not many of the words used in the Wickliffite version have become obsolete within the last 500 years. The holy torch was to be handed on to a still greater scholar in 1525; for all that, Wickliffe is remarkable as the one Englishman who in the last 1100 years has been able to mould Christian thought on the Continent; Cranmer and Wesley have had small influence but on English-speaking men.

Wickliffe had much help from Purvey and Hereford. The latter of these, who translated much of the Old Testament, strove hard to uphold the Southern dialect, and among other things wrote *daunster*, *syngster*, after the Old English way. But the other two translators leant to the New Standard, the East Midland, which was making steady inroads on the Southern speech. They write *daunseresse*, *dwelleresse*, etc., following Robert of Brunne, who first led the way to French endings fastened to English roots. They also write *ing* for the Active Participle, where Hereford writes the old *ende;* they do not follow him in employing the Southern Imperative Plural.

Among Wickliffe's phrases, now embodied in our Bible, are these: *verili*, *make hole*, *wot*, *yea*, *nay*, *sobrenesse*, *damesele*, *depart* (ire), *raveyn*, *cumpasen the se and the lond*, *moche cumpanye*, *grucche*, *man servant*, *ledd caytif* (captive), *comaundour*, *tittle*, *oygnement*, *take a counsel*, *liche maner*, *make clene*, *go out for to se*, *duke*, *gedre togidre*, *bleynes*, *sit at mete*, *justify you*, *stablisch*, *brend offringis*, *wildernesse*, *first fruytis*, *to coveit*, *press togidere*, *cubit*, *haply*, *seer*, *to spuyl*, *botler*, *pupplican*, *peraventure*, *streit ȝate*, *set fast his face*, *sepulcre*, *oost* (host), *fro the sunne goynge doun*, *anon*, *male and female*, *smyte*, *kike azens the pricke*, *travel* (laborare), *prudent*, *encrese*, *to mete* (measure), *infirmytees*, *magnify*, *be of good coumfort*, *spuylis* (spolia), *desolat*, *scrip*, *tabernacle*, *just man*, *suffice*, *tradicioums*, *enter in*, *scribe*, *interpret*, *minister*, *proverbe*, *mageste*, *profit*, *sykenessis*, *biwayle*, *reprovys* (opprobria), *to compas about*, *to poll*, *agonye*,

[1] 'Wickliffite Versions' (Forshall and Madden), p. 59.

continue, *bere witness*, *to thringen* (throng), *flix of blood*. His *Jonas*, *Bethanye*, *Jerico*, *Pharisee*, *Galilee*, etc., remain much as he left them.

The great fault of Wickliffe is, that he sticks close to the Latin idioms he was translating; his English therefore is but poor, if compared with that of the year 1000. I give a specimen of his Latinisms from the 'Vulgate;' some of his renderings, as may be here seen, are downright blunders—

Wickliffe.	*Vulgate.*
Derknessis	Tenebræ.
Weddingus	Nuptiæ.
Nyl ye	Nolite.
Synguler	Singuli.
Sudarie	Sudarium.
Cofyns	Cophini.
Spectacle	Spectaculum.
At us	Apud nos.
Erthemovyngis	Terræ motus.
May not have hatid	Non potest odisse.
Doynge gracis	Gratias agens.
It is seen to me	Visum est mihi.
In alien thing	In re alienâ.
She is foundun	Inventa est.[1]

There are also phrases like *loovis of proposicioun*, *uttermore* (exterior), p. 115; *evenyng was maad*, *whom seien ȝe me to be? my volatilis* (fatlings) *ben slayn*, *a noble man. . . Barabas*, p. 151; *we syȝen sum oon for to caste out fendis*, *ȝyve vois*, *touche ether* (vel) *the hem*, *architriclyn*. *Castel* is used to English *castellum* (village); Judas is led by *penaunce*, not by *repentance*, to mourn his crime; *sine liberis* becomes *withoute fre children*, p. 407. The Ablatives Absolute are rendered most literally. It is clear that there was great room for another version of Scripture, after Wickliffe's time. Still we have followed him in some things, which I here set out—

Wickliffe.	*Tyndale.*
Son of perdicioun	That lost chylde.
It is good us to be here	Here is good beinge for us.
Entre thou in to the joye of thi lord	Go in into thy master's joye.

[1] My paging comes from the volume containing the Gothic, Anglo-Saxon, Wickliffe's, and Tyndale's Gospels.

Wickliffe.	*Tyndale.*
I shoulde have resceyved with usuris	Shulde I have receaved with vauntage.
Thou saverist nat tho thingis	Thou perceavest nott godly thynges.

Wickliffe was himself a Northern man, but he had long lived at Oxford; hence there is a curious mixture of two dialects in his writings. There are the Northern *saif*, *fro*, *no but*, *gylty*, *maist*, *bitokist*, *what manere man*, *bundel*, *fighting man*, *birye*, *homly*, *sister*, *overpass*, *oft tymys*, *deme* (putare), *postle*, *she ass*, *the which*, *tolboþe* (tolbooth), *loss*, *handmaiden*, *hurtle*, *slauȝtre*, *a ȝong oon*, *he hungred*, *turn upsodoun*. The Past Participle is clipped, as *founden*, not *yfounden*. The word *wench* is used in the honourable sense of the North; it is applied to a rich man's child, p. 41, and to the daughter of Herodias, p. 195. *He is to be bitraied*, p. 89, recalls Orrmin's extension of the Passive Voice; it is very different from the old *ys to syllenne*. *Take* seems to drive out *nim*. We see Hampole's curious *austerne*, p. 399; the Verbal Nouns are in great force. In p. 123 stands *swolowynge*; the second *o* is a mark of the North, like *aro* for *arwe* (sagitta).

The Southern forms are *children*, *britheren*, *moche*, *oo* (unus), *olypi*, *axe*, *gon* (ire), *ey* (ovum), *beth*, *clepe*, *culver* (columba), *morewynge* (mane), *tho* (illi), *to have be* (fuisse). We find the Southern *thilke*, and also the synonym *the ilke*, p. 241. The *to* (dis) is sometimes prefixed. The *heren* (illorum), p. 17, is a curious mixture of South and North; *ȝoure* stands in p. 307, instead of the Northern *yours*. The old Imperative *fare ge* is altered in p. 45 to *goth ȝe*, a form never allowed of old. The Participle in *inge* is well established.

Among the Vowels the *a* encroaches on the *e* in the true Northern fashion, as *sarpent*; the old *æmete* is here seen both as *amte* and *emte* (*ant* and *emmet*). This *a* replaces *o*, for *of feor* becomes *afer*, our *afar*; *e* supplants *o* in the form *rekevere* for *recover*;[1] and there is the very contracted form *halpens*, p. 355. The initial *e* is docked, as *stablish*. The old Participle *gewefan* becomes *woven*. The *e* is struck out; *owef* becomes *oof*, our *woof*. There are forms like *goist* and

[1] Hence the footman in Pickwick says, "take off the kiver."

doith; it may be that here the *o* and the *i* were both sounded, thus preparing the way for our modern *oi*. A new word may be formed by simply changing a vowel; thus *pund*, *pound*, is an enclosure referring to land, and Wickliffe's new *pond* refers to water. The *of* was both a Preposition and an Adverb; Wickliffe marks the difference very clearly by writing the latter as *off; to leeve off*, p. 97. The old *shephirde* is now written *sheperde*, with the *h* dropped, p. 43. We have seen the Verbal Noun *pungetung* much earlier; we now see the verb *punch*. The *d* is struck out of the old verb *windwe*, for this is sometimes written *winewe*, our *winnow*. The *th* is added, for the noun *deope* becomes here *depthe*, imitating *lengthe*. Hampole's *parlesi* is now pared down to *palsie*. The older *gredire* is now turned into *grediren* (gridiron). The French *sc* for *s* or *c* often occurs, as in *resceyve*, which follows *science*. Latin endings are often clipped; we see *Thadee* (the Irish *Thady*), *Susanne*, and *Joone* (Joanna), as in Manning.

Wickliffe, a true Northerner, is fond of Verbal Nouns, such as *outgoyngis*, *bildingis*, *dwellingis;* there are also forms like *the comyngis togidere of*, *the togidere bindingus*, *the fallyng doun of*, *betynge togidre of teeth*, *the rysing azen fro deede men*, p. 409. Here the construction, trying to imitate the Latin, is most clumsy, owing to the fact that few Prepositions could now be prefixed to our home-born roots. The loss of her old compounding powers is the great shortcoming of the New English. There is *sittyng place*, p. 121. We find *waking*, p. 199, for the old *wœcce* (watch). The French *ess*, as in Chaucer, is tacked on to English roots, as *synneresse;* Wickliffe felt himself obliged to English somehow the Latin *peccatrix*. The English *ness* is employed to compound *pesibleness*, p. 37, differing from *peace* and *peacefulness;* also *pornes* (poverty); we now give meanings, slightly varied, to these seeming synonyms. There are new words like *gelding* (eunuchus), *nedleworke*, *dweller*, *taris* (zizania), *roodhors* (roadster), *seer*, *schipbreche;* in this last we have confounded the English *breche* with the Scandinavian *wreck*, which meant "something drifted ashore." He uses *man* to coin new words, such as *domesman* (judex), p. 21. He turns the old

English *cilþ* (surculus) into *chit* (catulus). One effect of Latin influence was to alter the old way of reckoning time; *he wes twelf wintre* now becomes *he was maad of twelve 3eeris*, p. 283. Still, the *winters* (anni) lasted for 200 years after this time. Wickliffe is fond of the *even* prefixed to nouns, as *even-servaunt;* he has *stoc* in the sense of *progenies* (Isaiah xlviii. 19); *the hei3tus* (hills), *the outcastinge* (offscouring).

Among the Adjectives we see the French ending *able*, as in Hampole, tacked on to an English root; *unquenchable* is in p. 287. The form *gladsum* appears, replacing the Old English adjective *glædlic;* and *fon* (stultus) is seen as *fonned*, our *fond*. There are new words like *cle3i* (clayey). Chaucer's *lawful* is more Teutonic than Wickliffe's *leefful*, p. 235, which seems to come from the French *lei;* the Old English *leafful* had meant *fidus*. Older adjectival forms are set aside in favour of *wrongful*, or rather *wrongfully*, p. 287. In the same page we see *a strengere than I;* this form was also used by Tyndale; in the oldest English no Article had been employed here. As to the Pronouns, there is an awkward construction in p. 235, *whos wyf of these schal sche be?* and again in p. 371, *whos asse of 3oure schal falle?* We find the *goyngus of hem*, not "their goings." The old *whosoever* is cut down to *who evere*, p. 45, like the older *what evere;* in Purvey's version of the Bible, about 1390, *hou ever* stands for *how so ever;* in the Prologue, p. 459, stands *3e worschipen that that 3e witen;* here one *that* stands for *id*, the other for *quod;* in old times the first *that* would not have appeared. The Definite Article, contrary to old usage, is dropped in *John Baptist;* this has been followed by Tyndale. In the words, *I 3elde the fourefold*, p. 397, Wickliffe goes nearer to the Gothic than to the Old English; in the latter, *bi* stands before the Numeral.

Turning to the Verbs we observe the constant Northern leaning to *shall* in preference to *will;* as (the weather), *shal be cleer*, though this is but a bare Future, p. 81; so *he shal seie to us*, p. 110. In p. 245 stands the curious *whanne 3e schulen wolle;* here the last word is the verb *desire;* the old *wilnian* was to last but seventy years longer. The Latin Participle in *urus* is strangely Englished; *the*

world to comynge, p. 395; *he that was to doynge this*, p. 417; here we have the usual confusion of *ynge* with *en*, the old Infinitive; in the South they wrote *to witiende*. The very un-English idiom, *Erode dead* (mortuo Herode) is in p. 9. Chaucer's phrase *gesse*, so well known to Americans, is much in favour; the Old English *ne, wene ic* becomes *nay, I gesse*, p. 387; and this was to be altered by Tyndale into *I trowe not*. The upstart *put* is always encroaching upon *set, do*, and other hoary old verbs; we see *put away*. Words like *endure* had long been known; this French *en* is now prefixed to English roots, as *to enfat* (make gross), p. 63; on the other hand, the old *inlyȝten* has not yet become our *enlighten*. There are the phrases *graven things* (not *images*), *keep hospitalité, give sentence, do fornycacioun, make suggestioun*. Sometimes the verb, the most important part of the sentence, is set first; as *gon shul Gentiles; opened shul be thi ȝates*. Wickliffe coins the word *to undirȝock* for the Latin equivalent. Where he has *fer be it*, Purvey, ten years later, writes *God forbede!* which we keep; it had first appeared in the 'Cursor Mundi.' In Isaiah lxvi. 15 we read of *foure-horsid carres*. The old *minnen* (meminisse) is discarded, and the adjective *minde* (memor) suggests to Wickliffe the verb *minde*, as we use it now. The verb *drench* retains its old meaning *mergere*, and takes the further meaning *inebriare*, Deuteronomy xxxii. 42, "I shal drenche myn arewis in blood." The word *poune* (conterere), our *pound*, stands in p. 113; it was known before the Conquest. The phrase *turn the hous upsodoun* stands in p. 377. In p. 359 stands Mirk's *ȝe neden thes thingis;* Orrmin would have inserted a *to* after the verb. We see the verb *tinkle*, which, like its Dutch brother, seems to be formed from the sound. The Old English *mistrowen* stands side by side with the Scandinavian *mistrosten*. There are many Latin words beginning with *in;* these Wickliffe translates by English words, on which he bestows a similar prefix; thus *invocare* becomes *inclepe*.

As to Adverbs we find the word *hard* is used as an Adverb, p. 393; in p. 99 this becomes *of hard*. Hence came our *hardly* (vix) seventy years later.

As to the Prepositions, *have mercy on* and *have mercy of* stand in the same verse, p. 95. *Under* is prefixed to a foreign verb, *undermine*, p. 131; and there is also *to overtraveile them;* the *under* and *over* are two of the very few prepositions with which we can now freely compound; they differ much from *for*, *of*, and *with*. Two prepositions are coupled in *kepe it unto withouten ende*, Exodus xii. 24.

We see the interjection *whist*, Judges xviii. 19.

There are the Celtic words *spigot*, *strumpet*, and *gogil-yzed* (monoculus), p. 219. The new words, akin to the Dutch and German, are *grasp*, *tramp*, *trample*, *botch*, *cote* (mergus), *pacche*, *schog* (shock, *agitare*).

Among the Scandinavian words we see "a *wellid* thing togidre;" this is the source of our verb *weld*, from the Swedish *välla*. There are also *backe* (vespertilio, our *bat*), *sker* (scopulus, now *scar*), *whirl*, *whirlwind*, *loosen;* this last is from the Icelandic *losna*, not from the old *losian*.

Among the many French words are *president*, *prophecy*, *mysterie*, *regeneracioun*, *redempcioun*, *unprofitable*, *deny*, *compel*, *fraud*, *enquire*, *supplement*, *unchastity*, *sydir* (cider), *meinial*, *lattis*, *magistrate*, *determine* (*i.e.* appoint), *procede*, *contrite*, *to glory*, *confoorme*, *exhortacioun*, *tributis*, *unstable*, *reputacioun*, *defraud*, *uncorupt*, *liberté*, *offencioun*, *infirmyte*, *divide*, *constreyn*, *subplaunt*, *adjure*, *pursue*, *jubilee*, *busshement* (ambush), *congregacioun*, besides many others that I have already noticed as embodied in our Bible. There is the phrase into *ieneracioun of ieneracioun*, often repeated. The noun *forger* now acquires an evil sense, very different from Chaucer's, *the forgeres of errouris*, Isaiah xlv. 16. In the Acts is found *we camen to Puteolos;* in the same way Gower was soon to write *Delphos*. The word *malice* is used of an act done by God, Jonah iii. 10. We find *despisable*, which is still used in America; England has changed the *s* into *c*. There is the right form *circumcide;* not our present form, which we have in slovenly sort derived from the Latin Passive Participle. The word *veniaunce* comes often here, and was to drive out the Teutonic *wræc*. We see *hizer poweris*, where the last word bears the sense of Juvenal's *potestas* or the later *podesta*. The barbarians of Melita

show *humanyte or curtesye;* in the same chapter stand the synonyms *refete or refraisch.* The word *duke* is used for leader. The old *feoh* (property) has now to make way for *substaunce*, p. 377; and *gost* is yielding to *spirit.* The word *defame* (publish) is used in a good sense, p. 43. The seed that fell on stony ground is called *temporal*, p. 65, as in the 'Ayenbite;' we have since 1380 had to invent *temporary* to express this idea. In p. 79 we read of the *parties* (parts) of Tyre. The verb *joye* stands in p. 309; a man is let down by the *sclattis* (slates), p. 301; this was the earlier *wattles* of 1000, and the later *tiling* of 1525; the Scotch still sound the *c* in *sclattis.* We English talked about *Easter* in both of the years just named; but Wickliffe chooses to use the word *Paske.* We have the verb *comparisoune*, not *compare*, in p. 183. The form *ympne* (hymnus) is used in p. 249. The form *counceil* appears both for *consilium*, p. 549, and for *concio*, p. 515. To *travaile* is used where we should put *trouble*, p. 329; the interchange between these two verbs was constant for the next two Centuries. The word *marchaunt* is used for *hireling*, p. 503; and the former word was employed as a term of abuse by Bonner, nearly 200 years later; *fermour* stands for *steward*, p. 381. We have both the verb *cure* and *do the cure.* We see *dismytte* instead of our *dismiss*, p. 553. In Judges xix. 10 a concubine appears as a *secoundarie wyf;* thus the word *second* had not been fourscore years in English use, before it gave birth to a compound, to express a new idea.

The works of Wickliffe (Early English Text Society) may now be considered. They are plainly written by a Northern man; *bi weie of mercy* stands in p. 59, like a phrase in the 'Cursor Mundi;' there is Barbour's *of his own head;* there is the phrase *dailes* (sinê judicio), p. 92, which reminds us of Wickliffe's use of *day* in his Bible. We find the Northern *suppose that* (si); *undon* (perditus), *corser* (usurer); the verb *nede* still keeps its old sense *cogere*, soon to disappear; the Northern Participle *picchid* supplants the South *pight.* There is the same admission of Southern forms, like *hem*, *her*, as in the Bible; Wickliffe's treatises were meant for the

whole of England, and he is the Father of our New English prose.

As to Vowels, we see *comend* written for the usual *command*, p. 93; we were later to have both forms of the Romance verb. The *e* gives way to *oi*, as *doiþ* (facit); the *i* supplants *o* and *e*; there is *Cicile*, *pariche* (parish), *diocise*; the *i* in the middle is struck out, for we find *capteyn* in p. 100; the *u* is inserted, as *besum* for *besme*, our *besom*.

As to Consonants, the *g* is struck out; he *alœid* stands for the old *alegged*, p. 70; the *c* is inserted, as *strecte* for the old *streite*; this imitation of the Latin paved the way for *strict* a hundred years later. The *h* is clipped, as *osteler* for *hosteler*, p. 181; also *Grosted*, p. 61.

Among the Substantives are *almeszever*, *Rome renner*, *dede hondis* (mortmain, p. 131), *broþel* (nebulo), *wynninge* (lucrum), *wiþ hook or wiþ crok*, p. 250, *cope of heaven*. We see the phrase *hangyng*, *drawyng*, *quarterynge*, the order of the words that has come down to us. In p. 48 we see how *will* came to stand for *testamentum*; *þis testament is riztful wille of dede Fraunseis* (the dead Francis). In p. 60 *bisiness* stands first for *industria*, then for *negotium*; the senses of *sollicitudo* must have been here the connecting link. In p. 94 *truth* adds the sense of *veritas* to that of *fides*, and becomes Plural; *treuþes of Goddis lawe*; in the same way *myzttis* is used for *powers* of the soul, p. 217. In p. 67 we have *money or money worþ*; we should now make the third word a Genitive. In p. 174 we read that drunkenness was coloured by the priests with the name of *good felaweschipe*; this sense of the latter word lasted till Ascham's time. The ending *ness* is much used; we see *worldlynesse*, p. 121, *manlynesse*, p. 174, a polite word for *ira*; *fonnydnesse* (stultitia). The word *monger* was beginning to be connected with crime, as *lesyng-monger*, p. 125. There are the phrases *in right of*, *wombe joie* (gluttony), *þe dede doynge* (action), *zeven fulbut conseil* (give headstrong counsel), *full butt*, p. 213. We hear of *cloþis of mornynge* (sorrow), p. 123; we now concisely use only the last word. In p. 252 we read of a *tey dogge*; this is more usually called *bandog*. We now employ only the Plural *clothes*; in p. 351 we see *clothe*

(*vestis*, not *pannus*). In p. 477 men strive *as fendis* (like fiends). The priest *Sir John* becomes *Sir Jacke*, p. 192; this change is unusual. The word *cros* (crux) seems to be encroaching upon both *rode* and *croice*, words which it was to supplant. There is Chaucer's new idiom repeated in p. 120; we read of *Benetis lif & Thomas of Canterburies;* here the last three words are packed together as one Genitive.

Among the new Adjectives are *fonnyd* (fond), *unlerned*, a *fat* benefice, *heize & myztty*, *heize wynes* (like our "high feeding"); *schepische* still stands for *simplex*, p. 212. The *great* is now set before another adjective, *grete fatte hors*, p. 60; we see also *grete foolis*, p. 81; the old *swiþe* was now dying out. The word *fresh* gets the new sense of *hilaris*, p. 123, like Scott's "fresh as May."

As to Pronouns, we find *þis seynt or þis* (that), p. 153. In p. 105 stands *make it fals as moche as þei kunne*. The *a* or *an* is put for *quidam; in a manere* they crucify Christ, p. 104. We had always used phrases like *teoþan dæl* (tenth part); we now light on something new in p. 66, *þre fiftenþes*, p. 66; henceforward we had no trouble in expressing fractions.

Among the Verbs we find *feed it fat*, *it comes to sixti mark*, *holde* (keep) *hous*, *kepe it to his owne knowynge*, *help him to it*, *hold forþ* (keep on) *servants*, *turn nyzt into day*, *to cracke Latin*, *do þat is in hem to*, etc., Chaucer's *stond bi lawe*, *to do treuþe*, *beried in synne*. Wickliffe is fond of *stop*, as *to stop sin*. The verbs *trust* and *look* now govern an infinitive, like *hope; men tristen to flee*, p. 82; *loke to be festid*, p. 249. We are told in p. 96 that men eat their *hevyd out of witt;* this is the source of "eat his head off." In p. 100 God's curse *renneþ wiþ þis;* hence the legal phrase, "covenants that run with the land." We hear of *clepid myraclis*, p. 469; we should now prefix a *so*. We have in the same page *no drede* at the head of a sentence; the forerunner of *no doubt;* here *there is* must be dropped. There is a combined idiom of the Subjunctive in p. 116; (they) *myzten, couden, and wolden teche*. In p. 106 stands *it is to drede* (timendum est), which we now put in the Passive; but in p. 222 comes *stoppe* (it) *to be maad* (from being made).

There is an imitation of the Latin Participle in p. 87, *after benefice resceyved* (receiving benefit); in 1360 *with leave taken* had appeared. Past Participles like *come* and *gone* had taken *is* or *are* before them; this is now extended to other verbs; (they) *ben cropen in* (crept in), p. 296. In p. 104 prelates are *chokid wiþ talow* of worldly goods; this accounts for the future *chock full*.

As to Adverbs, the Latin *undique* is thus expressed in p. 126; *on alle sidis*. We saw in 1160 how *rather* added the meaning of *potius* to that of *citius;* the same addition is made in p. 240 in the case of *sooner;* God would sooner hear the oppressed poor than the hypocritical rich. In p. 128 we find *curatis may almost gete no bok;* here *almost* and *get* should change places; this wrong transposition of words is a common fault in our day.

Among the Prepositions we remark *to þis ende* (the old *to þam þæt*), *to live on poore men, he is more to God* (to Godward), p. 468; *traitour to him* (not *his traitor*). The *for* comes between a Noun and an Infinitive; *it is pride for a man to make*, etc., p. 82; here the sense of destination comes in; as in 1280 (he was brought for her to see). Priests savour *of* certain things, p. 97, a new idiom after this verb. In p. 201 a prayer is *of auctorite;* here no adjective precedes the *of*, as always before; some things are *nouȝt of bileve* (need not be believed), p. 482.

There is the Celtic word *knack* (trick), used also by Chaucer.

The Romance words are *synguler* (applied to the Pharisees' religion), *satrap, generaly, coyn, armes* (heraldic), *crier, vessel* (plate), *jurour, irreguler, suspend* (priests), *poyntis* (of faith), *expresly, viser, vicious, annueler* (a priest paid by the year), *jurisdiccion, crie out on them, temporalities, pension, usurer, recreacion, pagyn* (pageant), *crocer* (crosier), *unable to*, etc., *sophistrie, apostata, obeische* (obey), *volym* (volume), *stress* beasts (distress for rent), *to disgrate* (disgrace), *professouris of law*, to *present* clerks, the *ordynary, evidence* (ratio), *morals, specifie, infidelity, discuss, canonyse, corier* (currier), *to perpetual, horrour, to distemper, to limit to*. There is the curious *babwynrie*, formed from *baboon*, p. 8. There is the new *Lord*

of compaynes (hosts), p. 58, the first time that we employed this word in a military sense. Clerks used to get benefices for *countyng*, p. 65; that is, for acting as accountants. Not only a king, but a curate, had *sugetis* (subjects), p. 73. A man is *convycted* in the law court, p. 75; we employ *convince* in another way. We see *deschaunt* used of Church music, p. 77; hence our *descant*. There is the phrase *save a man's body* in p. 174; where the verb is used in Chaucer's new sense. There is the verb *dow*, p. 103; to *endow* was to come in Occleve's time. We see *occupy* (ply business) in p. 104. There is *aver* (*habere*, property) in p. 119; this word has had its influence on our later *be-haviour*. The word *appliynge* is used as a synonym for prayer in p. 134, a sense still in vogue. A priest, we are told, may be *a dampnyd fend* (fiend), p. 153; also a *blynde bosard* (buzzard), p. 157. In this last page we read that the Old Testament is *practised*, carefully studied, as a matter of business. In p. 162 *glorious* is used in a bad sense, being applied to priests' habits. In p. 181 stands *potestat* (dominus), soon to be altered into *potentate*. In p. 469 we hear of *lordis & comyns;* in p. 231 of *comyn wymmen* (meretrices). The word *patroun* is applied in p. 285 to the founder of an Order; it is easy to see how *pattern* arose. The word *trental* is curious, as a Church word coming from the French, not from the Latin. There is both *despeyre* and *desperacion*. A priest might get a living by acting either as a *kechen clerk or a penne clerk*, p. 246; they also acted as architects. The English *for* (Latin *per*) is prefixed to French verbs, as *forbar* and *forfend;* the latter usurped the French meaning of *defend* (vetare). Testaments are *proved* in p. 277. In p. 302 *sensible* is used for "perceptible by sense;" we employ *sensibly* in this way. We read of *pseudo-prophetis;* also of *pseudoes*, p. 308; this influx of Greek is something new; there is *autorise* with its Greek ending in p. 320. The word *accident* is connected with the Eucharist, and is called *þis newe word*, p. 466. We read of the *godis of fortune*, p. 473; hence "a man of fortune."

We have, in p. 467, the proverb *crounne and cloþ maken*

no prest; hence the clergy are in our day sometimes spoken of as *the cloth.* There is also, *charite schuld bigyne at hemself*, p. 78. In p. 131 we hear that the clergy will not stop until the whole land has passed into mortmain. The crying evil of impropriations is pointed out in p. 97; the lower clergy were robbed by *approprynge of parische chirchis;* in these a poor ignorant vicar was set for little cost, p. 116; men took orders to say masses for money. Even in these early times Antinomian opinions were abroad; some, p. 351, said, "late me synne ynowe, for God wole nevere lese þat he haþ dere bouȝt."

The 'Rolls of Parliament' are a mine of our language, beginning from the year 1386, when the London Mercers sent up the first English petition in a style very like Chaucer's; see vol. iii. 225. But that poet's *ȝeldehalle* is now seen as *Guyldehalle;* thus the Severn combination of *u* with *i* or *y* was established at London. We see a new substantive in *arrysers ayeins the pees;* Barbour's *rising* became another word for rebellion. The London tradesmen appear as *the craftes;* as if *ars* were to stand for *artifex.* The Petition is directed against Nichol Brembre, Mayor of London; we see a very early English pun on his name (bramble); the Mercers call *the forsaid Brere or Brembre a ragged subject.* The Lords of the Council are addressed collectively as *yowre worthy Lordship;* a slight change in the use of this title was soon to come; a favourite phrase, used here and long afterwards, was *be good Lorde to hym.* There is the new Northern phrase *noughtwithstondyng the same.* We find *it hath been out of mynde;* we should now make *time* the middle word. A new use of *by* appears; wrongs done to them *by longe tyme passed.* The Northern word for *journeying* appears in London, *travail en barfote;* the two last words are curious.

John Trevisa in 1387 finished a long task, that of turning into Southern English the huge Latin Chronicle, compiled by Higden some few years earlier; thus much of the world's history was thrown open to laymen. Trevisa was Vicar of Berkeley in Gloucestershire, and wrote at the request of the Lord of that village. His dialect is un-

mistakably Southern; he has many words and phrases that appeared in the 'Ancren Riwle.' He has forms peculiar to the Severn country, but we see that the Northern dialect is forcing its way into Gloucestershire; thus there are the forms *afire*, *aþirst*, i. 119, and *stripe* (exuere), not *strupe*, i. 265; there are *brittle* and *sighes;* the Verbal Nouns abound; the *same* replaces *ilk* (idem); there are also *nor*, *þey*, *þaire*, *þaym*, *unto*. As to Vowels we find initial *a* clipped, as in the Romance *bate*. The *e* is inserted, for *wesle* becomes *wesel* (weasel). The old Colonia appears as *Coleyn;* there must have been the prior forms, *Colune*, *Coloin*. Another famous German city is seen as *Mens*, the future Mentz. The South-Eastern form *ie* replaces *eaȝ* in *die* (tingere). The initial *i* is clipped; for men *lumine* books, vii. 295; another version has *lymne*, and we still use *limn*. What is now called Poitou appears both as *Peytowe* and *Peyto*, the old confusion between *o* and *u* (ou), showing how Cardinal Peto's name arose. The name that Chaucer wrote *Lowys* is here seen as *Lewes*, i. 285; much as Lord Macaulay wrote it; *Hewbert* is here written for *Hubert*, and thus we pronounce the French *duc* as *dewk*. The proper name Boece is written *Boys* (a future surname); and *poemata* is translated by *poysies*. I have already remarked on the change in *oi*. The *t* is used instead of *þ*, as *nostrelle*, iii. 11; here, moreover, there is a transposition of letters. It is added to the French *touffe* and becomes *tuft*. The *d* is inserted in *iaundis*, which replaces Hampole's *jaunis*. The *r* is struck out; we read of the *Charthous*, vii. 305. The *s* is inserted, for *craftesman* appears instead of Layamon's *craftmon*. The most remarkable contraction is *copweb* for *attercoppe web*, vii. 343. Orrmin's *speldren* becomes our *spell* (syllabicare), vii. 333. The *n* is struck out, for *bek* (nutus) is formed from *beknien;* this letter is replaced by *m;* for there is *Pomfreyt* as well as the old *Pounfret*. The *w* is struck out; there *trus* (truce) as well as the old *truwes*.

The new Substantives are *bakwateres*, *evel-doer*, *tale-teller* (delator), *gravestone*, *popehode* (papacy), *twyliztynge*, *honysoukel*, *forlond* (foreland), *cok crowynge*, *overlip*, *werk-hous* (of an

abbey), *comer*, *glasier*. The noun *horlynge* (from *hurlen*, *ruere*) is used in viii. 231, to translate *turbo*; it may have influenced *hurly burly*. Trevisa's *leving* (way of life) translates *mores*, vii. 11, which is something new. In i. 325 *vernale* is translated *springynge tyme*; our old *leinten* (ver) was soon to be replaced by *spring*; in vii. 461 *Lenten tyme* bears its religious meaning. We see *homo* Englished by *grome*, not *gome*, i. 359; the old *brydguma* was soon to become *bridegroom*. In ii. 283 mention is made of beings called *half goddes*. In vii. 149 *epitaph* is explained by *writynge on grave*. In vii. 481 *Danegilt* becomes *þe Danes golde* in some manuscripts. The ending *ard*, as I have elsewhere remarked, was coming in; we hear of the *Spaynardes*, a form which replaces the *Spaynols* of 1350. The Verbal Noun, as in the Mandeville treatise, is further developed; *it is þre dayes seillynge from Irlond*, i. 325; *collapsus* is Englished by *þe fallynge togidres of*, etc., ii. 119. The noun *will* takes a new shade of meaning, *have greet will* (mind) *to go*, vii. 377. The Latin form *Bristollia*, that had been in use for 200 years, is written *Brestowe*, ii. 103; the *stow* or place of the *brig*. Trevisa uses the noun *likpot* for the finger next the thumb, vii. 73. In vii. 109, *Cristean* is written for the proper name *Christina*. Trevisa brings in a new phrase for *multum*; *a great deel of London*, vii. 311; he has also *most deel* for *mostly*.

Among the Adjectives we see *manful*, *unfitting*, *schortwitted*, *schort-breþed*; *nobiles* is Englished by *worþy men*, vii. 101. We have *faire wordes* (promissa). The word *utter* adds to its old meaning of *exterior* that of *extremus*, vi. 251. Trevisa can give nothing neater for *verisimile* than *it semeþ like sooþ*, vii. 105. The two forms *fleschely* and *fleschy* may be seen in viii. 23. The word *sely* gets a meaning varying from *infelix*, for it is used to English *simplex*, viii. 91, where a very foolish act is in question. In p. 155 *sly* is used in its old sense *sapiens*; in p. 105 it is debased, being applied to a *cunning* plot. In p. 279 *prudentiores* is Englished by *þe rediest men*; our *ready man* has more to do with *ræd* (consilium) than with *gerædian* (parare). The *able* is added to a Teutonic word, as in Wickliffe; we have *untrowable*.

As to the Pronouns, the Reflexive *to sit him down* was a good Old English idiom; the *him* now becomes *himself; men laughe hem selve to deaþ*, i. 305. The *his* is often used to express the Genitive, as *Harolde his procurynge*. We saw in 1280 the phrase *to love justice of all things;* we now see *most of eny þing*, i. 263. This *any* replaces *a* in vii. 91; *he lived like any anker* (hermit); so wholly was the old meaning of *forma* (primus) lost at this time, that Trevisa writes *formest fader*, i. 29.

Among the Verbs are *3ild up a thing, fall to* (irruere), *put in ward, wosen out* (ooze out), *bid farewell* (forsake), *stall* (install) *a bishop, beat him to þe deth, have indignacioun, make inquisicioun, do bataille with, it com out clere inow* (erupit in clarum), *fall sik*. In ii. 195 something is said to be no *made* tale; a new sense of the verb. In vii. 27 a man *made it as þey* (though) *he were not wroth;* in the next Century the *it* was replaced by *countenance*. We know our *answer expectation;* in vii. 11 fields *answer þe tiliers* (cultoribus). In vii. 99 *Canuto secedit* is Englished by *he fil unto Canute; fall away* must have come from an imitation of Latin. We see *renew*, ii. 301, the first instance, I think, of *re* being set before a Teutonic root. In vii. 153 *manum apponere* becomes *put to his handes*, a favourite phrase later. A man is *put yn* (intrusus), speaking of the Papacy; another is *i-sette downe* (depositus). In iii. 297 is a phrase of the 'Gamelyn,' which probably was written not far off: *he up with a staf and smoot;* there is *leve his woodnesse*, and also *it hadde be i-left of;* in vii. 377 *desiste* is Englished by *leve of* in one manuscript, by *leve* in another; there is also *breke of þe sege, putte it of* (differre) used of a request. This *of* or *off* was now becoming common. In vi. 333 stands *bring her with childe;* this sense of the verb lasted almost to our own day, as in Pope's *bring you acquainted*. In viii. 217 stands *go a pilgrimage;* the *a* here must represent *on*. In vii. 385 we read of *blasynge cloþes*, raiment of a too conspicuous pattern; here the verb gets a new sense. The Future tense is employed in an unusual way, in ii. 235; *sixe cubites, þat wil be nyne foot long;* before the Conquest *will* in the sense of *must* could only be used in a question; one

French idiom is, *je suppose qu'il aura* (must have) *été frappé.*

Among the new Adverbs is *unlawfulliche.* The old *clœne*, in the sense of *omnino*, is altered into *clenliche*, i. 341. We see the phrase *hard ifrore* (frozen), i. 325; also *freschely* (just) born, vii. 133. The *far* is now prefixed to a Present Participle, *a fer casting man* (sapiens) appears in viii. 285.

Among the Prepositions we remark *went an huntynge*, i. 173, where the *an* was doubtless mistaken for an Article. There is *to lite by þe halvendel*, too little by half; also *by the space of þre dayes.* The old *oþ*, standing before a term expressing quantity, is altered into *to; to þe noumbre of two hondred*, i. 341. The *wiþ* conveys the sense of our *including; sixe schires wiþ Cornwayle*, ii. 91. This preposition usually implied agreement; it is now used instead of *as* after *same; of þe same age wiþ*, ii. 259.

There are the Scandinavian *scrap*, *squeak*, *rouschelynge* (strepitus), which Caxton a hundred years later altered into *rustlynge.* The Danish *skim* supplies the word *skymours* (piratæ), i. 261; men who skim the sea. The words *sprenkle* and *twiter* are allied to the Dutch and German.

Among the Celtic words are *kybe* (chilblain); the *gobolyn* of the Severn land is repeated here.

The French words are *usual*, *capitel* (letters), *marl*, *giestes* (joists), *ducherie* (dukedom), *empechement* (accusation), *aray* (of an army), *form* (bench), *spiritualte* (clergy), *hors liter* (feretrum), *particuler* (often used here), *gruel*, *chanel*, *brigands* (latrones), *to aliene*, *to copy*, *plegge*, *pulpit*, *duket* (ducat), *conspire*, *quote*, *precious stone*, *to resign up*, *lettres patent*, *determine doutes*, *chase enemies;* a new sense is given to *florish;* we hear of *florischers of wordes*, i. 7; a bishop *floruit;* this is turned into *was in his floures*, vii. 39. There is *have the maystrie* (mastery). We read of an *esy* man; here the adjective adds the sense of *lenis* to that of *facilis.* The word *curiouste* is used for *inquisitiveness* in learning, vii. 69; the word *gracious* is used to translate *probus*, vii. 35; *ungracious* is used both for *infaustus* and *sinister.* The adjective *noble* is employed in a new sense, *nobil bookes*, viii. 21. In vi. 123 *superiores* is translated *soveraynes*, a word used all through the

next Century, like Shakespere's "my masters." In vi. 221 *conclude*, already used by Piers Ploughman, gets the meaning of *putare*. In viii. 179 *equivocatio* is Englished by *doubel entendement*, here used by an angel; our evil *double entendre*, which has not been naturalised after 200 years, was to come later. In vii. 467 we see *grauntsire*, and also *fader grauntsire* (atavus); two languages are further used to compound *double chynned*, i. 299; we have here also the curious compound *overpluse* (surplus), much in use for the next two Centuries. In viii. 201 we come upon *belfray*, the *berfray* of 1360; the English *bell* here led the way to a false analogy. Trevisa explains the strange word *commedy*, i. 315, saying that it is "a song of gestes;" here the last word must mean *joci*, as in Manning fourscore years earlier; but in viii. 299 *gestour* expresses *tragœdus*. There is the Latin *incubus*, i. 419. We see *in ethica* turned into *in etykes*, viii. 241, our Plural form. In vi. 259 *comencement* is used in its Academical sense. The verb *use* is employed for *solere*, just as in Barbour; new words and phrases crop up almost at the same moment in far distant shires. The Latin *indecenter* is Englished by *unsemyngliche*, viii. 117, an obvious imitation of the Participle form, for no *ing* is needed. There are the two forms *avoketes* and *advoketes*, showing the rising influence of the Latin; *advise* was soon to replace *avis*. The word *gratum* is translated *plesynge to*; the adverb *plesingly* is also seen. In vii. 69 *quadrivium* is Englished by *carfouk*; this recalls the Carfax of Oxford. A Latin word sometimes needed a long interpretation; thus *invincibilis*, vii. 103, becomes *unable to be overcomen*. In vii. 155 *electi* is Englished by *þe elites*; this word has never been thoroughly naturalised. There is Barbour's *leeftenaunt*, where the French *u* has been mistaken for a *v*; hence the *f* appears. The word *prejudice* now expresses *injuria*, as in law; *wiþoute prejudice of his chirche*, vii. 263. Men might now *meove* (move) a cause or a question. In Domesday Book all England is *descrived* (marked out); this sense lingers in our Bible. In vii. 377 the Devil appears as *þe enemy*. The word *exitus*, vii. 193, is translated *his ende and passing forþ*; hence "the passing bell," and "the passing

of Arthur." In the middle of the English text stands the technical *in pontificalibus;* Foxe is fond of the phrase.

Trevisa gives us a proverb from Seneca, vii. 5: *a cok is most myȝty on his dongehille;* 170 years earlier it had been *kene on his mixenne.* In another work of our author's he puts aside the Old English *ceorles wæn* (Arcturus), and tells us that this star is *comynly clepid in Englis Charlemaynes wayne;* a phrase that lasted to 1600; this is our Charles's wain.[1] The French romances must have been most popular in England.

We now, in 1387, light once more upon an English Will; these had been made in Latin and French for the previous 300 years. Robert Corn, citizen of London, makes his bequests ('Fifty Earliest English Wills,' Early English Text Society, p. 1); he speaks of his daughter *Genet*, our Janet; of the *werkes* (buildings) of a church; the Romance word *peuter* occurs.

In the ballads of this time ('Political Poems,' Master of the Rolls) we see the phrase *for wynt ne wederes*, p. 216; here *weather* bears the meaning of Latin *tempestas*, which the word has had from the earliest times. The Scandinavian *odd*, first found in Lancashire, has also come South, p. 268; in the same page is the Lancashire noun *blonder*. We see the French substantive *galauntes*, and hear of a *counter tenur*, p. 277.

The documents, printed in Rymer, belonging to the years 1385 and 1386, show that English was at last asserting its right to appear in official papers by the side of Latin and French. We have here phrases like *in proper persons, inhabitans, goodes and catels.* The word *law* appears as *laugh.* There is the curious combination of nouns, *no harm doings.* Chaucer's *during* is here *durant*, as in the original French.

In the 'Legends of the Holy Rood' (Early English Text Society), belonging to this time, we see the noun *blok* and the verb *loll*, which are common to the Dutch.

In Gregory's Chronicle (Camden Society) we have, in the account of the year 1387, the surname *Bechamp*, not

[1] See the 'Catholicon' (Early English Text Society), p. 59.

Bewchamp; just as the Northern *le* supplanted the Southern *leow* (lew).

The rules of a certain London Gild (Early English Text Society) bear the date 1389; we see that our way of sounding the English word for *sepelire* was now settled by the Capital; the Kentish form *bery* appears. There are the new nouns *book-bynder* and *hatter*. We see *if nede be;* the *3if hit neod is* of the 'Ancren Riwle.' There is the phrase *it may be take þat;* we should now say, *taken for granted*, p. 9. We find *at warning;* we still say "at a minute's warning."

There are some Lynne documents of the same date, 1389; the *derworþe* (pretiosus) was not understood at this time, for it is written *der worthi*, p. 58.

Foxe has printed a famous sermon, preached at Paul's Cross by R. Wimbeldon in 1388 (Cattley's edition, iii. 292). We here see the speech understood by London churchgoers under Richard II.; we may remark how *their* and *them* have come down from the North, though *hem* is still found; at the same time we see the Southern *thelke* (iste), *beth* (sunt), *it was agoo* (gone), *o man* (unus), *ybore*. The former *uttermost* is cut down to *utmost*, p. 305. There is Trevisa's *living* (mores), and Chaucer's *householder;* also the noun *earthquaking*. Among the Verbs are *bring up* (educare), *wax on edge, as much as lyeth in thy power*, p. 300. The old *letten* and *lǽtan* are now confused; *let* (prevent) *wrongs to ben done*, and *let him enter*. The verb *answer* takes a new shade of meaning; *answer to God* (as to your life), p. 295. In the same page there is *put to the law;* whence comes our "put to school." There is the Adverb *cursedly*. Among the Prepositions is *by the waie* (obiter dictum), p. 298. Among the Romance words are *advancement, theame* (a preacher's text), *to return writs, to forfeit, probable doctors, gentelness* (mildness). Shoreham's *acordant to* now becomes *according to* (secundum); this was to replace one sense of *after*.

There is a sermon against Miracle plays, dating from about 1390, in 'Reliquiæ Antiquæ,' ii. 42; here we see the Genitive *their* and the Accusative *hem*. The *e* is inserted, for the old *hidous* becomes *hideous*, p. 54. There is the

phrase *japynge stikke*, which paved the way for *laughing stock*. In p. 44 stands *have the greet mynde* to do it; *mind* expresses *voluntas;* we here substitute *a* for *the*. In p. 50 is the new phrase *hard of bileve*. We see *make a play therof; to layke enterludes* had come earlier. The Participle *being* had very seldom been used, since the old *wesende* had been dropped; we now have "it stands *in beynge devowt*, p. 57; this Participle was henceforth to be used freely after certain prepositions. The *whereof* stands for the Latin *opes; to han wherof to spenden*, p. 54. Among French words stands *synguler*, p. 47, opposed to a plurality, where we should say *single*.

About 1390 certain parts of the Church ritual were translated into English; these may readily be recognised as little altered in the Anglican Prayer Book of our day. What follows is taken from the 'York Manual' (Surtees Society). The 'Cambridge Manuscript,' which I transcribe, is referred to in p. xiv. The parts of the ritual, done into English about this time and later, were certain bits of the Marriage service, the Great Curse, the Visitation of the sick, and the Bidding prayer for all conditions of men. This was nothing new; in the 'York Manual' may be found an English Bidding prayer, compiled before the Norman Conquest.

In p. 24 the following address is made to the bridal couple:—

"I charge you both and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thynge done pryvely or openly betwene yourselfe, or that ye knowe any lawfull lettyng why that ye may nat be wedded togyder at thys tyme, say it nowe or we do any more to this mater.

. . . . . .

"Here I take the N to my wedded wyfe to have and to holde at bedde and at borde, for feyrer for layther, for better for warse, in sekeness and in hele, tyl dethe us departe, if holy kirk it will ordeyn, and thereto I plyght the my trouthe.

. . . . . .

"With this rynge I wedde the, and with this golde and silver I honoure the, and with this gyft I dowe thee."

I add a Southern version, of about 1400, from a Sarum Missal; see p. 220 in the last part of the 'York Manual.' The woman has already promised to be *boxom* to the man:—

"Wiþ this ring y the wedde, and this golde and sulver y the ȝeve, and wiþ my body y the worschipe, and wiþ my worldliche catel iche þe sese."

I add a few documents of this date from Blunt's Key to the Prayer Book:—

"I bileve in god, fadir almygti, makere of hevene and of erthe: and in iesu crist the sone of him, oure lord, oon alone: which is conceyved of the hooli gost; born of marie maiden: suffride passioun undir pounce pilat: crucified, deed, and biried: he went doun to hellis: the thridde day he roos agen fro deede: he steig to hevenes: he sittith on the right syde of god the fadir almygti: thenns he is to come for to deme the quyke and deede. I beleve in the hooli goost: feith of hooli chirche: communynge of seyntis: forgyveness of synnes: agenrisyng of fleish, and everlastynge lyf. So be it."

PREIE WE. FOR THE PEES.

"God of whom ben hooli desiris, rigt councels and iust werkis: gyve to thi servantis pees that the world may not geve, that in our hertis govun to thi commandementis, and the drede of enemys putt awei, oure tymes be pesible thurgh thi defendyng. Bi oure lord iesu crist, thi sone, that with thee lyveth and regneth in the unitie of the hooli goost god, bi all worldis of worldis. So be it."

"God, that taughtist the hertis of thi feithful servantis bi the lightnynge of the hooli goost: graunte us to savore rightful thingis in the same goost, and to be ioiful evermore of his counfort. Bi crist our lorde. So be it."

"Almyghti god, everlastynge, that aloone doost many wondres, schewe the spirit of heelful grace upon bisschopes thi servantis, and upon alle the congregacion betake to hem: and gheete in the dewe of thi blessinge that thei plese evermore to the in trouthe. Bi crist oure lord. So be it."

In these last prayers the form *Goddes borde* is always occurring for the altar. In the Prayers of the 'York Manual' the *d* is again inserted, as *advocate*. There is the new verb *to fader* children on a man, p. 121; Chaucer's new *fraunches* (liberty), and *to present a church*. In p. 123 there is a Bidding prayer, something like that used at the Universities; but the phrase *we shall pray* is employed; not *ye*.

There is an office for the Visitation of the sick, which dates from about 1390, p. 110, towards the end of the 'York Manual;' this office has a Southern tinge. In p. 111 the priest, when exhorting the dying man, uses the common oath *pardé*, and moreover quotes Cato; there is the new phrase *I despeir of it*.

The Church, brought face to face with Lollardy, was now making full use of English as an instrument. Mr. Maskell has printed a very long English Primer, dating from about 1400.

The book of travels, attributed to Sir John Mandeville, used always to be placed at the head of New English prose; but from this place it has been deposed since Colonel Yule lately showed in the 'Encyclopædia Britannica' that the book is nothing but a compilation from well-known authors, made about 1390, with the addition of later inventions and interpolations. Thus, the Pope is placed at Rome a little before 1360—a manifest blunder. Manuscripts of this work (some of them have a Southern tinge) abound in our libraries. I have used Halliwell's edition. The Verbal Nouns are many, as in the North. In p. 127 the Northern *whare* is used in a dependent sentence; here an earlier Southern writer would have used *there*. Orrmin's *theirs* has found its way to London, and there is also *hires* (illorum) formed in the same way. The Infinitive follows an Adverb, as in the 'Cursor Mundi,' *it is to fer to travaylle to*, p. 270. The *en* of the Infinitive is often clipped. The Passive Voice, as in the 'Ormulum,' is making great strides, see pp. 2 and 286. The *forasmuch* and *al be it that* of Western England have now reached London; such a word as *formyour* reminds us of the ending used in the Severn country.

We see both *Maur* and *Mowr*, where we now write *Moor*. The French *royaume* becomes *reme* and *rewme*, showing the double sound of *au*. If that combination here has the sound of the French *ou*, it has the sound of the French *â* in *bawme* and *pawme*. The *a* replaces *e*, as *marveyle* for *merveille*, p. 272. The *e* replaces *a*, for *knowleche* stands for the former *knawlage*; the *pecok* of the Alexander is found, as well as *poocok*. But the *e* is preferred to Hampole's *o* in *mevable* and *flete*; *reed* supplants the old *reod*, p. 189. In p. 35 we read of the *Bedoynes*, where the *o* and the *y* must be pronounced separately, as before in *Boys*. The *o* replaces *e*, as in *oldest*, p. 30; it replaces *a*, as *felowe*, p. 24. The *u* is preferred to its rivals *i* and *e* in the Plural *rushes*; it replaces *o* in *chuse* (eligere), p. 221. The Kentish *guod* becomes *goude* (bonus), p. 126. There are Severn forms like *fuyr*, *juyce*, *conduyt*. *Fown* (fawn) stands for the French *faon* in p. 290.

As to the Consonants, the *u* was so often mistaken for a *v*, that the *plenteuous* of Hampole is here found as *plentyfous*, p. 187. On the other hand, the *v* is here taken for an *u*; *efete* becomes *ewte*, p. 61, our *newt*. The *c* was replacing *s* even in Teutonic words; *sinder* becomes *cyndre* (cinder) in p. 101. The old *læce* (hirudo) is seen as *leche*. The *gh* is well established instead of *h* and ȝ; we find *sleighte* and *chough*; it seems not to have been sounded hard, for the *slow* of the 'Havelok' is written *slowghe* (occidit), p. 141. What had been before written *ure* is now *hour*, p. 235. The *t* is struck out in the middle of *at do*, p. 132, where the old Danish Infinitive is used as a Noun; *have ado with*. The *th* is added at the end; *brede* becomes our *breadthe*, p. 41; this must have been an imitation of *length*. The *d* is inserted, as had been the case with *thunder*; *alr* (alnus) becomes *eldre*, p. 93. The *l* is inserted, for the old *specca* (macula) gives birth to *spekelede* (speckled). The *s* is coming into vogue; it is added to form the Genitive of *lady*; it is added to the old *sithen*; and *sithens*, on the road to our *since*, is found in p. 299; the Preposition *besides* is in p. 44. *Middel* is changed to *myddes* (midst) in p. 2.

The French form *sc* appears ever in Teutonic words, as *scithes* (tempora), p. 289. The *n* is changed into *m*; *randoum* is in p. 238; the *n* is thrown out, when *Amyas*, p 108, is written for *Amiens*. The Northern fashion of writing *x* for *s* is seen once more; we find both *Emaus* and *Emaux*, also *Jexabel*.

Among the Substantives are many new proper names, as yet little known in England, such as *Prestre John*, *Cathay*, *Russye*, *Prusse*, and *Crako*, p. 130; *Polayne*, *Slesie*, and *Bulgarie*, "that men clepen the lond of Bougiers," p. 6; the *Barbaryenes* dwell at *Marrok*; the *Janeweys* (Genoese) are in p. 23. There are new words like *Fadirhode*, applied to the Pope, p. 315; *seylle zerde*, *striplyng*, a lad thin as a *strip*; *lyver* is formed from the verb *live*, p. 139. The ending *ness* is employed to form new words, as in Yorkshire; there is *gretnesse*, p. 297, which drove out the old *micelness* (except in our phrase "much of a *muchness*"). The old *much* is supplanted by Trevisa's phrase *a gret del* before a Comparative Adjective, see pp. 51 and 284. We see *squareness*, *roundness*, *simpleness*. There is the new Noun *herberghage* (harbouring), p. 97; a Teutonic root with a French ending, like the old *bondage*. We read that the Tartar soldiers gather in a *plomp*, p. 252; this seems to be the source of our *clump*, with the well-known interchange of *c* and *p*. The phrase *hoping to have* is changed into *in hope to have*, p. 280. In p. 277 *goeres and comeres* are mentioned. In p. 278 a conduit *rennes milk*, a use of the Accusative something similar to that used in the year 1098. The nobles are described as *alle the gode blood of his Reme*, p. 154. We see *hors back* at p. 58. The Verbal Noun *syttinges* is coined to express the Latin *sedes*, p. 106. In p. 49 stands *thei ben grettere cheep*; this last word is a Substantive in the Dative, here meaning *bargain*; it was 160 years before we began to use *cheap* as an Adjective. It is remarkable how often our author throws aside the old Genitive, and uses the periphrasis with *of*, such as *nekke of a colver*; we follow his example when we write for the press, but not in speaking. We may safely foretell that "the man's dog" will never be replaced by

"the dog of the man." In p. 273 stands *the goynge doun of the sonne.* We find here two forms of speech that have been embodied in our Bible; *most fairest* (Most Highest), p. 279; and *holy of halewes* (Sancta Sanctorum), p. 85. *Heaven of heavens* had been a good English phrase in the earliest times; and we still use *heart of hearts.* There is the phrase *an hool* (whole) *moneþ*, p. 134. The Superlative *forme fader* was so little understood that it was now altered both into *foremest fader*, p. 303, and into *formere fader*, p. 2. In p. 183 we hear of a *worthi* (bonus) *man*, a new meaning of the Adjective. Our author is fond of discarding the old Comparative, and of using the periphrasis with *more.* The Superlative is now sundered from the Genitive Plural that should follow it; we see in p. 237 *the grettest of dignytee of the Prelates.*

As to the Pronouns; in p. 122 *as for the tyme* ("for the present") is found, where *the* seems to represent *this.*[1] The indefinite *it* is repeated; *it came to the ende of nine monethes*, p. 27. In p. 3 stands the new phrase of this age, *a man that hathe whereof* (opes); we now talk of *the wherewithal.* In p. 287 we have the curious form *suche an on* (one); the writer little knew that he was here using the same word twice over. The ordinal Numeral takes *every* prefixed, as in Hampole: *every thrydde pas that thei gon*, p. 174. We saw in the 'Cursor Mundi' *þar es na mending þe stat;* the use of the *na* or *no*, standing for *not*, is now extended; in p. 102 we find *no gret ryvere.* The phrase *no more did I* stands in p. 221.

As to Verbs; the old Imperfect, following *that*, in a dependent sentence, is sometimes altered into the Pluperfect; and this novelty has taken root; in p. 79 stands *sche wende that he had ben a gardener.* The Infinitive follows a verb of progress; nails *growe to ben longe*, p. 310. This tense is governed by certain other phrases, as, *are in purpos for to visite*, p. 4; *to that entent to maken men beleve, etc.*, p. 160. This Infinitive is replaced by *that* with the Subjunctive; as, *to that ende and entent that his dethe myghte ben knowen*, p. 2; we now say, "in order that." In p. 191

[1] This reminds us of the Scotch "how are you *the* day?"

stands *in case that he had ony werre.* We saw in the 'Cursor Mundi' *fall upon a gret* (fletus); this gives birth here to *he felle preyeng to oure Lord*, p. 87; where the *on*, which should be the third word, is dropped, and the Verbal Noun seems to be turned into a Present Participle. The phrase "*fall a praying*" lasted almost down to 1800. In "*they left beating of Paul*," it is hard to say whether *beating* is a Participle or a Noun; these words in *ing* are the hardest puzzle in the English tongue. We have already seen, in 1280, the phrase *without coming*, an imitation of the French; this is carried further in p. 181; *aftre goynge be see, . . . I have founden, etc.* There are such phrases as *fall in a rage, lay sege, take the ayr, do reverence to, make hem to beleve, fall sick, lost labour, to bete doun and tomble walls* (p. 95). The verb *sting* had hitherto been used as freely as our *pierce;* it seems henceforth to be restricted, at least in its physical sense, to animals that give wounds; see p. 286. The phrase *crepynge bestes* is used in p. 296 for our *reptiles*, and something like the former stands in our Bible. A noun gives birth to a new Participle in p. 137; men are *now swerded, now daggered.* The old Strong Verb *suck* now makes a Weak Perfect; *thou sowkedest* is in p. 30. The Active Participle may stand, as in p. 59 of my Book, without an accompanying Noun; we read in p. 191 *he takethe on, and another, and so forthe contynuelle sewyng* (following).

The Adverbial phrase in the last example (it dates from Old English times) is repeated in p. 309; *here* 5, *here* 6, *and so forthe;* we often substitute *on* for the last word. We find *how* used almost as a Relative; *I schalle devyse zow . . . the names how thei clepen hem*, p. 53. The old *nu* had always expressed *quoniam;* we see in p. 122 the origin of our *now that; now aftre that I have told, . . . I wille turnen*, etc.; we should here drop the *after.* Layamon had made a distinction between *as* and *so;* his order of words is here reversed; *righte als the londes weren lost, so schulle thei ben wonnen.* A wholly new way of expressing the Latin *nisi*, replacing the old *but*, now starts up; in p. 184 stands *that may not be, upon lesse than wee mowe falle.* This, the future *unless*, is a literal version of the French *à*

moins que; a few years later, the *upon* before the *lesse* was to be dropped. The *evere more sithens*, in p. 299, paves the way for our *ever since*. The *but* had been used to English *quin* after *possum*, in 1300; this usage is now extended further in p. 50; *that feld is not so well closed, but that men may entren*. The old *overall* (ubique) was beginning to drop; in p. 46 *the contree is strong on alle sides*. In p. 309 men *rejoyssen hem hugely;* this Adverb remained in use for about 300 years, when it yielded to *vastly*.[1] The Superlative Adverb *gladlyest* is in p. 195; and *beste belovede* in p. 177. We have seen the Old English adverbial *same swa;* this now appears in a slightly different form; they *don in the same maner as the firste*, p. 192.

Among the Prepositions *at* is used to express distance; *toward the Est, at* 160 *paas, is Templum*. The Adverb *overthwart* is turned into a Preposition, p. 57; *overthwart the See*, much as Cowper used it. *Under* is applied to measure; *undir the age of* 15 *zere*, p. 278; here *within* had been employed earlier. The confusion between *of* and *on* is remarkable in p. 115; so much *in lengthe*, so much *of brede* (breadth). We saw *make game of* in 1290; we now light on *make cheep* (bargain) *of hem*. A remarkable phrase stands in p. 41, *withouten castynge of of hire clothes;* this *castynge* must be the Verbal Noun, not the Infinitive, as in the 'Tristrem.' Our modern *off* and *of*, the Adverb and the Preposition, here stand side by side; the old form *ofcasting* would have been much better than this *castynge of*. The *about* now stands for *juxta; abouten Grece there ben many iles*. A very early idiom is continued in the phrase *multiply by* 360 *sithes*, p. 185; there is also *for the most partye*, p. 294.

The new words akin to the Dutch and German are *mosse* (muscus), *sclender, schokk* (acervus),[2] *whippe, huske, chop* (secare), *lodesterre*. We hear, in p. 130, of *carres that have no wheeles, that thei clepen scleyes;* this last is the Dutch *sledes* (sledges).

[1] Will Wimble, after conveying a lad to Eton, says that the youth "takes to his learning hugely."

[2] This produces here a verb.

From the Scandinavian comes *lepe zeer* (hlaupar), p. 77. The Celtic *dagger* also appears.

As to French words; *bestaylle*, p. 284, is the parent of the Scotch substantive *bestial*. Many adjectives are used as substantives, such as *necessaries*, *tributaries*. There are phrases like *gret nombre of folk; gret* (much) *peple; with on accord; double sithes* (times) *more; it is* (so much) *in kompas aboute; ordynance of werre;*[1] *sue for a thing; to companye with; women refusen a man; savynge here* (their) *reverence; a three-cornered city* (Constantinople); *make it to ben cryed*. There are the two forms, French and Latin, *obeyssant* and *obedient;* since 1390 we have made a difference between *obeysance* and *obedience*. We have seen *dam* applied to a hen, soon after 1300; it is now applied to a mare, p. 302. We saw *trail* in 1303; we now light upon the noun *trayne*, used of a fox burrowing a hole, p. 267. In p. 236 *avys* seems to add the meaning of *consilium* to that of *cogitatio;* this is repeated in Gower. In p. 93 *conseille* stands for an *assembly;* it was long before we spelt *council* differently from *counsel*. We see that *part* is encroaching on *deal; here* (exercitus) gave way altogether to *hoste*. The words of science (here spelt *scyence*) employed are many; in p. 234 we find no less than four ending in the Greek *mancy*, which reminds us of the frequent words with this termination naturalised nearly 300 years later. The word *hostellere*, p. 214, is applied to the landlord; in the next Century it was to be somewhat degraded. The French ending *your* (eur) is so much in favour, that *formyour*, not *former* (Creator), is written. The author explains *streyt*, p. 45, *that is to seye narow;* in p. 266 he uses both this French word and the Teutonic *streghte*. The word *estate* means *condition* in p. 151; it means *dignity* in p. 218; our *quality* partakes of these two meanings. *Multiply* becomes intransitive in p. 158. The noun *march* is used in p. 171 of "a day's journey;" in p. 6 one country *marchethe to* another; the Scotch would now say *march with;* have a common boundary. The old *mesel* is now making way for *lepre*. In p. 130 we are told that there is good land, but

[1] Ordnance was not applied to guns until the next Century.

it is *pure litille;* here *pure* is used as an Adverb, like the Teutonic *clean.* The *vitaille* of Manning now becomes *vitaylles*, p. 130; we still keep the French sound of the first syllable, but we write it *victuals* in the Latin way. We hear, p. 131, that in the country to the East of Russia, every man has *stewes* in his house; here the French *estuve* (the Dutch *stove*) has been followed. French and English words are united in *surname*, p. 112; and there is something similar in *for partie* (fore part), p. 107. The verb *entreat* stands for *tractare* in p. 95, and keeps this sense in our Bible; in our time we use it in the later sense of *precari.* The foreign *passing* had been used in 1303 as a synonym for *beyond;* this again appears in our author; and he, moreover, employs this Participle both as an Adjective and an Adverb; *for the passynge love that he hadde*, p. 89; *men holden him righte passynge old.* By the year 1525 we had substituted *exceeding* for *passing* in all these senses. In p. 84 Julian is styled "a *renegate*" (renegade); this has given birth to the strange form *runagate* in our Prayer Book. The *delitable* of Hampole becomes *delectable*, p. 155. In p. 71 we hear of the *Charnelle*, where bones lie; the form *charnel* came into English use before *carnal.* The author thinks that a strange French word in p. 67 needs explanation, *tribe, that is to seye, kynrede;* so in p. 199 *lymons, that is a manere of fruyt.* The French form, not the Old or New Italian, is followed in writing *Gene* (Genoa), p. 54. The phrase *in comparisoun to* is substituted for the old preposition *to*, p. 219. In p. 45 we hear that one place is *the distance of five moneths journeyes fro* another place. The new *tent*, here used, was soon to drive out the old *teld.* In p. 181 we learn that 60 *minutes* make a *degree.* In p. 168 *reysynges* seems to stand for the French *raisins* (grapes). In p. 14 the Emperour of Almayne is mentioned; his true title was now and henceforward a puzzle to Englishmen. In p. 4 we hear of *temporel Lordes*, and elsewhere of *Marquyses.* Our author uses *merveyl* as a Verb, p. 283. The word *bill*, well known in Parliament, appears in p. 172. We see here the words *deflour, ryzs* (rice), *multitude, corrour* (courier), *tablett, oriloge, tysseux*

(tissues), *superscripcioun, eysement, cotoun, equytee, vyaunde, apparayl, lax, congele, elecciouu, devide, climat, prenosticacioun, ambassedour, cylour* (ceiling), *centre, visibly, superficialtee, egalle, Antartyk, reconsyle, carre, bordure, frankencens, graff, alom, oratories, censer, addiciouns, lamentacioun, habitacioun, goulf, Wlcan* (volcano), *attendance, apotecary, sophisticate, moysture, cyrcuit, finally,* and the French word for *mingere.*

Among the letters printed in the 'Records of the Priory of Coldingham' (Surtees Society) we light upon what is, I think, the first letter written in English; this is due to King Robert III. of Scotland suddenly dropping his usual correspondence in French on 22d April 1390; there are a few other English letters of the same date.[1] Our "he can do no less" is foreshadowed in *we can nocht wytt qwat he suld do lesse than mak hym obedience,* p. 67. There is a coupling of pronouns and substantives in *owr wille and þe mennys* (hominum), p. 60, differing from the form in the 'Ancren Riwle.' We find among the verbs *have in remembrance, putt* (call) *in questioun, to hald harmeles, God have yhow in kepynge, make hym demaundes, the said John;* this last is an imitation of the French. The *mon,* Orrmin's *mun* standing for *shall,* now expresses *oportet,* p. 67, as it had done in Lancashire rather earlier. The Infinitive, preceded by *at* or *to,* follows *have,* a verb that here means *trahere,* not *possidere,* as in 1160; *we had* (him) *at spekyn wyth the bychop,* p. 67. *Anent* bears its old sense of *de* in p. 60, but in the same page *anente yhowe* takes the further sense of *quod ad te spectat.* One of the oldest meanings of *by* is continued, *be ony thynk that we can wyt* (for aught we know), p. 67. Among the French words are the addresses, *Reverent fadir in Crist, richt honorabylle fadyr in Crist; our principale* (the king). There is the French noun *ferm* (farm), used for a piece of land, p. 65; the Old English *feorme* had been long disused.

The beautiful Lancashire poem, called 'The Pearl' (Alliterative Poems, Early English Text Society), seems to date from about 1390; it has certainly a far greater

[1] This letter should be reprinted by those who edit collections of English letters.

number of French words than are to be found in the poems of 1360, printed along with it. The old Adverb *grovelinge* loses its final *e*, and thus, seeming to be a Participle, led the way to a new verb 200 years later. The most remarkable change in spelling is that *defyle* supplants both the Teutonic *fyle* and the French *defouler*, a change that was not to become common until a century later; we see *undefylde*, p. 22. The old *trone* makes way for the classic *þrone*, p. 34, a remarkable proof of the new influence now at work. In the same page we read of a person's *lokeȝ* (looks), a new Plural phrase. The word *knot* gets a new sense; a *knot of women*, p. 24. In p. 27 we see the lamb's name, *hys faderes also;* here the noun *name* is not repeated after the second Genitive. The Adjective *scharpe* is applied to a shout in the same page; hence our "sharp cry." We hear in p. 6 of a girl's *fygure fyn;* the adjective came into greater vogue throughout the next Century. Among the Verbs are *bete her wings*, *bend to a thing* (incline myself). There is the new phrase *the sunne is doun*, p. 17. We see the Scandinavian *brunt* (ictus) *clot* (gleba) *flake*, *rasch*. Among the French words are *pyony* (peony), *synglerty* (singularity), *query*, *signet*. There is *in respecte of*, p. 3; here meaning "in comparison with." We have the phrase *þe mo þe myryer*, used of heaven by a redeemed spirit, p. 26.

To the same dialect belongs the Legend of St. Erkenwald, printed by Horstmann in his 'Altenglische Legenden,' p. 266. The former *eggetol* becomes *eggit tole* (edged tool), p. 267. A man is said to work *strezt* (rectè), p. 272; a new sense of the Adjective, which was brought South by a man of the West Midland district 200 years later. Among the Verbs is *hum*, p. 272; also *bete oute* (abigere), *bete doun*, *drop dede*, *sytte upon causes*. The new Romance words are *metropol* (applied to London, p. 266), *to embelice*, *in pontificals*, *macer* (mace-bearer), *librarie*, *the providens* (of God), *a deputate*, *declyne* (pervert), *comaund peace* (where an Infinitive is suppressed). In p. 272 *limbo* is used—a curious leaning to the Latin Ablative case; *out of limbo*, the place on the *border* of hell.

The poem on the 'Constitutions of Masonry' in England

(printed by Mr. Halliwell) may date from 1390 or thereabouts. It seems to be a Salopian piece; we see *uche* (quisque), *ellus* (else), *hennus* (hence), *resenabul* (reasonable), *huyre*, *hure* (hire), *kette* (secare); there is both *mechul* and *mekel*. We see *Myrc's* word *fell* (sapiens) repeated. There is the Northern *gate* (via), and the East Midland *nim* (ire); the latter, not for the first time, travelled westward from Derby.

The old *eo* becomes *u*; we see *duppe* (profundus), and *buth*; *leof* is altered into *luf*, p. 28, though it spoils the rime. There is the old Severn peculiarity which prefixes *i* or *y* to another vowel: *ȝeke* (etiam) stands in p. 23, and *ȝese* (otium), in p. 17; there is *ȝevery*. The *d* replaces þ in *dar* and *Adelston*, who is credited with the foundation of *thys curyus craft* of Masonry in England, after it had been invented by Euclid in Egypt, p. 14. We see *fourtethe*, p. 28, our *fourteenth*; here the older English form of the Numeral has been kept. There is a remarkable change in p. 17, the *on* (unus) is written *won*, just as we sound it; a great difference is now made between *an* and *one*; this *w* before *o* was long peculiar to Salop and the neighbouring shire. The old *socoūr* is altered into *sōker*, p. 28, much as we accent the word.

In p. 28 the Mason's craft is said to be *fayr and fre*. A few years later the word *free mason* (superior, or master builder) was to appear, preserving one of the senses of the Old English *free* (potens, dominus), like *free-stone*.

In p. 35 we have *me* (man) *schal rede*, a very old form lingering in Salop. In p. 25 stands *to serven uchon othur*; in 1340 a *the* had come before the last word.

Among the Verbs we find *pik teeth*, *thyn enyn* (eyes) *water*. In p. 15 victuals *go* (are sold) for so much; a new sense of the verb. The verb *meddle*, in p. 20, adds the sense of *sese immiscere* to the old *miscere*. In church a man is ordered *to pulle uppe thy herte to Crist*, instead of the more common *pluck up*; hence, perhaps, "to pull a long face." In p. 16 a man is *bonde* (bound) to his lord; hence, "to bind a prentice." In p. 34 we learn that a church is made *to pray yn*; this is the true Old English construction,

though many would now prefer Orrmin's corruption, *to be prayed in.*

Our *with* had expressed *apud* in the 'Cursor Mundi;' it is now applied to a prentice, who is *with* a master, p. 22. We see *at these prayers*, p. 13, imitated from the French *à*. The *between* is used in a new sense, implying combination; two men are advised to amend something, *bytwynne 3ow bothe*, p. 21.

There is the Scandinavian *smogynge* (smudging), and *snyft* (sniff).

There is the French verb *practese*. In p. 23 a mason takes his *pay*, the first use of the verb as a noun; in our days a Queen's officer talks of his *pay*, a man of lower stamp of *remuneration*. In p. 31 we have the English *lawe* and the French *lay* (lei) in the next line. In p. 22 the mystery of the craft is hinted at—

> "The prevyté of the chamber telle he no mon,
> Ny yn the logge whatsever they done;
> Whatsever thou heryst, or syste hem do,
> Telle hyt no mon, whersever thou go.
> The cownsel of halle, and 3eke of bowre,
> Kepe hyt wel to gret honowre,
> Lest hyt wolde torne thyself to blame,
> And brynge the craft ynto gret schame."[1]

In p. 38 stands Bishop Wykeham's renowned watchword in Midland English, not in the Southern form we know.

> "Gode maneres maken a mon."

Many rules, bearing on *nurture*, are given in pp. 37-40. A famous proverbial phrase, common in England about this time, a phrase to remain alive until 1654, stands in p. 39—

> "Kepe the wel fro '*had y wyste.*'"

that is, "had I known the consequences I would not have done the deed." The prentice must abstain from making this silly excuse.

Gower, after having written long pieces in French and

[1] The great secret of Freemasonry seems not to have been invented before 1600. There are few subjects about which more nonsense is put forth by English writers than concerning Freemasonry; every three years or so a new work on the subject comes out.

Latin, brought out his 'Confessio Amantis' in English verse, about 1393. His work is of a more Northern cast than Chaucer's, and is therefore in some respects easier to read. The poem is said to be due to Richard II., who called the poet into his barge, and asked him "to booke some new thing." Gower has many words and phrases, used by Chaucer a few years earlier, such as *womanish*, *adieu*, *guerdon*, *porte*, *our home-coming*, *to fire*, *wait on him*; *licour* becomes *liquor*.

As to Vowels, the *a* replaces *e*, as *jargon* and *quarele* for Chaucer's *jergon* and *querele* (rixa); there is also the verb *rase* (our *race*) for the old *ræsen*. The old *beorcan* (latrare) makes its Perfect in *bark*, i. 221; whence comes our present form. The former *felazschip* is cut down to *felaship*, the accent being thrown on the first vowel, ii. 26. The *a* replaces *i*, for *aliche* (similiter), not *iliche* is found; also *along on* (per), the *ilong* of 1270. The *e* replaces *eo* in *swerve*. The French *ei* is slurred over in *forfet*, iii. 177. The *o* replaces *ea*, as in *rover* (pirata), i. 359; the Sallee *rovers* were dreaded down to our own Century. The *o* gains upon the *e*, as in *reprove* and *move*; there is also *reproef*; on the other hand, *rekever* stands in iii. 346, with both *lest* and *loste* for *perdidit*. Gower makes *joy* and *Troy* rime to *monaie*, ii. 147, 188; he uses *Gregois* for what Orrmin wrote *Grickes*. Trevisa's form *Lewis* is repeated; our *duty* is spelt both as *deute* and *duety*; there is also *bellewing* for *bellowing*. The French *ou* supplants the English *e* in *flatrour*; a change often occurring in the next hundred years.

Among the Consonants we see the insertion of the *b* in the old *doute*, ii. 21; Gower leant much to the new French forms, and France had some years earlier begun to fall back upon Latin, in the matter of spelling. Her great light, Oresme, who died in 1382, had used *doubte*, *effect*, *congneu*, *dessoubz*, for *doute*, *effet*, *connu*, *dessus*;[1] our Edward III. in his State Papers had employed *traictier* (tractare) for the old *traiter*, and *Juyl* for the old *Juinet* (July); he wrote also *cognoissant*, with the *g* inserted; *Marcz* for *Marz*,

[1] See these words in Littré; I give but a few instances of this great change.

the month; and forms like *tiegne* (tienne), *Acquitaigne*, *ordeigne*, with the needless *g*.[1] So in this Century the French altered *fantosme*, Manning's *fantome*, into *fantasme*. This new love for classic forms was the first dawn of the Renaissance, to the North of the Alps; Petrarch's teaching was bearing fruit. The *p* is therefore by Gower often inserted, as in *conceipt*, *deceipt*. We have not followed Chaucer's *kembed*, though we stick to Gower's *unkemt*; see iii. 260. The *c* supplants *s* in *fierce*, which we still keep. The *c* is inserted, in imitation of the Latin, in *practique*; the French always wrote *pratique*. The *g* is inserted in *restreign*, in imitation of the new French style; there are also *ordeign*, *pigne* (pine); Ariadne appears as *Adriagne*, ii. 306. Our curious participle *destraught* is first found in iii. 84, where a French word is forced to take a Teutonic form; *geste* is altered into *jeste*, iii. 307. The *l* is inserted in the French *sauvage*, which has to imitate the Latin and become *salvage*; also in *oultrage*, i. 345, following the Latin; we now make a difference between an *outré* dress and an *ultra* man; our form *realm* also appears, supplanting *roialme* and *reaume*. The *n* is struck out, for Barbour's *on wry* becomes *awry*, i. 174. There is also the Shakesperian *a colde*, iii. 35. The *m* is inserted, for *stefn* (puppis) is written *stempne*, i. 312; we still say, "from stem to stern."

Among the new Substantives are *workmanship*, *topsail*. In ii. 41 a lady makes a technical change in a word by taking in hand her *werk* of embroidery. *Skie* still means *nubes* as well as *cælum*; see ii. 50. The Old English *râd* (iter), and the Dutch *rede* (statio navium), are both expressed by our *road*; the first word now adds to its old meaning the sense of hostile intent, ii. 56, where a knight makes *rodes* into Tartary; the Southern *road*, called by the Scotch a *raid*, still remains in our Bible. The word *inn* keeps one of its oldest meanings, *domus*, in ii. 218; like our *Lincoln's Inn*. We see also a very early meaning of *spellinge*, ii. 263, connected with the black art. In iii. 4

[1] See Edward's State Papers in Rymer, for the years 1373-75. In the 'Plumpton Letters' (Camden Society) *faicte* stands for *fait* in 1406.

braine takes the meaning of *sapientia*. In iii. 257 a guest claims to be *cousin of house*, a new sense of the last word. Two pages further on, a woman swooning is said to be *dede oppressed*, oppressed by death; hence our *dead lame;* we saw *ded wo* so early as 1270. In iii. 278 *weight* gets the meaning of *importance;* in iii. 287 *lette* signifies *hindrance*. In the phrase *leave his herte there*, the noun gets the new sense of *amor*. In iii. 305 a lady is asked to *write her owne honde;* hence our "write a good hand." In iii. 87 we find, not only the noun *being*, but also its Plural *beinges*. Teutonic words continue to favour French endings, like *mordrice* (murderess), *sheperdess*, *michory*. In ii. 34 the Sun is called the "carte of Phebus." In iii. 6 we see Chaucer's word *hovedaunce*. The new expression *ladyship* is freely used; it here means "womanly dignity;" *ladyhede* is also used for the same; in ii. 59 *her ladyship* is clearly used for *her worshipful person*, a turn of phrase that had just come in. So in ii. 19 a priest is addressed as *your faderhode*, an imitation of the Latin. There are expressions like *breche of pees*, *make warde and wacche* (true English alliteration), *with bow in honde*, *it is a shame*, *an aventure* (case) *of life and deth*, *upon the blind side*. As to proper names, Wickliffe's corruption is continued; *Delphos* is used as a nominative, ii. 163; a fault that lingered for 300 years in England;[1] there are also the new forms *Chio*, *Cateline*, *Pompey*, *Antioche*, *Tire*, *Ephesim*. We hear of the filbert tree, ii. 30, that it was called *philliberd* after Phillis. The general name *Jack*, little known before 1340, is now used for a man, as in ii. 393; *a good felaw is Jacke;* we still say, "every man Jack of them."

There are new Adjectives like *firy*, *false-tunged*, *evil-mouthed*, *odde or even*, iii. 138. The *less* is tacked on to foreign roots, as *vertuless;* in iii. 110 a man is *lustles* (invitus) *to travaile;* hence the *listless* that came up forty-five years later. The old word for *puerilis*, the English *knightly*, is now applied to rank, i. 184. The *sely* is used in its com-

[1] See on this point Bentley's Preface to his Dissertation on Phalaris's letters; he there compares the form Delphos to the Asson and Miletum of Old English bibles, and to the well-known *mumpsimus* for *sumpsimus*.

mon sense, *miser*, i. 301 ; but in curious contradiction it plainly means *felix* in i. 225 ; a sense which lasted forty-five years longer in Norfolk ; this fact seems to prove Gower to have had some connexion with East Anglia. There are phrases like *cole black, brode day, ready wit, pouer as Job, siker as the crede, fast aslepe, rightfull heire, sing lich an aungel.* We have seen *fair fall you !* Gower gives us *foule him falle !* In iii. 263 we see *long time er he was bore ;* here we now drop the substantive. An adjective is sometimes supplanted by another phrase ; thus in i. 366 stands *a foule of pray* (predatory).

Among the Pronouns, we see *somwho*, i. 15, formed after the pattern of *somwhat.* The old idiom *as who saith* is constantly coming. The *which* is employed as a Masculine and Feminine Relative, as in the North-West ; *the king which understood* stands in i. 154 ; there is also *she, which.* An *as* is tacked on to this Relative, *any word which as I shulde holden*, i. 298. There are the phrases *an other suche as, upon that, in alle haste, I be none of the wise, with all his hole herte, one of all the best, ensamples many one, se any thinge of her, by alle wey* (means). The word *self* is employed after a Genitive, as *person* is now ; *my ladies selve*, i. 228 ; on the other hand thy *persone* is used for *thy self* in iii. 79. The word *one* had been placed after a Positive a hundred years earlier ; it now stands after a Superlative, as *the wisest one*, iii. 314. A phrase of ours, *own brother to*, is foreshadowed in i. 307 ; there is a kind of wrath, *whiche is to cheste his owne brother.* In ii. 349 comes *if I be min owne man* (have the use of all my faculties). There is the curious pleonasm *I am that ilke same*, i. 323. A man is asked to say something in i. 322 ; he answers, *and that I can ;* here an Infinitive *do* is dropped, as we saw in 1350. We see *halfe in wrath*, iii. 267. The use of *most* before Adjectives had lately been revived ; Gower uses *least* in the same way ; *the lest worth of alle*, iii. 260.

There are new Verbs, such as *mistime, frend* (befriend) ; also new senses given to verbs, such as *to cross sail*, i. 81 ; *smite coin, overtorne* (turn over) *books, fret him selven to nought, spare him selve, clepe up* (call a man in the morning), *have it*

(hear the news) *by revelacion, ride on anker.* Verbs change their meanings; thus the old *werian* (induere) gives rise to the intransitive *were out*, i. 16. In i. 262 the verbs *wrong and righte* are both made intransitive; we still say, "the ship righted." The old *gader* (colligere) undergoes the same change as in Barbour; see i. 308. In ii. 351 men *stele and pike*, a phrase in our Catechism; in ii. 90 they *pike her wordes.* In i. 53 we hear of a king who first *upset* (set up) Thebes; this sense had appeared in Lincolnshire; the verb has with us gained an exactly opposite meaning to this. There are phrases like *lay him low, set eye* (on a thing), *take lore* (knowledge) *of it*, i. 303; *make werre, take pity of, keep his time, keep his holde, take travail* (trouble) *to ride, put himselve forth* (forward), *lay aside, do the message, do sacrifice, make sacrifice, make a speche, make suit after it*, ii. 274; *take the possession, kepe her chambre, the brid is flowe*, ii. 335; *have it in honde, go the pas* (pace), *speke it out, take logginge, take his place* (seat), *kepe his tunge* (word) *to speke pleine, have a fall, say plate* (flat), *cacche who that cacche might, give answere, cast anker, do the cure.* In ii. 370 men *hove nigh the weder;* we say that they sail near the wind. The *it* is set before *seems, as it semeth to me*, iii. 9. This *it* followed by a Relative is employed to add great emphasis; as, *it was of her that they thoughten*, iii. 18. The Past Participle is followed by the Infinitive; *joies made to last*, iii. 242. The Noun and Past Participle are compounded together in *wind-drive* (driven); this sort of union we saw revived thirty years earlier. The Active Participle is used like an Adjective, *how hindring a peine is*, i. 310; something like this had appeared in 1220. Trevisa had written "bring with child;" Gower has "beget with childe," iii. 50; here we now clip the *be.* The verbs *come* and *go* are here used like Reflexive Verbs; *he comth him home*, iii. 50; *he goth him forth*, iii. 53; much as we say *to come it* and *go it.* The phrase *see far* is used in iii. 251 of a man's mind. A foreign Noun is turned into a Verb as, *they ensampled hem*, iii. 241; for *they took example.* We say, "what must be, must be;" Gower put it more elegantly, *nede mote that nede shall*, iii. 309; five pages

later comes *all that shall falle, falle shall.* The old *may* still keeps *can* at bay, as in *it may nought be*, iii. 330. The Passive is developed in *goddes ben beleved*, ii. 152. There are the new phrases, *full growe*, *there ne here* (here nor there), *whereas* (in the sense of *ubi*), i. 335; *as certainly as I shall die*, *as sikerly as the life* (as sure as life), iii. 74; *so fer* (up to this time), ii. 33; *on that other side* (contra), *now and efte* (again), *als fer as he can here.* The *that* is dropped in i. 263; *for drede he shulde*, etc. A chief warns his men *by and by* (protenus), ii. 386. The *as* is constantly prefixed without any need, as in Chaucer, *as therof he was deceived*, iii. 266. The adverb, as in Chaucer, is prefixed to the verb; *away goth dish*, *down goth the bord*, iii. 302. The *now* is used as a Noun, *ensamples of now*, iii. 346.

The Preposition *of* is much developed; we find *of kin*, *of record*, *of his owne chois*, *of one accord*, *she was of the chambre* (court), *it is of none emprise* (use), iii. 252. We further see, in i. 205, two persons so clothed, as to be *of a suit;* we may here remark the *a* used instead of *one.* The *to* is also used in imitation of the French *à;* a woman is arrayed *to the best*, i. 101; here we should now add the word *advantage.* There is *privy to*, in imitation of the Latin *conscius*, which sometimes governs a Dative. We have seen *turn into;* we now have *grow into*, i. 60. To *spend on a thing* had come earlier; we now see *waste thy wit upon it*, i. 329. The old *ilong on* (per) is made by Gower *alonge on*, ii. 22; it thus became confused with the old *andlang*, and is now all but gone, in polite speech, after being supplanted by *owing to* about 1720; there is some difference between walking *along* a river, and a flood being caused *along* of a river. The old *æfter* had always been set before nouns to form compounds; in ii. 32 we light on an *after-cast*, the parent of our *afterthought.* The Old English *for* and the French *pour* alike expressed *quod attinet ad;* we have here the new phrase *for his partie* (part), iii. 289. There are the two variations, *redy at his honde*, and *redy to his honde*, ii. 198, 296; the latter is in Chaucer. The *with* supplants an earlier *for* in a favourite idiom of ours, *what wiþ hepe and what wiþ croke.* There is a new use of

before in iii. 335, where a ship sails *to fore the wind.* There is the Interjection *away the tirany!* i. 263; this first word is Frenchified into *avoy*, iii. 312; Lydgate's *avaunt* was to come later.

The Scandinavian words first used by Gower are *bask* (the middle verb *baka sik*), *bait* (esca), *doun* (pluma), *gasp.*

The words akin to the Dutch and German are *riff* (reef of a sail), *raile* (paxillus); also the verb *moor.* There is the Celtic *block* and *to pall.*

Among the many French words are *memorial*, *courteour* (courtier), *regiment* (imperium), *usher* (ostiarius), *rosin*, *client*, *arrivaile*, *ungentilesse*, *to traunce* (trounce), *affiche*, *fixation*, *genius*, *misrule*, *epitaph*, *entaile* (our *intaglio*), *phisonomy*, *in effect*, *plover*, *mathematique*, *reptile*, *calme*, *morgage*, *stalon* (stallion), she was *professed as abbess*, iii. 337.

In iii. 340 culprits are *atteint* by the law; but in this instance there seems to have been a fair trial first; the technical use of *attaint* was to come sixty years later. The Teutonic *be* is set before a French root in the verb *befole*, i. 10, like Orrmin's *bicache.* The *for* is treated in the same way; a man is *forjuged* wrongly in iii. 192, like *forfend.* Gower uses *feverous*, where we have *feverish.* The verb *fortune* (fieri), which we have already seen, is repeated here. A noun is formed from the verb *await;* hate is ever upon *await*, i. 311; we know our Scripture phrases *lie in wait*, and *lay wait for.* A man's body is *awaited* (tended) by his cooks, iii. 22; here there is the change of meaning already seen in Chaucer. We see the verb *quarel with;* here *rixa* encroaches on *querela.* In i. 134 the verb *address* all but gets the new meaning of *vestire*, and is used along with its sister *array;* a lady's *attire is wel adressed* in iii. 255. The word *fairie* is used for a personage and not for a realm, in ii. 371; this sense was never borne by the word in France. It is said to be honourable to a king, when all *doubte* his justice, iii. 189; the word has with us all but lost this sense, *timere*, which it bore in France down to Molière's time. In iii. 200 *estate* shows its meaning of *right of possession; his estate of his regne.* In iii. 271 comes the phrase *he serves to tempt;* here the first verb means *is on*

duty. A storm *scarses* in iii. 313; hence our *make himself scarce*. The modern form of *magister* is now extended to shipping; we hear of the *maister* of a ship, iii. 335. There are also French naval terms, such as *caban* and *porte*, our *port-holes;* see i. 197. Spices are said to be *restauratife*, iii. 30; a foreshadowing of our *restaurants*. The *au* is much used to give the broad sound of the French *a*, as *decevaunt*, *attendaunt;* Gower is fond of the French Active Participle. He loves the latest Parisian ways; for he has *a dieu*, *helas*, *bienfait*, *coulpable*, *Juil* (July). There is a very French idiom, *he was arrived to*, in iii. 202. The Teutonic *utterly* appears as *oultrely*, iii. 230. An earthquake is called a *terremote*, a word of Gower's own coinage. The Greek *pseudo* turns up in ii. 190, for *falsely;* as in Wickliffe. The Greek *z* comes well forward, as in *enthronize;* our printers would now substitute *s*. It is a great change when *grauntdame*, i. 90, replaces the Teutonic *ealdmoder;* this last was to linger for fifty years longer; the French was making inroads even on the English hearth; *aunt* had come a hundred years earlier. There is a change in *counseil*, for it may now mean a *lawyer;* see iii. 155. The verb *pass* is employed in a new English sense; *pass the night*, i. 115. The transitive verb *plie* is used for *flectere*, i. 274. In i. 130 traitors are *discovered out;* hence our *found out*. The old *cwite* is revived after a long sleep, and is spelt in the right French fashion; *he wente quite away*, ii. 23. The French *pure* is used for *exclusively* in iii. 38; *of pure fear;* Chaucer had often used *purely* for *omnino*. It is said of a child, iii. 77, that masters *entend* to him; an old French sense of the word; the use of this verb and of *attend* was most unsettled for the next fourscore years. We see the new phrases *double as moche as*, iii. 103; and *double more than*, iii. 214.

In the year 1393 we find an English will, made by John of Croxton of York, who styles himself *chaundeler*, the French *ch* now supplanting the old Latin hard *c* ('Testamenta Eboracensia,' Surtees Society, i. 184). The old *Elaine* now becomes *Elyn*, our *Ellen;* and *Mold* or *Mald* appears as *Maulde*, whence soon came *Maud*. English

trade surnames are making way; we hear of Johan Goldsmyth, with no *the* before the last word. There is another, *Alison Smalbane*, a proper name derived not from the trade, but from the body. We read of an Ankres and her *mayden;* the last word was henceforward to be used for *ancilla*. We hear for the first time of a *dede*, in the sense of a legal document. Later on comes "if there be *oght over;*" the last word, here an Adverb, is used for the first time as a synonym for *remaining;* this we owe to the form *overplus*. Twice appears the phrase *in kase be that*, etc.; the first word seems to be confused with *if*. Among the new French words stands *coverlet;* there is also *the onder clerk*, formed like Layamon's *underking*. We read of a *leg* (legacy).

There is another Will of 1395 ('Earliest Wills,' Early English Text Society), where we see *parker*, the man who looked after the park; whence comes an English surname. The Romance words are *materas*, *baillif* (to a landowner), *divine service*, *age of discrecioun*. The lady who makes the will talks of *myn harneys* in connexion with her chariot, p. 5; a new sense of the word. There is my *secunde best* bed, p. 5, reminding us of the Northern Barbour.

In the Political Songs of the year 1395 (Master of the Rolls, vol. i.), we see *ducke* substituted for the old *doke*, p. 330; *to soupe sorrow* comes in p. 337. In another piece of 1399, in vol. i. 363, there is the phrase *the bothom is ny ouzt* (out, that is, fallen), a new use of the adverb. In p. 364 stands *he is ronnon* (run) *away*, a new construction.

In the State Papers, printed by Rymer, we remark among those of 26th October 1398 that the Latin *item* stands at the head of paragraphs; there is also the adverb *particularly*.

In the paper of 28th October 1398 we find a *surplus* of goods, not *overplus; of purpose*, where we now substitute *on; at the lattast* (latest).

In the paper of 6th November 1398 there are *endenturs madz*, where the Passive Participle imitates the French and becomes Plural; also *purvait* (provided) *that*, a preference of the French to the Latin.

In the paper of 25th July 1400 mention is made of *thes presentes*, and of *letters patentes*.

We may now cast a glance at Gregory's Chronicle for the years 1397, 1398 (Collection of a London Citizen, Camden Society). The one year 1398 occupies as much space as the previous twenty years; hence we may perhaps conjecture that the Chronicle of this time is the work of a contemporary, copied out by Gregory himself some forty years later. We see *them* as well as *hem* for *illos*; *thei* had forty years earlier replaced *hi* in London. We find *Harry* constantly used for *Henry* or *Herry*, referring to the future King Henry IV. The form *indeu* is preferred to *endow*; we have also *resydewe*. The ending *ful* is now added to *dout*, and produces *dowtfulle* (awful), used of a King. The French words are *procter* (procurator), also written *proctoure*, *blanke chartours*; a *Prevye Conselle* is held by the Lords; *enjorne* (adjourn), *procede ayenste*. The title *youre royalle mageste* is applied to Richard II.; there is *humbyll* (humilis). We hear of *Powlys Crosse*, p. 98.

In the Rolls of Parliament for the year 1397 we find Rickhill's report to the Crown, with the Duke of Gloucester's confession, p. 378. Richard II. is spoken of as *his heygh Lordeschipp*; there is the foreign word *sedule* (schedule). In the year 1399 Chief Justice Thirnyng, who deals much in Romance words, gives judgment upon certain traitors, p. 451. He must have been a Northern man, as he uses *kyrk*, *mykel*, *þof* (quamvis), *ilkon*, *þos same*, *that is atte* (to) *saye*. There is the new combination *any state whatsoevere*; the phrase *opon whiche* is often used to begin sentences. The Past Participle Ablative Absolute (Lydgate was fond of it) was now beginning to come in fast; *tho herd* (illis auditis). The form *bysydes* (not the old *biside*) appears for the first time as a Preposition; *bysydes the Record*. There are many French words, as *appel*, *cancel*; *simplych* is used in our sense of the term. We hear of the *hegh Court of the Parlement*; also of the King and all the *States* in this present *Parlement*; this is the first hint of the Three Estates. There is the phrase *he was nevere partie to it*. We find another harangue of Thirnyng's in p. 424; he uses *rewelers*

for *regulars*, speaking of the clergy; he talks of *barones and banerettes*, and then of a lower class, *bachilers and commons*. He uses the awful verb *depose* (it was rather new in English) when addressing the unhappy Richard II.; he has also Gower's *it is of record; the cession was agreed;* here we should add a *to*. In p. 423 we find Henry IV.'s well-known challenge of the English crown; he says that *the rewme was in poynt to be undone for undoyng of the gode lawes;* here *undo* bears both its old sense of *solvere*, and its new sense, first seen in the North, of *perdere*. So speedily did new words and meanings make their way to London.

Many English vows of chastity are to be seen in 'Testamenta Eboracensia,' iii. 316, and onward; in one of these, of the date 1398, the Archbishop of York is called *worshepful fader in God*.

Hallam gives us, in his 'Literature of Europe,' i. 54, the first of English familiar letters; it was written by Lady Pelham to her husband in 1399; she calls him "my dear Lord," and has "I recommend me to your high Lordship," a phrase which she repeats; she speaks of *the shires*, meaning their inhabitants.

Dr. Murray's Dictionary affords a few new words of this time, as *in kenebowe*, whence came *akimbo;* the adverb *ably*, and the botanical name *agnus castus*, the forerunner of many such Latin terms.

In September 1399 the author of 'Piers Ploughman,' a poet of nearly forty years' standing, wrote *a leef oþer tweyne* (as he says) against the fallen king, Richard II. Alliterative to the last, he called his new work *Richard the Redeles;* much as an earlier English monarch had been branded as the *un-red-y* (inops consilii). In one line, so low had the king sunk, he is addressed with *þou*, not *ye*, p. 473.[1]

The poet gives us our form *borugh* (borough) in p. 469, applying the word to Bristow, where he wrote these lines; this is an advance on the *buruh* of 1170. He has both the forms *axe* and *aske* in p. 486. He uses the new word *hob*, p. 477, as it would seem, for *juvenis;* hence our *hobbledehoy*.

[1] This piece is printed along with Mr. Skeat's 'Piers Ploughman' (Early English Text Society).

There is a pun in p. 479 ; Richard marked the breasts of his servants with *hertis* (cervi), his badge ; the servants oppressed and disgusted the common folk ; hence

> "For one þat ȝe merkyd, ȝe myssed ten schore
> Of homelich hertis (corda)."

There is a further play on the verb *merk*, which means *attingere* as well as *signare*.

We have already met with the Danish *odd ;* it now stands for *supra ;* "faults fourscore and *odde*," p. 472. We had long used the adjective *dul ;* we now, in p. 490, light upon *dullisshe ;* this Chaucerian *ish* we still add in careless speech to old adjectives, like *fairish*, *baddish*. The *homely* no longer means *familiar*, but something that makes no pretension to elegance ; *honest* and *simple* as the dress worn by Wisdom in p. 493 ; so also in p. 479.

Among the Verbs we find *trouthe to telle*, *put in his power ;* also the Passive idiom (they), *were behote* (promised) *hansell*. Some Prepositions are used as Adverbs ; thus, in p. 474, *myssche*ff *was up*, like our "there is something up ;" in p. 476 comes *hervest is ynne*.

Prepositions are employed, somewhat on the old lines, in the quotation already given ; *for one you hit*, *you missed ten ;* here the idea of exchange comes in. The *from* replaces *for* or *by* (per) ; *ffrom ȝoure willfull werkis*, *ȝoure will was chaungid ;* hence comes the later *from internal evidence*, *from what I hear*, etc. We see in p. 487 the phrase *sese on her sete ;* the French *saisir* governs the Accusative, and the intruded *on* revives a very old English idiom, implying hostility.

There are the Scandinavian verbs *flush* and *strut* (tumere), the former is like our *blush ; fflussh for anger*, p. 484. In the same page we read of poor men's *pulter ;* this is the Swedish *paltor* (rags), whence comes *paltry*.

Among the French words are *deabolik* and *beu*, the French *beau*. In p. 482 *rasskayle* is used of inferior deer ; in the next page it is applied to common people ; a baser meaning was to come later. In p. 492 stands the noun *devyse*, referring to fashion ; we now keep *devise* for wills, and write *device* for the first-named sense of the word.

The *it* had often been placed before Teutonic impersonal verbs; this is now beginning to be prefixed to their French brethren, as in Chaucer; *it greved him* stands in p. 471.

We read of the renowned *lawe of Lydfford* in p. 491, something like *Jeddart justice;* a poet 200 years later wrote—

> "I oft have heard of Lydford law;
> How in the morn they hang and draw,
> And sit in judgment after."

The Camden Society have printed a book under the title of 'Apology for the Lollards.' About the year 1400 a Latin book of Wickliffe's was done into English by a writer, who would seem to have been a Cheshire man.[1] He has certain peculiarities common to him and the Salopian author of the poem on Masonry; thus they both set *w* before *o*, as *won*, *wold* (vetus), and even the Romance *wordeyn* (ordain); they set ȝ before *e* as *ȝerle*, *ȝeke*, *ȝerd* for *herd* (p. 59); there is Myrc's *ask banns* and *need lore;* the new form *een* (oculi) is common to both; also *prestus* (priests); there is the Salopian *haply* and *chepherd* (pastor), p. 67. But the dialect in this book is much more Northern than that of Salop; we see *I is* (sum), *nor*, *stern* (stella), *tan* (captus) *þof*, *aboun* (super), *anenst*, *farrer*, *kirke*, *reif* (spoliatio), *I schal ordeyn*, p. 12, where a promise is made; *tayste* (taste); *tuk* (took), *blud* (blood). There is the Lancashire word *dreamreader* and the Salopian *witness* (testari).

As to the Vowels, the Latin *o* is written for the old French *u* in *honor*, p. 3; the American way of printing the word. The *oi* is sounded like the French *ê* in *denoy;* in the 'Introduction,' p. xi., we see *woois* (our *woes*), showing how *o* and *i*, in a Teutonic word, as well as in *Boice*, were beginning to compound a new sound. There is *polute* in p. 53, and the more English sound *polewt* in p. 36; we see also *presewme*.

As to the Consonants, *de* is clipped in true Northern style; the *debate* of p. 26 becomes *bat* (bate) in p. 29; we now give to each form its special meaning. We also see the loss of *n* in *dinging* (ictus); at p. 5 this is written

[1] I wonder that the editor has not remarked upon the evident fact that the work is a translation from the Latin.

diging; hence our *dig* in the ribs. On the other hand the old *cwician* now becomes *quekenen*, p. 50.

There is a love for Teutonic endings, as *parisching* for the old *parishen* (parishioner), *pornes* (poverty), and *fersness*. The Verbal Nouns abound, as *his forbeding to worschip hem*, p. 85; *form of using of lawe*, p. 15; *þe putting upon of honds*, p. 33; *þi going forþ* (proficiency), p. 33. In p. 22 *Lincoln* stands by itself, meaning the bishop of that see. We see the new phrase *lawe ȝefar* (lawgiver). There is a curious instance of the change of meaning in words (it had already appeared in the neighbouring Lancashire) in p. xv.; *wittes* had been used as a Plural in the 'Ancren Riwle,' standing for the Five Senses; in 1360 this word in the Plural had begun to be used of the *mind;* we now read that clerks know of *five wittes outward and other five wittes inward*. In our day the wits of the mind have left no room for the *wits* (senses) of the body.

Among the Adjectives we meet with *some* used as an ending; *drunkunsum* stands in p. 54; *noisome* was to arise at York about this time, and I have often heard *hindersome* in Scotland. In p. 25 stands *ivil willid*, showing how *self-willed* was formed later. We have *unrestful* formed from Wickliffe's *unreste* (inquies). We see *unslekable* used in p. 75. As in the 'Ayenbite,' there is a curious Comparative like *compendiosar*, p. 75.

Among the Pronouns *it* may now refer backward to a long sentence; in p. 41 an offer is made to Christ in ten words; *he fled it*. The *such* also, probably translating the Latin *ita*, has a backward reference in p. 25; *to be cursid and haldun swilk*, p. 25. In p. 17 a man is not to *reste hemsilf siker;* this Reflexive Dative imitates Layamon's *sit him still*. The relative *Which* often stands as first word; this came from the Latin, here, as in the 'Ayenbite,' it came from the French. The translators from the French, as a general rule, threw aside their pens, much about the time that the translators from the Latin set to work; English has been steeped in foreign idioms, unknown to Orrmin and Layamon.

Among the Verbs we see the phrases *put questiouns*, *waxit*

(grown up) *folk*, *have place*, *ȝef ȝere* (give ear), *hald togidre*, *do þeft*, *tak occasioun*, *lay to hert*, *beg his liflod* (living). The verb *better* had meant *prævalere* in 1250; it is now used transitively, as we employ it, p. 19. In p. 24 men are *blawun* (maledicti) in Church; perhaps this led to our *blow up* (vituperare). We saw in 1303 the Imperative, *have done* (finish); this is carried a step further in p. 20; *have done cursing*, where the last word is an Active Participle. The transitive verb *wrong* is formed from the noun in p. 64. We saw *score* (ratio); the verb formed from this, meaning *imputare*, is in p. 85. The Active Participle is here made a Superlative; *bitandist* (most biting), p. 105.

We have seen Chaucer's use of *considering;* we now find *seing þat man is not*, etc., p. 21; this idiom, imitated from the French *vu que*, etc., is much employed in the 'Chester Mysteries,' fifty years later; this fact gives us a hint as to where the 'Lollard Apology' was translated. There is the phrase *no wey* (in no wise). Layamon's *oþer þene* now becomes *oþer wyse þan*, p. 47. The old Northern English negative, such as *gesella oþer nô*, is now altered; *beneficid or not* is in p. 52; *wan scho erriþ and wan not*, p. 99. In p. 100 stands *we are not so sikir þat;* where *so* takes Chaucer's new sense; we still say, "I am not so sure of that." The *however* is now first prefixed to an Adjective, as *how ever litil*.

Among the Prepositions we find *under þe autorité*, *under þe peyn of*.

There is *but and if* at the beginning of a sentence, p. 49; a Western form long afterwards repeated in our Bibles (Matt. xxiv. 49).

In p. 103 we read of a *consciens iren brondit;* this verb *brand* is akin to a Dutch word.

The Latin idioms abound, especially that of the Accusative and Infinitive; so in p. 8 *it is evident him not be þe vicar; it is don þat* (fit ut), *for price ȝevun, cruciar* (cruciator) *of þe same sentence* (opinion), *at God* (apud Deum), *unþankful* (ingratus), *unnoble*, *unknaw* (nescire), *unevenly* (iniquè), *incall* (invoco), *ȝeve peynis*, *at his instaunce*. Sometimes there is a downright mistake, as *þe ordinaunce of þe good*

memorie of Leoun (Leo of good memory), p. 39; *wel ȝe not be maad* (nolite fieri), p. 97. We find *minys* (minish), *effectuali, it distinguiþ, poynt of deþ, absolute, scysm, potentat* (not *potestat*), *exort, assine, pompous, novys, representacioun, despens wiþ, enduce, ruyn, chefly, stigma, degrade, augur, to calcule, aniversary, precell* (excel), *transcend, quyschin* (cushion) *to favor, solempnize matrimoyn, explane, materialy.* We see *enpliȝ*, p. 3 (employ), *implye*, p. 63, *ymplizeþly*, p. 17 (impliedly), *impliȝ*, p. 77 (implicate); this is a good example of the struggle in English between the Latin *in* and its French corruption *en.* In p. 4 stands the phrase *contrarily directly.* The word *pité* is no longer here used, as by former English writers, for *misericordia;* but it represents *pietas; impius* is translated *unpitous.* We see our version of the French *partager* in p. 12, *in part takyng of;* a most curious instance of the confusion between Teutonic and Romance forms. A righteous man, following the Latin, becomes a *just* man, p. 13. There are compounds, such as *dowble-tongid.* Latin Plurals are Englished, such as *prices, merits, marblis.* To *convict*, p. 39, means simply to *prove;* we have greatly altered the verb's meaning. In p. 50 we see *conventiclis*, a word fifty years later applied to Lollard meetings, and further on to those of other Dissenters; in this passage it means meetings for plotting crime. In pp. 95 and 96 the different sorts of diviners are named, most of them ending in *mancer*, as *geomancer.* When we see *langering* (languishing), p. 93, we understand how readily a *lingering* disease came in. In p. 52 we read of *conduct* (hired) *prestis;* the two clergymen who perform service in Eton chapel are still called *conducts.* The form *temporal* supplants the *timely* of the 'Ayenbite,' p. 108. In p. 70 we have *ratify*, and also *rate*, the latter as a synonym for *stable;* we now make it a substantive. The Church laws, in p. 75, are divided into *incorporat* and *extravagant.* The Latin *provisiones* are translated *batails*, p. 76; hence come the *battels* at our Universities. We have *pagaynis* formed at once from the Latin, no longer the French *paens* or *paynim.* In p. 100 the three different senses of the word *religion* are given—

I. *þe trowþ þat rewliþ* us to serve God.
II. *þe state procedyng of* þis.
III. *þe personis þus enclinid.*

The Romance of Ipomydon, dating perhaps from 1400, is to be found in Weber, ii. 281. It was evidently compiled not far to the South of Rutland; we find *nor*, *nat*, and *indede*, all used by Manning; also *those*, *gainsay*, *busk*, *till* (ad), *hers*, *wel farand*. On the other hand, the Southern forms are traceable; we find the lines, in p. 285—

"Kyngs and dukes *comethe* hyr to seke,
And so *done* emperoures eke."

There are besides, *moche*, *kusse*, *n'as*, *sith*.

Among the Adjectives we see *mydille age*, *bare-handyd*, *sekir to wynne*.

As to Pronouns, we see *be ye he?* In p. 286 stands *she will non* (no man); a terse idiom.

Among the Verbs we find *myne herte ys sette upon* (it), *pluck down*, *take his sete*. There is the phrase *undo my tente*, p. 343; and also, *undo* (dissect) *deer*, p. 295.

Among the Adverbs is found a shortened version of the *upon lesse that* of the Mandeville treatise; in p. 339 *nisi* is Englished by *lesse than*. The *as*, not *so*, was now representing one of the oldest functions of *swa; as thou arte kynde, . . . abyde!* p. 322. In p. 55 *not yit* (pas encore) forms a whole sentence by itself, in answer to a demand.

In p. 330 stands the phrase *lordis were plenté*. We have seen that Manning clipped French words, as *stress* for *distress;* in p. 303 of the present piece we find *sporte* for *desporte*. There is *quarter*, applied to a year, p. 308; "my greyhondes raune not *this quartère*." The Spanish phrase *en un tris* is translated in p. 295; they plucked down deer all *at a tryse* (in a trice).

The poem on the Nun ('Early English Lives of Saints,' Furnivall, 1862) may date from 1400; and may come from Lincolnshire, as we may guess by the appearance of the nouns *myre* and *mud;* there is the Northern *mornyng* (mane). There is the Reflexive *me* in *I sportyd me*, p.

139. We see the new noun *selfe wylle;* also *in trewthe*, a new phrase, p. 143; *few or none*, p. 145. Among the verbs are *make my sute* (request), *have in reverence.* There is *thanke yow*, p. 142, with the *I* dropped. In p. 147 *so hyt schulde seme* is repeated. There is the adverb *endlesly;* the *out* is placed before a noun, as, *an owte chamber*, p. 145. We see the Romance adjective *pore* used in a compassionate sense, *pore dame mekenes*, p. 144. A well-known by-word is alluded to in p. 147—

> "A fayre garlond of yve grene
> Whyche hangeth at a taverne dore,
> Hyt ys a false token, as I wene,
> But yf there be wyne gode and sewer."

The poem on the 'Hunting of the Hare' (Weber, iii. 279) may date from about 1400; it seems to belong to Cheshire or thereabouts; for we find *won* (unus), also *twold*, *bwon* (boun). We see new forms of proper names; Reginald is seen as Raynall; there is Gybon (Gilbert), Dykon, and Sander (Alexander). There is the new noun *whelebarow.* The verbs are *put up* (a hare), *lett slyppe* (dogs), a man *bridles*, after a blow, p. 288. The Interjections are the sporting *so ho!* and *hy, hy!* There is the Celtic *lack* (ferire), our *lick*, p. 285. There is the technical *cours* with greyhounds, p. 280; we hear of a village *constable*, p. 287.

Some pieces in Hazlitt's 'Early Popular Poetry,' vol. i., seem to belong to 1400; they are Northern, as *tylle enquere* (to inquire), p. 156; *awheynte* (acquaint), p. 184; so in Scotland they write the proper name *Cultoquhey* and pronounce it *Cultowhey.* The noun *will* and verb *fret* are used in Gower's sense. There is our word *forthought* (prudence for the future), p. 192; the old word *foreponc*, standing for *Providence*, had died out. The ancient cries *wasseile* and *drynkeheil* were still in use, see p. 189. The adjective *mody* seems to change from the sense of *superbus* to that of *morosus*, p. 185; it is coupled with *envyous.* The wife is exhorted to honour and *wurchipe* her husband, p. 181, as in our Marriage service. She ought not to curse or *blow* her children, but whip them, p. 191. She should not *be of many wordes*, p. 183; and should *be more for worschipe* than

for pride, p. 186; here some word like *ready* is dropped; Iago tells his dupe, "I am for you;" "now for our sport!"

We find the Danish *gegelotte* (loose woman); much used for the next 200 years. Among the new Romance words is the old abusive substantive *file*, written *vyle*, p. 188; there is the old Northern *boner*, soon to be driven out by *debonaire*.

Among the proverbs are "Many handys make light werke," p. 188; also, "Leve childe lore behoveth," the latter dating from 1260.

In the Third volume of Hazlitt's work is the old poem on the 'Smith and his Dame,' dating from about this time; it is Northern, as we see by the verb *smore* (not *smother*). We find our common *that is a lye*, p. 210; where *that* refers to a previous statement. There is the insertion of a noun in *what man of craft so ever*, p. 219. We have the new verb *throtle*, p. 211, formed from *throat*. The verb *hold* is employed in two senses; *I holde thee dead*, p. 216; and *her legges wolde not holde* (remain on), p. 217. There is the phrase *to keep a man* (maintain). There is the new phrase *there away*, p. 202, for *thereabouts;* in p. 209 *come on* is used where we should say *come along*. A man entreats his wife, supposed to be dead, to say once, *bo!* p. 216. The French words are *excelent*, *thy mayster* (thy superior in art), p. 207 (hence the Old Masters); the word *beldame* is used for mother-in-law, the French *belle mère*. There is the new phrase *give thee a poynt*, that is, an advantage, p. 219.

The 'Hymns to the Virgin and Christ' (Early English Text Society) seem to date from about 1400, if we consider the large proportion of obsolete Teutonic. The old English *blâ* or *blo* (lividus) is now confounded with the French *bloie* or *bleu* (cæruleus); in p. 13 stands *for beeting was þi bodi blewe*, a correct rime in this passage. Among the Substantives are *candelis eende; me is lefte but skyn and boon*. In p. 53 we read of *angels of þriis;* and a little later of *manye a price* taken by Lucifer; we now distinguish between *price* and *prize*. The word *harlot* had hitherto been applied to men; in p. 64 it seems to be applied to

women, for *harlotrie* is opposed to *clennesse;* the new sense was not well established until a Century later, when Tyndale wrote. In p. 71 young folk think that an old man goes *in her weie* (gets in their way); this is a new phrase. In p. 25 love makes men *boþe big and bolde;* hence our "look big." Among the Verbs are *make fool of him;* gates *break up; put aside things; have it in stoore for them*, p. 76; *þe choice lies; fall away from.* In p. 74 we have *he dooþ him binde suget to me;* hence "bind prentice." The Infinitive Active had long been used with *for*, denoting purpose; appropriateness is now denoted by *for* followed by *to be; course of kynde* (nature) *is for youþe to be wilde*, p. 60. Two prepositions had been coupled 400 years earlier, as in "from beyond Jordan;" we now see *from an hize* (on high), p. 45.

Among the French words are *pockets*, which men wore long, p. 62. In p. 50 the accents of *forfeit* and *quarel* are thrown back to the first syllable. In p. 61 conscience is scornfully told *to preche to þe post;* we still say, "I might as well speak to a post." In p. 79 we light upon *oolde age*, a curious combination of Teutonic and Romance; either *eld* or *age* had been used before. In p. 114 we read of something *playnli printid in a booke;* this is a foretaste of the art soon to be invented. In p. 126 a woman has *favour* (beauty), the source of "well-favoured."

In p. 61 we read that at twenty years old it was proper to *goo to Oxenford or lerne lawe;* this age is rather more advanced than accords with our generally received ideas, as to Mediæval studies.

About the year 1400 John Arderne drew up a most plain-spoken account of the cures effected by him; it is in 'Reliquiæ Antiquæ,' i. 191. We here first light upon *fischmanger;* the *monger* was now coming in as a suffix. In p. 55 stands *rubarbe;* in p. 257 a woman serves *the devil to pay;* the verb here keeps its old sense of *please;* this is perhaps the leading idea in our phrase, "here's the devil to pay!" (some mischief that will delight Satan).

We have the poems that go by the name of 'Jack Upland' and his enemy 'Daw Topias,' dating from 1401

or soon after. These show us the Wickliffites and the Church party facing each other with deadly intent. The works are printed in vol. ii. of 'Political Poems' (Master of the Rolls).

England was now forgetting how her old words ought to be spelt, for *undernim* (reprehendere) appears as *undermyn*, p. 84. In *Wyclyfan* we see the foreign ending tacked on to an English word, p. 92.

Among the nouns there are *cardmaker*, *housing* (furniture), *gunner*, and *snek-drawer*, p. 98; the last is used by Scott. There is the old *wrench* (dolus), p. 48; and the new *wrynkel* with the same meaning, p. 45; this is still in our mouths. The heretical disputant is hailed as *Jacke boy*, p. 62. There is the name *Tymothé*. We have still a phrase like the latter part of the following: *I know not an A from the wynd mylne, ne a B from a bole foot*, p. 57.

Among the adjectives we notice a *fatte benefice, sturdy beggyng*, and Wickliffe's *blynde buserde*.

Among the Verbs we find *make more ado*, where the last word, the Northern Infinitive *at do*, seems to be turned into a Noun. In p. 86 stands *bere hem hevy*, where we should now say, *bear hard on them*.

Among Prepositions the *for* continues one of its old meanings in *for this mater*, p. 96; the forerunner of our *for the matter of that;* the word had meant *causa* in France in the Twelfth Century.

We see a word akin to the German in the phrase *to sterch* (starch) *faces*, p. 50.

There are the Scandinavian *tateris and tagges*, applied to dress, p. 69.

Among the French words are *cuteller*, *forme* (of a school), *half a doseyne, to sette to ferme*. The Church, Lords, and Commons are called the *Astates*, p. 54; not *States*, as two years earlier.

English was now making rapid strides; in 1402 we come upon a letter written by the Prince of Wales to his father Henry IV.[1] He uses the Northern *thaym* (illos) and *I trowe*, though he has the Southern Participle *do* (done).

[1] This is set out in Earle's 'Philology of the English Tongue,' p. 73.

Writing to the King he recommends himself to *your good and gracieux lordship;* and calls the King *yowr hynesse*, and *Sir*. The old *swiþe* (valdè) had now made way for another adverb; we hear of *right a tal meyny;* we now transpose the first two words. The King's great ship was named the *Grace Dieu*. The most startling change is that the old Plural *oþere* (alii) is turned into *others;* the true old form is sometimes seen in our Bible; we have never distorted the Plural *some* in the same way. In the above change we have a real specimen of King's English. Henry's language is far nearer our own than is that of Pecock, fifty years later.

Many of the 'York Mysteries' seem to have been written about the year 1400; I have already referred to the earlier ones at page 78 of this book. We here see some new words repeated that have appeared in Barbour and the 'Apology for the Lollards.' A change may be remarked in the sound of *i* or *y*, bringing it almost to the sound of French *ê;* *betwyne* is made to rime with *clene*, p. 9; *chyned* stands for *chained*, p. 279; Hampole's *contreve* (controuver) becomes *contryve*, p. 288; *denay*, p. 434, has not yet become our *deny*. There are the distinct forms *payn* and *pyne*, p. 329. The *b* is added; *lim* becomes *lymb*, p. 212. The *h* is clipped; *hosteler* (inn-keeper) becomes *ostler*, p. 491; and the word is explained in a rather later hand as meaning *inholder*. The *d* is clipped in *bune* (vinctus), p. 262, which is a rime; we see how easily *boune* (paratus) and *bound* (vinctus) might become confounded. The ȝ is sometimes written for þ in later copies of the manuscript; hence we see how *you* came often to supplant *thou*, pp. 177, 458. The *r* is added, as *hover* for the old *hove*, p. 53; this verb is not yet applied to birds. The *r* is docked, as *chatt* for *chatter*, p. 320. We see the French *bewe Sirs*, p. 291; this becomes *bewshers*, p. 254, a favourite Yorkshire form; another instance of *sh* replacing *s* is the verb *pussh* (pousser); this is connected with the English verb *pash*, p. 481.

Among the Substantives is the new *fortheraunce*, with its Romance ending, p. 221. Two forms for *senectus* appear, reminding us of the varying forms of the word in Old

English; Elizabeth could not *in elde consayve a childe for alde*, p. 99. The old *cunde* (natura) is coupled with another noun, a very late instance; Christ takes *mankynde* (human nature), p. 175. There is the Vocative *my man*, addressed to an inferior, as in our days, p. 213. Pilate is greeted as *your lordshipp*, p. 324, a new title of honour; there is also *mi lorde ser Herowde*, p. 128. The word *wind* takes the new sense of breathing power, Barbour's *aynd;* a man after hard work says that *me wantis wynde*, p. 355. The Virgin is called *the belle of all bewtes*, p. 487; the first noun must come from the earlier phrase, *to bear the bell* (highest prize); this *bell*, about 1700, was perhaps confused with the feminine of *beau*. The Jews are not to be marked with *þat messe* (plague), p. 77; this rimes with *encresse*, and the later "get into a mess" may perhaps be derived from this form of the old *misse* (defectus, injuria). The Northern love of Verbal nouns is once more seen, when *oure saffyng* stands for *salus*, p. 115. As to Adjectives, the old word *rank* was preserved in the North; see p. 220; hence our "a rank traitor." The old *dœfte* (*conveniens*) seems to take the meaning of *sapiens* in p. 4; Satan prides himself on being *defte*. We have seen Trevisa's *unfitting;* the word *fit* here takes the new meaning of *congruus; I am fygured full fytt*, p. 3; our "fit as a fiddle" was to come much later. The adjective *even* is opposed to *odd*, p. 465, as in Gower. As to Pronouns, Pilate addresses his wife with the courteous *ye*, p. 272; this was not the usage among the lower orders. There is the emphatic *the ilke selve and þe same*, p. 296. The *that* is employed for the sake of emphasis; *my worthely wiffe, þat sche is!* p. 271. A lady is called *þat faire one*, p. 489; Shakespere was to be fond of this. The word *clock* is dropped, as in Chaucer, when reckoning time; *aftir tenne*, p. 263.

Among the new Verbs is *saunter;* the *un* is prefixed, as *unmade; þou onhanged harlott*, p. 313; there is the new *to outcast*, whence Coverdale was to form a Noun. There are the new phrases, *go wode* (mad), *cast lead* (at sea), *take tent to, draw to ende, spille sporte*, p. 265; *play fair, be harde stedde, hedge the law*, p. 439. We have seen *thou may*

as well, etc., in the year 1300; in p. 48 stands *þou were als goode come downe;* and this idiom is repeated in p. 351; we now drop the *be* before *as*, and say, *I as good as*, etc. A pair are *gone in eelde* (age), p. 57; hence our *far gone*. The verb *ken* meant *scire* in the North, p. 116; in the South it nearly always expressed *docere*. Language is *laid out*, p. 230; we now confine this verb to money. We use *I am afraid*, when softening down some evil; in p. 244 stands *I am ferde ȝe mon faile*. The verb *balk* becomes transitive, meaning to put a *balk* (trabs) in a man's way; *balke youre bidding*, p. 255. The Participles *sittand* (decens) and *unsittand* are found; there was doubtless a confusion with *fitting* and *unfitting*. The words *I telle you* stand at the end of a sentence as an assurance, p. 288. The *mean* takes, not an Infinitive, but an Accusative; *to mean malice*, p. 290. The verbs *clap* and *chop* both meant *ferire;* they each took the further sense of *ponere; choppe þam in cheynes* stands in p. 293, and *clap* was to bear the same sense a hundred years later. Herod wishes that his false God *giffe you goode nyght*, p. 294; the first instance, I think, of this greeting. The verb *blow* takes the new meaning *spirare*, p. 297. A person is *rowted* (knocked about), p. 325; this seems a confusion between *hrutan* and *rouse;* hence comes our *rout up*. The verb *settle* adds to its old meaning of *taking a seat* that of *descend*, p. 328; it is here used of a spear shaft; our architects know too well what is meant by a *settlement*. The verb *were* had hitherto been a Weak Verb, with its Participle *wered;* this is now turned into *worne*, p. 331; a most unusual change, found afterwards in Wyntoun.

There is the new Adverb *dayly*, p. 219, which is Northern; also the answer, *wele þan* (well then), p. 328. The *so* has a backward reference; a man is told not to be *taynted;* he answers, *why shuld I be soo?* p. 328. As to Prepositions, something is done *under þer nese* (nose), p. 463. A person is laid *on lenthe*, p. 370; here we now substitute *at;* the usual *endelang* was dying out. An old meaning of *by* (secundum) is expressed in *I bide þer-by* (stand by my word), p. 362. There is the Interjection *tussch!* p. 324, which

took a hundred years to reach London. Pilate, when pleased, cries *howe! howe!* p. 272, much as Caliban was to cry *ho! ho!* when gloating over an evil deed. Herod begins a sentence with *saie!* p. 297; it seems here to stand for *I say!* The cry *wassaille* is used, p. 268, simply to make a noise. There is *owte allas!* and *loo! Sir, behalde*, p. 82, the parent of *lo and behold!* In p. 269 stands *the devell have þe worde he wolde tell us!* (devil a word); we saw before *sorrow* occupying the place of *devil*. There is the Scandinavian adverb *skantely*.

Among the Romance words are *pagiaunt* (pageant), *catterak* (cataract), *uncertain, unison, regent, mony-changer, certify, purloin, construe, to fashion, to noise, patter, transgression, indignacioun, recreacioun, reduce*. Lucifer, when overthrown, cries *owe! dewes!* (deuce), p. 4; the first time, I think, that this cry has occurred for 120 years. There is *commoder* (fellow mother), p. 49, whence the Scotch *cummer;* this is an early instance of *co* prefixed to a Teutonic word. In p. 129 *dresse* bears the meaning of *vestire*. In p. 197 *rule* is connected with common life; *we will be ruled aftir þi rede*, like our "be ruled by me." In p. 222 *store* takes the sense of *merces;* merchants sell their store. Judas, in p. 225, is called the *purser* (purse-bearer); the word was to bear its naval sense a hundred years later. In p. 281 the chief rulers are called the *States;* this Northern phrase recurs in Wyntoun. The verb *tax* gets the new sense of *accusare*, p. 316; and the verb *clear* seems to mean *absolvere*, p. 332. The verb *save*, as in Chaucer, means "pay careful attention to;" in p. 360 it is used of the Jewish Sabbath. In p. 131 the French *stable* (stabilis) has ousted the Old English *staþel*. In p. 201 a village still appears under its very old Biblical name *castell*. The verb *warrant* is used without an Infinitive; *I warande hym wakande* (that he is waking), p. 268. The *some* was a favourite ending for Adjectives in the North; *newsome* (noisome) stands in p. 277, and this ousted the Southern *noyous*. There is the new verb *taint*, from *tingere*, p. 328. The word *principall* is used as a Substantive, p. 378, as in the Scotch letter of 1390; it was later to be connected with a college. Reference is

made to the *devyll and his dame*, p. 300. Herod and Pilate use many French words, such as *bene-venew;* there is the Vocative *mounseniour*, p. 293; also *my seniour*, p. 273. The cry *oyas!* for silence is made by the beadle, p. 285; The aged Simeon is called *a senyour*, p. 435. These later 'Mysteries' are distinguished from those of 1360 by the use of the new adverb *doutles;* moreover, the stanza here is more easy and flowing than in the earlier plays; it abounds in good rimes, see pp. 229, 232, 263; I give a specimen of the new Anapæstic style now coming in:—

> "Now wightly late wende on our wayes,
> Late us trusse us, no tyme is to tarie.
> My lorde, will ȝe listen our layes?
> Here this boy is, ȝe bade us go bary" (p. 334).

Many of the trades, to whom these pageants are due, appear for the first time in the list given at p. xix.; we here see the *plasterers*, *cardemakers*, *armourers*, *irenmangers*, *turnours*, *payntours*. Some trades, which bore French names about 1400, were rather later Teutonized; thus the *gaunters*, *pessoners*, *orfevers*, *sellers*, and *verrours*, were to become the *glovers*, *fysshmongers*, *gold-beters*, *sadellers*, and *glasiers;* this is a change contrary to the usual run of English custom.

A character new to our stage appears in Dame Percula (Procula), Pilate's wife, p. 271. Her airs and graces, and Pilate's doting love for his charming spouse, are most amusing; it is curious to remark the wide interval that separates this early sketch from Lady Teazle.

The 'Towneley Mysteries' (Camden Society) were compiled in Yorkshire, probably at Woodkirk, near Wakefield; some of them are but slightly altered from the 'York Mysteries.' The work may belong to the date at which we have arrived; the fashionable lady of the age is described as "hornyd like a kowe," p. 312; and this usage came to England not long before the year 1400; it must have taken a little time to find its way down to Yorkshire.

There is an attempt to engraft the Southern English upon this Yorkshire piece; in pp. 124 and 141 there is evidently an alteration of *a* into *o* in the rimes; we also sometimes find *mych*, *sich*, *ich a*. There is *lifing* as well as

liffand. We find strong Northern forms and words like *at do, hand tame, wage* (merces), *travel, scalp, scald, I spyt* (I spat), *lad, not bot;* and Wickliffe's expletive *I gess,* p. 194. The old *steven* (pactum) is found here, and has lasted in Yorkshire till our own day, though it vanished from the South after 1400. The first hint of English hexameters is found in p. 233—

"*Nomine vulgari* Pownce Pilat, that may ye welle say,
Qui bene vult fari shuld calle me fownder of alle lay."

We may remark here that the last vowels in *welle* and *alle* were not sounded in the North. The counterpart to the well-known Italian saw, *chi va piano va lontano,* is found in p. 195—

"Alle soft may men go far."

Herod refers to the Pope; and Cleophas when welcoming our Lord to his board, swears "bi Sant Gyle." In p. 88 we hear of the fools of Gotham; in p. 25 a man is to be clad in Stafford blue. The whole piece is a good commentary on the idioms found a hundred years earlier in the 'Cursor Mundi.'

As to Vowels, the *a* replaces *e* in *marvel, tar, hart, share* (partiri); since 1400 we have made a useful distinction between *share* (partiri) and *shear* (tondere); the Old English *scer-an* had expressed both meanings. We see *Janet* as well as the usual *Joan.* The *a* is clipped in the usual Northern way; in p. 123 stands *semled* for *assembled.* The *yea* or *ie* takes another form in p. 114, *ay so?* this form had appeared in Gloucestershire in 1300. There is much contracting of vowels; *executors* are cut down to *sectures* in p. 326, and in p. 308 we have *stand to fence* (defence). The *o* replaces what was sounded like the old *u;* we see *flo* (fluere), and *windo;* there is also *felo* for *felawe.* There is *blynfold* for the old *blindfellede,* p. 200; here the verb *fold* must have supplied a mistaken analogy. The *oy,* pronounced like the old *u,* comes often, as *shoyes, I doy, noy* (nunc); *Yoylle* (Yule); *moyte,* p. 179, is pronounced much as we sound "a *moot* point;" *ploy,* p. 9, is the Scotch *pleugh;* on the other hand, the sound of *u* replaces that of

o in *bowted*, p. 194, our *booted*. The verb *indew* stands in p. 194; we have both this and *endow*, proving how that truly Old English sound *eu* will make itself heard, even in foreign words like *vertew*, p. 46; the old Yorkshire *unto* becomes *untew*, p. 33.

In Consonants there is the same Northern love of contraction; thus *benedicite* is pared down to *benste*, p. 99. The *d* replaces *v*, for the *diveren* (tremere) of 1200 now becomes *dedir*, our *dither*, p. 28. The *th* is thrown out in *close* (vestes), p. 46. The *k* is thrown out in *ast* (rogavi), p. 200. The old form *twyc* (tweak) is seen in p. 220, differing from the Southern *twitch;* both forms alike were found in Norfolk in 1440. The *g* is softened when the French *Gaspar* becomes *Jaspar*, p. 123; and *sawgeoure* (miles), something like our *sodger*, is seen in p. 310. The form *wawghes* (fluctus), however, remains in p. 31. The *n* is clipped at the end of a word, for *hautain* becomes *hawty*, p. 319; and *damned* becomes *damyd*, p. 211. There is the curious Northern habit of sounding *kw* like *hw;* we see *whake* in p. 169, and *whaynt* in p. 175. Letters are transposed, as in the 'Cursor Mundi;' *drit* becomes *durt*, p. 194; and *thirl* is seen as *thrylle*, p. 209.

Among the Substantives may be remarked a favourite synonym for man and woman; *Sir, for Jak nor for Gille wille I turne my face*, p. 28. *Mowlle*, our Molly, appears in p. 88. It is curious that an *n* is often prefixed to shortened names in English, as *Ned*, *Nan*, and *Noll*, for Edward, Anne, and Oliver; we see *Nelle* in p. 313. The Southern *Herry* becomes *Harry* in the North, p. 319. The Verbal Nouns still increase in Yorkshire; in p. 10 stands *God gifys the alle thi lifyng;* in the South *liflode* would have been used for the last word. In the same page we find *my wynnyngs*. In p. 220 comes the phrase *slegthe* (sleight) *of hande*. The word *monger* was freely attached to other words, as *quest manger;* "crochet monger" is our last coinage of this sort, I think, a word most appropriate to our age. A horse is called *Don* and *Donning* from its dun colour,[1] pp. 18 and 8; and in the latter page an ox is called *Greyn horne*, a phrase

[1] This reminds us of Caxton's two forms, Bruin and Browning.

still in use, though applied to men. We see *ram-skyt*, p. 25, applied to a woman skittish as a ram. In p. 47 our property appears as *oure thynges;* cattle are here referred to; something like this had appeared in Barbour. In p. 124 we read that a star is to overcome *kasar and kyng*, a very old phrase. The *Sir* is prefixed to other Nouns, even to Plurals; in p. 127 stands *Sir Kynges thre.* Our *many thanks*, used without any Verb following, appears in p. 128 as *mekylle thank.* There is a favourite phrase in the North, *I am wo for the!* p. 136. The distinction between the English words for *cras* and *mane* was not fully established in the North; in p. 172 *to-morne* is opposed to *to-day.* Caiaphas, when in a rage, says, "*I am oute of my gate;*" I have heard a later version of this in the North, "I am put off my beat." The new Noun *toylle* (toil) is used for *labor* in p. 213, coming from *tilian*, *tulien.* The first hint of our "up to the mark" is seen in p. 219; *get it to the marke; to* in the 'Cursor Mundi' had expressed the old *oþþe* (usque ad). In the next page a request is made for something to be done, *whils thi hande is in.* In p. 323 we hear of a *sorowful bande* (turma), a new sense of the Substantive, borrowed from the French; in the next page *band* keeps its old sense of *vinculum.* The word *mompyns* is used in p. 89 for "what we have begged;" Lord Macaulay in his History used *mump* for *beg.* The old *wærloga* had been the term for a fiend in the 'Cursor Mundi,' and this sense is still seen in p. 116 of the present work; but in p. 60 Moses is called by Pharaoh a *warlow with his wand*, following the new Lancashire sense of the word; hence arose *warlock.* *Fee* still keeps its three meanings, which it had borne from the earliest times; in p. 28 it stands for property, *catalle and fe;* in p. 56 it stands for the kindred Latin word *pecus;* in p. 192 it stands for *præmium.* There are new substantives like *belle weder*, *kynswoman*, *cokker* (cockfighter), *paddok* (toad). A French ending is tacked on to an English root, as *wrightry* (carpenter's trade), p. 26. On the other hand, *dom* and *ness* are fastened to the French *caitif.* We see the Scotch form *carline;* the *land lepar* of Piers Ploughman (Scott's *land louper*) is repeated

in p. 144. Pilate begins his address to the Jews with "Boys, I say!" p. 229. In p. 105 *no dred* is inserted in a sentence like our "no fear of that."

Among the Adjectives we find *tiny, spruce* (the material of a coffer, Prussian wood). The old expletive *leof* turns up in p. 143; *nay leyfe*, a very late instance. *Fair* was now adding the meaning of *æquus* to that of *pulcher; trete hym with farenes*, p. 195. *Strong* shows its bad side, as *strang tratoure and thefe!* p. 149; this throws light upon a passage in Chaucer.[1] The *sad* has now fully acquired the sense of *tristis*, at least in the North; an enemy is to be *sett bothe sad and sore*, p. 249. The word *high*, when prefixed to *time*, gets a new sense; *it were right hie tyme*, p. 36. The phrase *by my good grace* is found in p. 234. The Plural Adjective may stand without a substantive; St. Peter, in p. 281, addresses his fellows as *my lefe deres*. In p. 218 comes *be ye secure* (siker) *we were lothe;* we should now say, *we were lothe, you may be sure.*

Among the Pronouns the distinction between the *thou* and the *ye* is well preserved; when Christ is tormented before His death, three of the Jews address Him with *thou* as an inferior; the fourth, more spiteful, hails Him as a King, and employs the respectful *Sir* and *ye*, p. 218. In p. 163 Mary talks to Joseph of *youre son and myne*. In p. 211 we find *yond same cyte* (that same). We see *twyse as fast*, p. 62. In p. 283 we have the Relative, *I what was wont, etc.* Besides this, the *what* is used like the French *quoi* in asking for information; *what, son?* p. 39. The *what* (*que*) is used in the old sense found in the 'Cursor Mundi' 100 years earlier; *what these weders are cold!*

As to Verbs, the *must* is found much as we use it; the Scandinavian auxiliary *mon* appears in p. 97; it here still bears a future sense. The strange form *we must have biggid* stands in p. 309. In p. 54 stands *to kepe fro syn;* here no Accusative follows the verb, as would have been the case earlier. To *dry* becomes intransitive in p. 130. In p. 192

[1] When January finds himself tricked by May he calls her, "O stronge lady store!" In the Gospels of 1000 Barabbas is called *cenne strangne þeofman*, Mat. xxvii. 16; so "a sturdy beggar."

the meaning of *occupare* is seen in the verb *take;* a certain building *toke more aray* (work); *to take rest* is in p. 45. In p. 194 we hear of *broken* words. We see in p. 201 *that was welle gone to* (done); Orrmin's *go to* is well known. The confusion between those very different old verbs, *me þyncaþ* and *I þenc*, is seen in p. 232; *do what thou thynk gud;* there is also *I thryst* (sitio), p. 228; *I lyst*, p. 245; here the rightful Dative makes way for the Nominative. We saw *burst on laughter* in the year 1303; the idiom is now carried a step further in p. 328, *sche braste owt on weping;* we now drop the Preposition, and thus we seem to turn the Verbal Noun into an Active Participle; *fall a weeping* lasted almost down to our own Century. We light upon phrases like *eat out of house and of harbar*, p. 104; *make shift*, p. 105; *it fell to my lot; my foot slepys* (is asleep); *how the game goes; the clok stroke twelf*, p. 115; *to do that is in me; know him by sight; I held my ground; they have no fete to stande* (not a leg to stand on), p. 310; *we have a craw to pulle*, p. 15; *take thee that* (twice over), p. 17; *set no store bi me*, p. 22; *if ye like; pak up; let them go hang them*, p. 142; *now how is it? somwhat is in hand; I shall make you men; well done! what commys of dysing?* (dicing), p. 243; *it goys ȝans myn hart; I kepe this in store; fon him* (make fun of him), p. 199; *make or mar a man; keep the Sabbath; hangyd be he that sparis!* p. 188; *hold thi hand; booted and spurrd; strike a bargain; to come out with it*, p. 194; *how it stands with you; lead him a dance*, p. 205; *as trew as ye stand there*, p. 281; *hold still there! give place; cry and crow*, p. 234. A man *pipes* (sets up his pipe), p. 103; a woman is *netyld* (nettled), p. 309; there is *forrammed* (pressus), whence came our verb *ram;* to *deffe* (deafen), p. 314; to *gad*, p. 11, perhaps from the old *gædeling;* to *brane* him, p. 142; *I widder away*, p. 21; the aged Symeon *cralls* to kyrk, p. 155, the *creul* of the 'Cursor Mundi' being slightly changed; *to overset me*, p. 197; *to sownd the water*, p. 31; there had been an Old English *sundgyrd* (sounding line); the expletive *I tryst* stands in p. 195. There is a strange phrase *in the wenyande*, p. 241; in the unlucky time when the moon wanes; hence the curse, "with a wanion." We

see *how do they?* (like our *how d'ye do?*), p. 63, where *don* (facere) supplants *dugan* (valere). The verb *fare* is used in p. 276 both for *ire* and *tractari*. To *eke* (add to) *his days* stands in p. 324; we cannot now use this verb without adding *out*. The old *wissian* (ducere) was evidently dropping out; it is written *wishe* in p. 121. He *wotes* (scit) stands in p. 168, a great corruption of the old verb; just as some write he *dares* for he *dare*. In p. 126 comes the blessing, *Mahowne the save and see!* the two verbs are often coupled in our old ballads. There is a Latin construction in p. 158, *a madyn to bere a chyld, that were ferly* (a wonder). In p. 129 comes *this is sothe, wytnes Isay;* before the last word should stand something answering to the Latin *sit*.

Among the Adverbs we find *he gaf me none, no more will I*, p. 11; *no more* (by itself), p. 149; *so have ye lang sayde*, p. 151 (here *sin* or *ago* is dropped after *long*); *as how?* p. 197; *that is welle; I wylle lyg downe stright* (applied to time, hence *straightway*), p. 110; *up with the tymbre!* p. 221. In p. 267 stands *thefyshly* instead of the old *peofliche*. In p. 174 stands *wille he be there?* (is that his intent?); we now say, "*a man is not all there*" (is not fully master of his wits). We see the new form *lately*, p. 102, which answers to *sero;* not to *nuper*, as we now use it. As to the sentence *a pratty child, as sittes*, we should now alter it into *as pretty a child as*, etc.

Among the Prepositions we remark the curse, in the middle of a sentence, *with a mischance to him*, in pp. 199 and 223. The *at* is dropped before *this tyme of the nyght*, p. 106. The *for* (malgré) is prefixed to a whole sentence in p. 218, *for as modee* (proud) *as he can loke;* here the accusative after a preposition is replaced by a whole sentence. The old *through* makes way for *by menys of*, p. 82. In p. 200 comes *ye are ever in oone taylle*, a phrase of Dogberry's long afterwards. In p. 121 stands *on assay*, our *on trial;* here the *on* shows that some consequence is to follow. In p. 296 stands *I lefe it you by oone and oone* (individually). The *that* is dropped after a preposition in *agane thou go*, p. 326. The old prefix *for* still held its

ground in the North, and might be set before Romance words; in p. 98 stands the Participle *fortaxed.*

The Interjections are *O ho!* p. 61; *Io*, which comes into our *yo ho*, p. 9; *puf* (pooh), p. 14; also, *in the devillys name*, in the same page; *go to the deville!* p. 10; Herod, when told in p. 126 that Christ is to be king, cries "*Kyng! the dewille!*" A new idiom connected with oaths appears; one of his soldiers (p. 150) cries, *the devylle have my saulle, but*, etc.; the *but* here must stand for *quin* after a sentence like *non est dubium.* We find *out apon the!* p. 17; *lew, lew*, the call to animals, p. 33, which we now pronounce like the French *lou, lou!* There is also *mom* (mum), p. 194. The *so* is used as an exclamation in the last line of p. 220; *ay, so?* is in p. 114. There are the forms of greeting, *good morne* and *good day*, without any verb.

The Scandinavian words are *stag* (p. 311), *groin, fry* (semen), *stump, clog, rok* (colus), *to nip, chappyd* (fingers).

The new words akin to Dutch and German are *nibble, croon, prankyd* (gowns), p. 312, *stouke* (of corn), much used in Scotland now.

There are the Celtic words *docket, jagged.*

The French words are many. *Catalle* is used for *pecus*, as in Barbour; and this exclusive sense of the word was to come South by 1525. *Astate* stands for *condition* in p. 317; in p. 104 a man says that his belly is *out of astate.* In p. 103 a person is said to *pipe poore;* the latter word is sliding into the sense of *malus*, our *poorly.* The word *creature* had a loftier sense in 1400 than now; for St. Peter speaks of his master as *that good creature.* In p. 11 *travelle* is used for *labor*, not for *iter.* The *provand* (provender) of horses is mentioned in p. 9. We know the term *offices* in connexion with a house; there were in the Ark (p. 23) not only *parlours*, but *houses of offyce* for beasts. In p. 65 we read *attend my wordys;* this sense comes from the Latin rather than from the French. The old *wait*, which had meant *expectare*, seems now to get Chaucer's new sense of *servire* in p. 194, where Caiaphas has knights *on me to wate.* Our three substantives "waits," "waiters on Providence," and "waiters at dinner," preserve the three mean-

ings which this French verb bore in England about 1400. *Lay* and *law* are both used in p. 189; *ye be ataynt* (caught) is in the next page; and in p. 191 stands *apeche him;* we know that some of our modern writers on History find it hard to distinguish between an *attainder* and an *impeachment.* In p. 195 stands *vex*, which now in the South means little more than *annoy;* in Scotland I have heard the term *vexed* used to describe the feelings of a mother who had just lost her son; we know the phrase "vex the Midianites." In p. 203 we find that a judge "shews a man fair countenance;" hence arose our verb *countenance.* The indefinite *it* was used in Yorkshire as elsewhere; a promise is made in p. 210, followed by the words, *I insure it;* in p. 230 stands *I warand you that*, etc. The Yorkshire writer pays more regard to his provincial *garth* than to the foreign *garden* when he writes of a *garthynere*, p. 267. The foreign *cease* is here plainly driving out the English verbs *blyn* and *stint;* there is moreover *uncessantly*, p. 23. In p. 243 we find *by his meanes*, a word that was coming in. We see the verbs *pant*, *mock*, *spite*, *martyr*, *pouch.* There are the musical terms *well toned*, *treble*, *brefe*, *crochett;* in p. 118 we hear of the game of the *tenys* (tennis). There are phrases like *I am in dett to*, p. 73; *I am passed play*, p. 75, which reminds us of the 'Cursor Mundi;' *furrys* (furs) *fine* come in p. 163. In p. 198 one judge tells another, *ye ar irregulere.* We find *novels new*, p. 160 (this seems tautology); *to peep.*

I may remark, as curious, Cain's curses and revilings, pp. 8-17, and the comic talk of the Shepherds, p. 84, one of the first long instances known of broad English farce. If we read p. 142 we shall gain some idea of the origin of the phrase "outheroding Herod;" it is King Cambyses' vein with a vengeance.

Translations from French Romances had prevailed in England from 1280 to 1380; these are now replaced by English Mysteries and ballads. About this time, 1400, the earliest of the Robin Hood ballads, that has come down to us, seems to have been compiled; country bards were to go to work upon this long-lived theme for the

next 300 years; much as King Alfred's saws had remained engraven for ages upon the hearts of earlier generations.[1] The ballad literature of England is one of her greatest treasures. The oldest of these works, judging from the obsolete words, is that of Robin Hood and Guy of Gisborne. This was made in the North country; we find words like *busk*, *boun*, *farli* (mirus), *fettle*, *gate* (via), and the phrase *set store by*, used in the 'Towneley Mysteries.' The ballad seems to have been altered about the year 1600; this accounts for forms like *I'le*, *I'm*, *itt's*, *reachles on* (reckless of), *tow* (twa); perhaps the two former stand for the Northern *I is;* I suspect that *awkward*, applied to a stroke, stands for an original *awke* (sinister). Some words here found could hardly have been due to the old Maker of 1400, such as *pastime*, *wore* (induit), *stopp* (stare); the earliest Southern copy may have been made about 1500.

The old *linde* (tilia) is changed into *lyne*, riming with *thine;* hence comes our *lime*. We see *prick* used in the Shakesperian sense of *meta*, as later in the 'Promptorium Parvulorum.' There is a favourite phrase of ballad-makers, *two howres of a summer's day*. Among the Verbs we find *breake heads;* and Barbour's *draw near*. The verb *nick* is used, evidently connected with *notch; he nicked him in the face*. Robin, it is said, when fighting, *came* with an awkward stroke; hence our "come in with something." The old *better by far* is now altered into *far better*, as in Barbour.

I give a specimen of the fine old ballad, from a part that has been but little altered—

"Fast Robin hee hyed him to Little John,
He thought to loose him blive.
The sheriffe and all his companye
Fast after him can drive.

"Stand abacke, stand abacke, sayd Robin;
Why draw you mee so neere?
It was never the use in our countrye,
One's shrift another shold heere."

I may here remark that the Genitive *one's* is most uncommon.

[1] I have used the reprint of Ritson, published in 1823.

The 'Rolls of Parliament' for 1402 give us the names of many of our trades for the first time, vol. iii. 519; such as *grocer, skinner, lyndraper, sadler, wodmonger, salter, peuterer, founder, cordwaner.* It will be remarked that many of these are of Romance birth.

In the year 1411 we have a decision of the Archbishop of Canterbury, p. 650. He mentions the Castle of *Bever* (Belvoir), the seat of Lord the Roos; the old *bew* (beau) was now encroached upon by *be*, and this degradation of *ew* went on throughout the Century. We light on the new phrase *after the fest last passed. A comun man* is distinguished from a high official; there is the Adjective *sinister.*

In the 'Testamenta Eboracensia,' iii. 25 (Surtees Society), we find the will of Sir William Heron drawn up in 1404; he calls Durham *The Bysshoprick*, a phrase long to last in the North; no other English episcopal see ever stood on Durham's level. We find *surveour;* also *joyntly or severally.* In vol. iv. 42 we read of a window of three *lightes*, a new technical phrase. Chaucer's sense of *in* reappears, when men are *bound in XL* pound.

In other Wills of this time (Early English Text Society) we see *overseer*, one who looks after the execution of the will, p. 11; also *pipe* of wine; the word *worsted* is now becoming common, p. 19. We hear of a *bras pot*, p. 22; not *brasen.* We know our polite phrase for death, "if anything should happen;" this appears in p. 13; *yef outgh* (ought) *come to Thomas, than*, etc. The most startling change is in a will of 1411, p. 19; (a sum) *ys owynge to me.* Here an *in* is dropped before the Verbal noun; which, therefore, most deceptively, seems to be an Active Participle. I have no doubt that Butler, when affirming that Reformation *must still be doing, never done*, thought that this *doing* was a Participle. All this comes from Layamon's unlucky substitution of *inge* for *inde* in the Active Participle. In the Will there is the word *kylderkyn*, p. 17, from the Dutch *kindeken.* Among the Romance words are *þe utensyl* (furniture) of a house, p. 18, *remaynder*, the *companye* of heaven, p. 16. The word *clerk* in 1402 approaches to our common sense of the word; for in p. 11 the parish priest gets ten

shillings, while the clerk of the Church and the sexton get only twelve pence each. In p. 18 a Berkshire knight talks of his store and *catall* quick and dead; here the word may bear Barbour's sense. In p. 20 there are the forms, English and French, *leful* and *lawful;* we have also the pleonasm *þe Counte* (county) *of Devonschire.*

On examining 'Gregory's Chronicle,' between the years 1400 and 1413, we see *Wyndesore* contracted into *Wynsore*, p. 107. We hear of the game of *hurlynge*, p. 106, and of *Troye* weight, p. 107. There is a remarkable new idiom in the year 1403; brother and cousin are said to be *ayenste eche othyr;* this looks as if *eche*, instead of being a Nominative, was an Accusative governed by the Preposition; before this time *eche* would have preceded *ayenste.* We saw something like this in Lancashire in 1360. The *there* had always stood before *is* or *was;* the usage is now extended; for in p. 106 stands *there com imbassetours.*

In Rymer we see *this endenture witnesseth*, and *no sounere*, 19th June 1408.

In 'Ellis's Letters' (Second Series, vol. i.) we find *unruely*, p. 4; *to bogil us* (delay), p. 15; hence our intransitive *boggle; his wey was clere*, p. 22.

There is a poem of Occleve's, dating from 1402, to be found in 'Arber's English Garner,' iv. 54. We here see Gower's form *conceipt.* The old *blaber* is cut down to *blab.* There is the new noun *crabbedness*, formed from the Adjective. The word *silly* takes once more Trevisa's new meaning of *stultus*, p. 57; *a silly simple woman;* clerks, who hold a wrong opinion, are called *silly* in p. 64. Among the verbs are *blow upon* (slander). There is the Scandinavian word *slut*, applied to a woman. Among the Romance words are *changeable, amiable, dissimile; dow* is now changed into *endow;* we have seen *indew.* In p. 67 we find *her impression* (intent); we know the sense of *empressé.* Some in our Century have objected to the word *talented;* but in p. 66 we see *entalented* (willing) applied to courage.

A more famous poem of Occleve's, 'De Regimine Prin-

cipum' (Roxburgh Club), dates from 1412. He here tells us much about his trials in the office of the Privy Seal; he uses many phrases seldom repeated before Barclay's time, a hundred years later, such as, *every man living, well worthy, nothing at all, small or none;* there is also the Northern *syn* (quoniam) and *fell* in the Salopian sense of *sapiens.* The Latin way of spelling encroaches on the French; as *doubtles, advoutry;* the word *perilous* may be sounded as a dissyllable, whence the later *parlous*, p. 80; the *u* supplants *o*, as *rumble* for Chaucer's *romble.* Among the Substantives are *shepes skyn* (parchment), *your myndes eye.* Occleve contrasts the *kynges draught* (a paper drawn up by Henry IV.) with *draughtes* (moves at chess), p. 76; the poet knows the former, but not the latter. We here see the source of our game of *draughts.* We read of the king's *impe* (filius), p. 195; this word had hitherto expressed *surculus*, and the new sense was not thoroughly adopted before 1500. There is a new substantive *pulle*, p. 188; men wrestle a *pulle.* We see the new phrase *my coigne worthe*, p. 26 (my money's worth). In p. 195 stands *that is the wey to the conquering of blisse;* "that is the way to do it." Barbour had already employed *way* for *method.* In p. 150 we find *tyme and tyme* (time after time), we now use this repetition only in the Plural; "he was years and years about it." Among the new Adjectives are *longe lyved, depe rooted, welthy, unknyghtly.* The old *brotherly* is revived after a very long sleep; the *lyke* is used to compound from a Romance noun; *cerclelyke* (circular) stands in p. 184. The comparative *bet* (better) stands for *plus; twenty pound and bet*, p. 16. We have seen Chaucer's *deadly sleeping;* we now hear of a *dede slepe*, p. 40. As in Chaucer, the *my* is coupled with a noun, something like the French *madame;* "call Fortune *my lady* changeable," p. 50. A favourite phrase of ours appears in p. 109, *it was no thyng like* (it).

Among the Verbs are, *I putte caas, halve it with you, bear love to, pike a thanke* (used of flatterers, p. 110), *take a part* (character, office), *have his course, have a faire chaunce of, take him to his winges.* There is the provoking *I tolde hym so*, p. 26, so often used by our kind friends after some

mishap. The Active Participle is in great use, as *no wight livyng*, p. 2; *his lovyng tendirnesse*, p. 27; whence the well-known *loving kindness*. In p. 33 stands *do he what he do kan;* this we have shortened. A new Optative idiom appears, *wolde I slayne were*, p. 75; here I (ego) should be the first word. In p. 19 stands *take up a gise* (fashion); here the new sense of *adopt* comes into the Verb. In p. 53 stands *thou shalle do wele;* here the *do* represents *dugan* (valere), not *don* (facere); this change we saw in Yorkshire about this time. The verb *slip* is used in a new way, *slippe aside*, p. 79. A new verb, *bag* (put in bags), appears in p. 153. The verb *rest* becomes transitive, *God reste thy soule!* p. 76. A most curious idiom of time stands in p. 29, *twenty yere come Estren;* I suppose this is the Imperative *veniat*. In p. 118 stands *it ferde sharp with you;* hence the later *go hard with you; fare* has been largely supplanted by *go*.

Among the Adverbs are *yerly* (yearly); Chaucer's *not at all* comes very often. In p. 68 is *also siker as I stonde here*. There is the concise *why not?* p. 175. The *well* is brought forward, *it was alle wele*, p. 135; it is prefixed to *worthy*, as *wel worthy to be*, p. 115. Among the Prepositions are *of his owen free will*, *at longe rennyng* (in the long run), *he was at hir*. In p. 168 stands *for shame!* here the *fie*, which should have come first, is dropped.

The new Scandinavian words are *skittishe* and *to skocche* (lacerare).

Among the Romance words are *mortify*, *plurality*, *motive*, *convertible*, *impotence*, *pampflet*, *moralise*, *affeccion*, *aged*, *a pynchepeny* (niggard), *portrature* (picture), *sensibilitee* (wisdom), *ficcioun*, *myscreaunt*. We hear of the *office of the Privé Seel*, where Occleve dwells, p. 29. In p. 23 *duetee* stands for a payment of money due; the adjective *due* stands for *debitus*. There is the new phrase *every place of his body*. In p. 56 men are *allowed* money for payment; here the sense of *alouer* (allocare) once more supplants that of *alouer* (allaudare). The verb *use* now expresses *tractare; to use her*, p. 57. The noun *couple* is applied to a man and wife; *wedded couples*, p. 57. The adjective *tender* expresses *heedful; I am tendir of your estate*, p. 73; hence came a later

verb, much used in the next Century, *to tender a thing* (be careful of it). We read of *stuffe of intelligence*, p. 75, implying the equipment of a wise man; hence "the sound stuff in a book." In p. 106 stands *polisshed speech;* a new sense of the verb. In p. 112 the verb *chaufe* is first used of the mind, not of the body. In p. 134 Nature gave *favour of shappe and beautee* to him; this *favour* we saw before. In p. 140 *lyne* stands for *family*. In p. 169 *discover* expresses *revelare;* hence persons on the stage are *discovered*. In p. 196 stands *beseech him of indulgence;* here the noun is not used in its usual religious sense. In p. 26 is the curious phrase *my blewes* (blue clothes); the first instance of a Plural adjective without any substantive; hence the regiment known as The Blues. In p. 113 there is a tale about a king's *fool;* an early appearance in our literature of this official. In p. 118 I do a thing *in my persone; personally* was soon to appear as a new word for *ipse*. There is the phrase *to deface his face*, p. 134; *sue a writte against him*, p. 147, a new use of the verb; *make a mocioun to him*, p. 179. We see *rapine;* our language henceforth could boast three variations of the old Aryan letter-change for one idea; we had, from the very first, used our own Low German *reaf* (*reave* or *rove*); we next, in 1160, got the High German *rob*, coming to us through the French; we lastly, in 1412, adopted the Latin *rap*, as seen in this *rapine*. With these varying forms we may compare *tegument*, *thatch*, *deck*.

In p. 104 we find "peples voice is Goddes voice, men seyne."

Occleve tells us in p. 92 that Edward the Third used to go about in disguise to hear what his people said of him; many a later ballad turned upon this circumstance. The poet shows a spirit of humanity unusual in that age; he mourns over the struggle between France and England; he rebukes France for her bloody civil wars, saying at the same time in p. 190, "I am an Englissheman and am thy foo."

We have seen *far out in the field* in 1360; Dr. Murray's Dictionary gives us the shortened *a feld* for *abroad* about this time.

In the Coldingham papers of the year 1414 is the phrase, *al othir and sundry thynge*, p. 86 ; and the legal verbs are coupled, *gif and graunt.* A law paper begins thus, *be it knawen till all men*, p. 86. We saw *of age* in 1280 ; the *of* is still applied to time, for we have here, *of tyme begane and for to come ;* this use of *byegone* is something new. Among the French words is *to distreyn tenants.* To the year 1417 belongs a letter, written *a treshon' & tres reverent Madame la Countesse de Westmerland ;* this begins with, *Right honorable & worchepful my Lady ;* the first use, I think, of the two last words as an English vocative singular, p. 89.

An Alliterative poem of some length was written in 1415 ; it is addressed to Henry V., then setting out on his French campaign ; it may be found, under the title of 'The Crowned King,' at the end of Skeat's Edition of 'Piers Ploughman' (Early English Text Society). The word *manhode* is used for *virtus* in p. 527 ; *doughtynesse* takes the same meaning in p. 528 ; there is the new phrase *his well doyng*, p. 526. There is *worldly wise, highlich honoured.* The King is addressed with *thou* and also with *ye.* We see *y hight you* (I assure you), p. 524. The French words are *marchall* (dux), *principaltee ; requyre* takes the sense of *jubere*, p. 525 ; *hit clered* is remarked of the weather in the same page.

The York Pageants of 1415 are valuable as giving us, for the first time, the names of a few trades, some Teutonic, others Romance.[1] We have the *plummers, pulterers, joiners, carvers, sawyers.* The old *vynter*, which had lasted in this form for 120 years in England, now becomes *vintner ;* just as *þreate þ* became *þretne þ* in 1300.

The English pieces in Rymer for this period begin with the confession of the high-born traitors, Cambridge and York, in August 1415 ; we see *that, theyre, theym*, employed for the Southern *thilk, her, hem*, though it was not till later in the Century that these Northern forms wholly got the mastery over their Southern rivals ; King Henry V. comes before us, and we may now fairly begin to talk of King's English. He writes an English State paper with his own

[1] Marriott, 'English Miracle Plays,' xviii.

hand on 25th January 1417; he cleaves to *ne* (nec) and uses *hem ought*, thinking no doubt that the last word should English *oportet*. In a document of 2d February we read of the Duke of *Beyer* (Bavaria), where the German sound of the word is preferred to the French. A long State paper was drawn up by Henry V. on 26th October 1418, when he was besieging Rouen; here there are as many Romance nouns, verbs, and adverbs as there are Teutonic words of this kind; our State papers henceforth were always to be compiled in this style. There is a curious interchange between *of* and *on* in *the mater is so great of itself*. We hear of *weyes and meanes*, and *personell socours of the King;* this word *personal* and also its adverb is in our day made to do duty, as a fine word, for *ipse* and *suus*.[1] In 1420 Henry is addressed by his trusty Yorkshire deputy, Waterton, as *most dredde Lord;* a new variation of *dreadful*. On 22d May in that year, the conquering King announces his new *style* (titles) in Latin, French, and English; he uses the French form *espiritual*.

Rymer prints many English documents between the years 1420 and 1422. It is curious to find the Earl of Salisbury using the old word *aghwere* (ubique), which seldom appeared afterwards: this is in a letter of 1421. The form *Boeme* is used, not the *Beeme* of later days. Henry V. is addressed as *Your lordschip*. Salisbury says in a despatch that *we misse no man of thrift* (worth, value); "by my thrift" was an oath of these times. We talk of a lump sum; in these papers we find *a some in grete*. There are the new phrases, *oon and the same persone*, *all and ych of us*. The Passive Participle Absolute was making great strides; we have here *thirty days accounted for a month*, where we should say, *counting thirty days*, etc. Ambassadors are directed to *fall ynne* to ask something; this means, I suppose, that they are to do it incidentally. There is the Adverb *lovingly*. We see *atte ferthest*. The old idiom "hold him for king" gives birth to the strange phrase,

[1] It has come most absurdly to be used for *private*. Mr. Gladstone wrote in the papers in 1878 about his making a *personal* and not a *public* visit to Ireland. Would he use *impersonal* for *public*?

used of the future Charles VII., *beryng hymself for the Dolphin;* like our *giving himself out for.* The French *concerning* is used as a Preposition for the first time, I think; *thynges concernyng th' exercice*, p. 918; this was to supplant the older *touching.* Among the French words we see *immediately, enemity, conversant, zeel, commissioners.* Mention is made of *brigaundes*—that is, French foot-soldiers. The new Queen is called *Madam Katherine*, the first instance, I think, of this title being prefixed to a name; our peasants still use it as a title of honour, as, Madam Aubrey. The *Beyer* of other state papers is now written *Bauveir*, in the French way. In p. 162 we see both the new *Christien* and the old *Cristen.*

Waterton, a true Yorkshireman, uses the noun *wage*, not the Southern *wages; at your wage.* The word *scutes* (crowns, the coin) is formed from the Latin, not from the French. The Romance and Teutonic are coupled in *necessaire and behoveful.* We see *besaiel* used for *great-grandfather;* English pedigrees must have been drawn up in French about this time. In p. 920 mention is made of *places of* (the king's) *obedience*—that is, "obeying the King;" we still talk of the *Latin obedience.*

In a Norwich Guild, rehearsing Henry the Fifth's grant in the East Anglian dialect in 1418 (*qwich, arn, mikil, xal*), we see *felawes* contracted into *felas;* "*quichever* they think best," a continuation of Wickliffe's new phrase; as is *to bisy them to hear;* there is the foreign *progenitors.*

In a ballad of 1420, made against Oldcastle ('Political Songs,' ii. 244), doom seems to add the sense of *pœna* to that of *judicium; what dome wold ye hym devise? sekte* is applied, not only to the Monkish Orders as of old, but to the Lollard Dissenters.

Many new phrases of this time are to be found in Ellis's 'Original Letters.' Archbishop Chickeley uses the old form *whow* for our *how.* We see the form *Beme* for Bohemia; there is also *Duchelond* (Germany); the German sound, not the French, is used in *Mayns* and *Trere*, showing how they pronounced *ai* and *ie.* In August 1422 Henry the Fifth sends home a long list of his ships and their masters; among the

latter appear William Robynson and John Bull; one of the ships is called *le Litell John*. Henry addresses his Council as *right trusty and welbeloved;* he piles his nouns together, writing *the sauf retournyng hoom of the men*. We have *ever owt of mende* (mind), to express *semper*. We see the verbs, *make 3ow sure of it, put in feere*.

There are French terms, such as *the trewes expired*, *lege* (3 miles), *annuity*.

In the 'Plumpton Letters' of this time (Camden Society), xlviii.-l., we see *nonage; sal* is still used for *shall* in Yorkshire; there is *keepe watch and ward*, these are transposed since Gower's time. A letter begins thus: *To all men that, etc. . . . Henry Percy sends greeting; ferme* becomes *farme*. We see the title *Richard Fairfax, Squier*.

The Rolls of Parliament for this Century well repay perusal; it is easy to see the shire whence the petitions come; Norfolk and Salop are very easy to distinguish. The first English paper is dated in the year 1414, and may be found in vol. iv. p. 57. We find the new Substantives, *lond-holder* and *township;* there is the lately-coined phrase *tyme of mynde* (memory). Mention is made of *men of her owne clothyng*, referring to some Canons; we should say "men of their cloth." The Latin *per* is Englished, *by strengthe of it;* we substitute *on* for *by*. The Adverb is confused with the Adjective; for *ungodly*, p. 58, evidently stands for *male*. Among the verbs are, *I trust to God, let to farm, kepe the pese*. Other foreign words are *suytor*, *repele*.

Turning to the year 1422 (p. 173), we find the two forms *receit* and *recept*, a mark of the new Latin influence (this we saw in Gower) at work in France and England; we now write the strange *p*, but do not sound it. There is the new phrase, *for the tyme beyng*. We hear of a *subsidie of Tonage and Poundage, Justice of pees; wardes, mariages, etc., the clerc of the Counseill, enact*.

In a petition from Ireland, 1423, we see the *nor* of 1290 replacing the old Southern *ne* (p. 198), though the later form's victory throughout all England was not achieved until 150 years afterwards. The old *Bristow* gives place to *Bristoll*, following the Latin form *Bristollia*. A great Irish

rebel, probably *Macthomas*, appears as *Thomasson*, p. 199; *Thompson* is now a common name with us. Among the Substantives, we see the Dutch *hoggeshede* (ox-head, properly), and the French *Staple*. Among the Adjectives appears *blak rente*, in connection with the Irish enemy; also Barbour's phrase, *he is like* (likely) *to lose* it. We have the origin of "I put it to you," when men *put bills unto* the council; further, the Council *sit on bills*, p. 201. As to the Adverbs, the Gloucestershire *forasmuch* comes into London use; *where that* stands for our *whereas*, p. 198; and *thereas* is used in the same way, p. 249. We hear of bringing silver *in masse*, p. 257; our penny-a-liners would alter this into *en masse*. The *Kernes* of Ireland appear in p. 199. A Teutonic ending is added to a French word, and we have *napkin*, p. 228; this stands in the middle of a long French inventory, containing *lawn*,[1] *pece d'Aras*, *carpette*, *Worstede bloy* (blue), *stuff de Meaux*, *autrecloth*, *paille* (pail), *muskball*, *bracelet*, *tissu*, *a charger*. In p. 198 we find *hewe or cry;* we come across the *King's Sergeant*, and the *Maistre of the Mynte*. There is the verb *endoce* (the French form, not the Latin *indorse*); the Commons are addressed, *please it your discretions*, p. 249, the first instance of an abstract noun being used as a title of honour in the Plural. The Active Participle is coming into vogue instead of the rightful Passive; we see *provydyng that*, *savyng* (except) *the peine;* also, *except that*, p. 256 (here it is *præter*, not *nisi*). There is our Bible phrase, *resoun wolde he should*, etc., where *wolde* stands for *willed* (jussit). In p. 257 we hear of *billon* of silver (bullion); in p. 256 *alay* (alloy) stands in connexion with *plate*. The legal word *attachment* appears.

In the year 1425 the old stamp of English is seen in forms like *whuch* and *beon*, p. 268. There is the shortened form *Ascension Eve*, p. 267; new titles of honour come in, such as, *my lord of Derby*, *my lady of Gloster*. We find forms like "the king that *last* died;" "upon *late* days." Shakespere's *ripe* scholar is foreshadowed in p. 271, "matters *ripely* felt," that is, "*thoroughly;*" this word of Barbour's was

[1] Wedgwood here inclines to the Spanish *lona* (canvas) rather than to the French *linon*.

much in use throughout this Century; fruit that is *ripe* has come to its full or *thorough* perfection. In p. 267 *how so that* expresses *quamvis*. Among the verbs are, *clepe* (call) *unto minde; utter the matter* (this is also a phrase of Lydgate's); *give in articles; I take you for*, etc.; *keep hospitality*. In p. 289 stands the opening of a petition, *shewyn and beseech your leges*. The Latin is imitated in *hit is thoght to the king*. In the verb *emboldish* (embolden), p. 292, a Teutonic root takes both prefix and suffix from the Romance. The most curious phrase is in p. 298, *the cause of his being here;* it seems to me that this *being* is a Verbal Noun, though Mâtzner makes it a Gerundial Infinitive; the question is a hard one; we must remember the *ther is na mending the state* of the 'Cursor Mundi.' As to Prepositions, the *by*, as Layamon employed it, is used for solemn adjuration; *promytting by the faith of his body and his word of Prince*, p. 297; we should now substitute *as* for the last *of*. The French words are *personely*, *notable*, *simplesse* (ignorance), *letters tesmoignals* (testimonials), *Master of Chancery*. There is a famous Peerage case, with English pleadings, p. 267; we see *the Court ruled that*, *demy sank* (half-blood), *peedigree*, *create an Earl*, *your Noblesses*, *to taille* (entail) *a name to him*. Rather later, many clerical terms come, such as *parsonage*, *vikerage*, *the rate*, *the dewes* (dues), *the encumbent*. The habit of putting *non* before our words is now beginning. We have seen *nonage; non-residence* stands in p. 90. The old *brucan* (in the sense of *frui*) had almost gone out; to *rejoice* a *title*, and also to *enjoie my place*, stand close together in p. 274; the former was rather later to lose the sense of *frui*. There are the verbs *resort*, *be of counsel with*, *abstene them from*, *embesil*. *Return* comes for the first time, I think; *to return names*, p. 306; in France this word had been transitive before it became intransitive.

In Gregory's Chronicle for these years we observe the dropping of the *n* in *an*, against all reason; *a aungylle* appears in p. 113; a French word for ordnance is written *artyrly*, p. 126; the town of Meaux was still pronounced *Mewys*, p. 142, a finer sound than the later *Mo;* the French Cherbourg was sounded in English mouths as *Chyr-*

borowe, p. 121. We see *promise to dwellyng* (dwellen) in p. 154; this shows how easily the Infinitive and the Verbal Noun might get confounded. The old *loppestre* now becomes *lopstere* (our *lobster*). There are the new substantives, *stronghold*, *strenghtys* (fortresses), a word kept in our Bible. The new mode of warfare was making progress, for *powder and schotte* are coupled together in p. 118; and the French *gens de trait* is Englished by *folke of schotte*, p. 155.

As to Adjectives, Chaucer's *overest* yields to the new *uppermoste*, p. 113. The old *self* makes way for the king's *owne propyr person* in the same page. Among the Verbs there is a new construction, where the Past and Future are combined; *in londys gotyn or to be gotyn*, p. 134. There is the new Adverb, *lyke wyse*, p. 133, where a preceding *in* has been dropped. Among the Prepositions stands swear *apon honowre*, p. 119; we find also *continue*, *altercacyon*, *confyderatys*, *mommynge*, *datys* (the fruit), *crevys*, which we now call *cray fish*; *mineuse* (minnows).

The King addresses his soldiers at Agincourt as *Serys* (Sirs) *and felowys*; something like the Greek *andres*; we hear of 4 *payre of galowys*, p. 108. A foreign word is used and explained; *sedylle*, *id est*, *a bylle*, p. 121; our *schedule*. We find Scott's phrase, "to *image* something," p. 133. The former French *purveit* is thrown aside for the Latin form; *provided alleway that*, etc., p. 152. The prefix *re* was to gain ground in England all through this Century; *refortify* stands in p. 261. We see *porpys* (porpoise, the *porcus-piscis*); we have taken this French form instead of our old *mereswine*; while oddly enough the French have exchanged their old *porcpeis* for the Teutonic *marsouin*.[1] There is the puzzling word *prane* (prawn).

The siege of Rouen in 1418 was described in a long poem by John Page, an eye-witness, writing after the surrender, p. 1: 'Collections of a London Citizen' (Camden Society). Page was a Northern man, as we can tell by his use of *gain* (prope), *boun* (paratus), *marcyfull*, *manful*, *fray*, and *thrill* (not *thirl*). We see the sound *i* or *y* replacing the old *ea*, as *lykys* (leeks), the former *leac*. The old *calk-*

[1] See Wedgwood on this word.

trap loses its *k*. The fight between Teutonic and Romance forms was still lasting; one manuscript of the poem has *newеltie*, where another has *novyltye;* the form *reward* is often used for *regard*. The starved French garrison, so it is written, *were but bonys and bare skyn*, p. 43. A curious idiom connected with our Definite Article is first seen in p. 8; *while he lived, he was the man;* that is, the very model of a man; we know our common "he's the fellow!" There are also *a hundryd or two*, and *two halfe hourys*. Among the Verbs are *take grounde, put him unto grete coste, end up a sege* (like *dish up*), *come of* (*evadere*, our *get off*). There is the curious verb to *pyttefall;* also to *owtefalle* (sally); an *outfall* was a word in use in the British army down to 1715, as we see by Colonel Blackader's diary. In p. 15 our men, when fighting the enemy, *gaffe hem mete;* we should now say, "gave them their bellyful." Among the French words are *ordynaunce* (cannon, it would seem, a more restricted sense than in the Mandeville treatise), *turnepykys*, p. 17 (some warlike engine). The French *Chartreuse* appears as a *howse of Chartere*, p. 6. The verb *pyll* had hitherto been used for *plunder;* it now means the *peeling* of vegetables, p. 18. Men are smitten *pytyfully* in p. 3; there is the verb *yssue out*. We first hear of children's *pappe* in p. 35; this is common to many Teutonic tongues.

In Halliwell's 'Original Letters of the Kings of England' there are some written by Henry V. in 1419. He employs *conclude* (followed by an Infinitive) for *statuere*, just as the Americans use it now; see p. 90. He uses Barbour's *manrent* when speaking of the Scotch forces. In p. 100 stands the *to-us-ward* of our Bible; a marriage is *betrothed;* there is the phrase, *of your own good motion;* with us *move* has long expressed *proponere*.

In the 'Political Songs' (Master of the Rolls), p. 123, there is one on *Azyngcorte felde*, as the phrase began to run. We see *Depe*, the old way of pronouncing *Dieppe;* we have the first notice of *the King's hy way*, to be repeated in Lydgate; there is also *lordes of name*. We read of two thousand *cotarmers* (knights wearing coat armour).

In the Wills of this time (Early English Text Society)

stand the new Compound Substantives, *werynge clothes*, *mylche kye*; also *cloth of werk* opposed to *plain* cloth, p. 56. The *son* was coming into use in forming proper names; we light upon *Rogerysson* of London, p. 41. We see the form *Jane*, p. 50, in the year 1422; *Joan* had come earlier; *Cecile* stands for a woman's name in p. 56. A famous Herefordshire family appears as *Skydmore*, p. 50; and in the next Century it might be written *Scudamore*. We have seen *Powles*, where *church* is omitted; this is carried a step further in p. 38, where *Fishers* and *Bowdenss* are used, without *house* being added. The Old English *studu* (postis) now gives birth to *stud* (ornament in dress), p. 46. A *peyre rakkes of yryne* appear as kitchen furniture in p. 56.

A testator talks of *clove fote* beasts in p. 23; in the same way *barefoot* is much older than *barefooted*. We have seen that Henry V. was a main agent in bringing *their* and *them* into Southern use instead of the old *her* and *hem*; John Broune, of Henry's chamber, follows the fashion set by his master, in p. 43. In p. 53 a Yorkshire knight talks of *my lady my moder*, a phrase that we have shortened. The verb *go* takes the new sense of *reach*; a certain quantity of bread is to be distributed, *als fer als it will go*, p. 40. The legal *habendum* clause is done into English, "enfeof them in rent, *to have to hem* for evermore," p. 25.

There is the Scandinavian *becure* (poculum), p. 45. Among the new Romance words are *dobelet*, *hoby* (horse). We hear, in p. 35, of *godes and catallys* (chattels); the first instance, I think, of this combination in the Plural; it comes in a Salopian will. In a Bristol will, p. 45, we see first *halfe a dosyn off sponys*, and then *halfe a dosen sponys*. In p. 53 we find *billes* used in connexion with tradesmen. In p. 65 stands *a pece of silver*; we should now say *piece of plate*. To express fresh bequests, the *item* is brought into English where *also* had been formerly written, p. 31.

The Rutland neighbourhood has had so much to do with forming Standard English, that I call particular attention to a Rutland will of 1424 (p. 55). The tes-

tator uses the right form *Roteland;* but the editor of 1882 chooses to talk of *Rutlandshire.* We see the Northern forms, *kyrke, mykyl, ilk* (quisque), *kye,* showing how much the great poem of 1303 must have been altered by the Southern transcriber. There is the Northern *do well to him,* p. 57, afterwards repeated by Coverdale. The substantive *course* is now made an Adjective; two *cors* bordcloths, p. 56; things of common course paved the way for our *coarse.* In the same page, a huge cup is bequeathed *from heir to heyr lome,* whence came *heirloom;* the old *geloma* had always meant *furniture.* In p. 57 we see both *grauntfader* and *grauntmoder,* I think for the first time; but the old *ealdfader* lasted sixty years longer.

Many of Wickliffe's works (Early English Text Society) seem to me to be translations executed by his followers, and to date from about forty years after his death. These works may be found at pp. 327, 359, 408. There is an allusion in p. 457 to the Pope, then living at Avignon, showing the date of the Latin original. As tokens of late origin we may remark the following:—Lydgate's *wacche-man,* Pecock's *movable* and *layman, þis late Pope, have as leve to be,* (would as soon be, etc.), p. 333; *alle a mysse,* p. 388, a favourite Lollard pun on *almesse* (alms), *eny langer;* there is also a new form like *non-residence,* and *allow* in the sense of *permittere.* All these phrases seem to me to belong to the Fifteenth Century. We talk of "light and leading;" in p. 414 prelates give *lore and leding* to their people. Among the Verbs are *ȝyve occasioun, no good comes of it, set to sale* (a new noun), *take degre in scole.* The Passive voice makes a further stride in the phrase, (it) *ouȝte to be taken hede to.* There is an extension of the old idiom with *do,* saving repetition; *þe clergi haþ robbid, and ȝit doþ, þe chirche,* p. 392. The verb *love* is used much as we use *like; he lovyde hem to be riche,* p. 440. The verb *wed* is used for *jungere; weddid wiþ mannus lawe,* our "wedded to an opinion;" here Udal's *to* has supplanted the old *wiþ,* p. 448. The word *root* is dropped after *take;* God's word *takiþ not wiþ hem,* p. 443; our medical men talk of vaccination *taking.* The Infinitive now follows *nigh;* (they)

ben ful nyȝ to synne aȝeyne, p. 339; in the phrase "he was near doing it," the *doing* may perhaps be an Infinitive.

There is a change in Adverbs; the *litlum and litlum* of Piers Ploughman becomes *bi litil and litil*, p. 456; in the same page *licly* is made an Adverb for the first time; this is still used as a Positive in Scotland, though we of the South can say only "most likely" (probably).

There is the word *rack* (præsepe) akin to the Dutch; *have at racke and at manger*, p. 435.

Among the Romance words are *arbitrary, to transsubstanse, enpugn, litergi* (lethargy), *yvel avised, þe mynor* (in logic), *myschevous, predecessor, progenitor, glebe* (of parsons), *to induct, plete* (implead), *to distill waters, fallas* (deceit), *ages* (sæcula), *beddis testeris*. There is the phrase *no doute* (sine dubio). The verb *allow* (allocare) bears the new sense of *permittere;* Christ *alowid þe comonte her liflode*, p. 387. The new word *aprove* (laudare) stands in the next page. There is another new phrase in p. 390; *dispence wiþ hem of þat bond;* we have altered this into "dispense with that bond, as regards them." In p. 454 *presently* stands for *present* (adstans). A curate may have a *clerk* or a *spenser* to distribute alms, p. 413. The evil of Church appropriations is denounced in p. 419; *cathedral chirchis, chapels of prinsis*, and *collegies of studies*, all use this craft of *appropring; vikeris* are brought in, p. 424, in the parson's stead. In p. 433 stand *þe housis of þe personage* (Church endowment); hence comes *parsonage*. We hear that God is *lord general*, p. 431; the adjective is one of the few that we still place after the substantive. Popes *crie* something as (true) belief, p. 334; hence the future *cry up* something. The Lollards are called Christ's *secte*, p. 334, in opposition to Popes, Cardinals, Bishops, and Friars.

Foxe has set out an old Lollard treatise (Cattley's edition, ii. 728), which seems to me to date from about 1420. It was compiled (see p. 738) at some time when heretics were allowed to abjure once, but were burnt for any fresh offence. There are the new phrases, *far gone from* and *parsonage*, found in the Rolls about this time. It is written in the Southern dialect, very unlike that of London;

and it may belong to the Severn country. We see *ybelded* (built), p. 745; there is an allusion to the Welsh and their long legs, p. 744; the verb *fullen* (baptizare) occurs in p. 734, which survived in Gloucestershire for a hundred years longer till Tyndale's time; he printed this treatise, before Foxe did. I think it is the most sound and vigorous English prose that was composed in the fifty years before Pecock. The *ness* was much used; we have *naughtines*, *cruelnes*. There is the phrase *nothing to the purpose*. The word *matter* means, as before, *constraining cause*, p. 732; *here is much matter of sorowe*. A priest is called a *secular man*, p. 733, as opposed to a monk. In 1220 it was allowed that religious men might mix with the world for purposes of charity ('Ancren Riwle,' p. 10); but in 1420 the title, *men of religion*, is appropriated to those who shut themselves up from the world; see p. 733. We see here repeated Chaucer's change in the word *quaint*, p. 733; it had meant in the previous century *elegant*, *exquisite*, and this lasted till Shakespere; the Church prayers, sung in Latin, were called *quaint* by the priest; but as they were not understood by the common folk, they seemed to be *strange*. In p. 733 we hear of *quaint* prayers, following the first sense; in 735 we hear that *these ben quaint orders of religion*, that live an immoral life, owing to the law of celibacy; here we have the second sense.

There is a treatise on Hunting in 'Reliquiæ Antiquæ,' i. 149, which seems to belong to this time; it is the translation of a French work a century older. The word *stag* here translates *cervus*, p. 151, as in the 'Towneley Mysteries.' In the same page we read of the *male fox and the female;* happily the old *vixen* is still alive. The season of the fox, we are told in p. 154, begins at our Lady's Nativity and lasts till the Annunciation. In p. 153 we read of the *lawe of venery;* this phrase led, I suppose, to giving an animal *law*. In the next page we learn that the technical word for a herd of roes is a *bevy*, the first appearance of the French word. French Interjections swarm in this treatise; they are to be used by the huntsman in

cheering on his dogs, as *douce amy, soho! oiez à Bemond*, our "hark to Beaumont!"

In p. 205 there is a poem to London, perhaps by Lydgate; the great city is called an *A per se*, a phrase answering to our *A one;* it is called in p. 206 *towne of townis patron;* in the last word the sense of *dominus* slides by degrees into that of *exemplar*, as remarked before. We hear in the same page of merchants *of substawnce* (property) and the *top royall* of a ship; these are new phrases.

The Legend of St. Edith, or the Chronicle of Wilton (Horstmann's edition), was compiled in verse about 1420. This Wiltshire production is the last of the markedly Southern poems; we here see *hoe* and *he* for *illa*, *þulke* for *iste;* the Northern *þey*, as in Trevisa, supplants the old *hi;* there are the forms *blessud* (blessed), *myȝtus* (mights). There is the very old form *kindam* (regnum), from *cyne;* also *yche a* (quisque); *blessed locur* (more blessedly), p. 61. The Teutonic *wis* supplants the proper Romance ending *ous*, as *pytewis*, *vertwys*, etc. The great Southward march of Northern words was still going on; we here see *whethen* (unde), *arne* (sunt), *gate* (via), *boske* (parare); the old *urne* (currere) has made way for *run*. The language is much akin to that of Trevisa in the adjoining shire; particularly, *he nadde no gret wylle to*, etc., p. 87. The *ȝeke* (eke), p. 76, and the *won* (unus) remind us of Salop.

The *a* replaces *e*, as *frantyke*, p. 53. The *t* is struck out, as *Hampshyre*, p. 13; the final *þ* is clipped, for *Ede* stands for *Ediþ* all through. The final *r* is clipped, *quarrer* becomes *quarey*, p. 82.

We see *stall* (seat in the choir), p. 69. A prelate is ordered to *hold his clappe* (clack), p. 75. The new idiom of the Double Genitive is coming in fast; *þe erle of Wyltones wyf*, p. 4. There is the phrase, *blind as a betulle*, p. 81; also *þe later hende* (end), p. 50; a new phrase, appearing in the South, just when Wyntoun was employing it in the North. We see, *what gode is hit forte be a kynge?* p. 77. The Reflexive Dative appears once more after *rest; rest ȝou wylle* (well), a greeting found in p. 11.

Among the Verbs are *blow ouȝt þe leyȝt*, *wyrche up* (finish) *his werk*, p. 79. There is Barbour's new phrase, *lede* (vehere) *stones*, p. 82, which still lingers in some shires. We saw the Gloucester adjective *mopish* in 1300; men in distress *mepe* up and down, p. 81.

Among the Romance words are *flavour*, *particle*, *sensualyte*, *pasture a beast*, *a mute*, *conversant*, *migraine*. The *lesson* is read in church, p. 23; we hear that limbs have *organs*, p. 56; the word *page* is employed for a groom or horse-tender, p. 74. In p. 111 *diseyse* keeps its old sense of *incommodum;* in p. 107 it takes the new sense of *morbus*. In p. 31 *laudable* is used where we should put *laudatory*. The *save* is much used for *præter*, as in *a hundred save one*. In p. 86 the foreign *plead* becomes a Strong verb; he *pladde* (pleaded); this most unusual change, or something like it, is still kept in Scotch law.

In p. 111 it is complained that no man will now believe in miracles; the Lollards had long been at work.

To the same dialect belongs the Legend of St. Etheldreda, printed by Horstmann, 'Altenglische Legenden,' p. 282. The *u* is still employed for *eo;* there is Layamon's *dure* (carus), p. 299, which is not usual. A light *went out*, p. 305. The French word *mater* expresses *pus*, p. 293; and the word *launset* (lancet) appears; a candle is set in a *sconse*, p. 290. A well-known part of Ely Cathedral is called *þe lanterne of Englonde*, p. 303. A curious corruption of a female Genitive is seen in the same page, *Awdre ys body* (Awdrey's body).

A Poem on Cookery was written, most likely in Lancashire, about the year 1420. We see both the forms *ezren* and *egges*, *heo* (illa), and the West Midland Plural *schyn* (shall), also *anykins*. The *e* replaces *iw*, as *bre* for *briw*, p. 46; this is the *barley bree* of the North. The *u* is struck out; *weluc* (concha) becomes *welk*. The *y* replaces *u;* there is the Northern *pyt* (ponere) in p. 23; this is common in Scotland. The *l* is struck out, as *wynnot*, the Scotch *winna*, for *will not*, p. 45.

Among the Substantives are *hagese* (haggis), *otemele*, *stok fysshe*. The dripping so well known to our cooks is seen

here as *droppyng*, p. 31; the grounds found in a vessel appear as the *groundyngus*, p. 46.

Among the Verbs we see *hew smalle*, *rost browne*, *gyf hit a boylyng;* the verb *cremele* (crumble) is formed from *crumb*.

Akin to the Dutch are *pikel*, *sod* (gramen). The Scandinavian words are *stepe* (infundere), *offal*.

The new French words, as might be expected, are many; such as *tost* (toast), *souse*, *grave* (gravy), *mince*, *clou* (clove), *comfet*, *corauns* (currants), *lard*, *dressore* (dresser), *onyon*, *filet*, *tartlot*, *porray* (whence porridge), *bray* (terere), *stuffe* (stuffing). In p. 5 stands the phrase "to *serve* flesh." There is *grappays* (grampus), from the Spanish *gran pez* (big fish).

About this year, 1420, we may consider the poems of King James I. of Scotland, who followed in the wake of Chaucer and Gower, "superlative poets," as he calls them.[1] To the Chaucerian influence are due the Southern forms, *y-lokin*, *thilke*, *moche*, here to be found. We see Barbour's *convey* and *convoy*, *bowt* for *bolt;* in *trundle* a *u* replaces an *e;* there is *Meg* for *Mag*. The *l* replaces *n* in *freckle* for Chaucer's *frekne*. The *p* replaces *c* in *porpapyne* (porcupine). There is the substantive *cadger;* we find the phrase, *a warld of folk;* also, *hald thy grippis*, p. 69, where the last word follows in the wake of *clutches*. We hear of *a chamber, large rowm and faire;* here the *room* (locus) begins to gain a new meaning, which took long to reach the South. We see *the faire*, p. 76, where *woman* is dropped; the true Northern phrase *werely* (bellicus) appears. In p. 54 we read, "the strait weye will I send him to," etc.; this phrase seems here to add the sense of time to that of direction.

Among the verbs we have *breke louse*, *mene well*, *give a fall*, *sun-brynt*. The verb *fling* gains a transitive sense and expresses *torquere*. There is, *take up* a song; that is, *raise* it. A man is *fortired of thought;* it was Scotland that preserved the old verb *tire*. The verb *inbring*, which occurs here, was in great vogue at Edinburgh.

There is the Interjection *wow!*

[1] I have used Dr. Rogers' edition, lately published. I shall later discuss one of the poems, wrongly assigned to James I.

The Scandinavian words are *elk*, and to stand *askewis* (askew), p. 66.

Among the Romance words are *casualtee* (chance), *resident*, *gud fortune*, the *ravin* bear, *intelligence* (scientia). There is the Past Participle *unquestionate*, where a Latin ending is used; hence the later form *affectionate;* further on stands *well fortunyt*, where we now employ the ending in *ate*. The phrase *my joy*, sounded like the French *jou*, is applied to a woman, p. 80; hence the Scotch *my joe; my joy* is a Yorkshire term of endearment in our days.

Andrew of Wyntoun, Prior of Lochleven, wrote his riming Chronicle soon after 1420 (Laing's edition, 1872); we here find many phrases not used since Barbour's time. We see *Layre*, showing the old sound of the name of the river Loire. The *i* is inserted in *scisim*, much as we pronounce it. The *b* supplants *f;* for the French *frush*, used a few years earlier in England (ruere), becomes *brush*, ii. 493; whence our *brush* (pugna). The *b* is inserted in *nymbil*. The ȝ is dropped; Layamon's *forn aȝan* now appears as *afornens*, ii. 230, whence comes *fornenst*. The old *agast* (territus) is altered into *aghast;* here the idea of *ghost* must have come in. The *ou* or *oy* replaces *o;* *doted* becomes *doytyd* (stultus), ii. 4. The *w* is often used for *v*, leading to much confusion of sounds; there is *chewalry*, and also *Murraw* (Moravia), our *Murray;* so *schirraw* (often found here), written for *schirraf* (sheriff), led the way to *shirra*.

Among the Substantives are *man of war* (miles), *spayman* (wizard), *Hieland men, an unfrend;* the Old English *gloming* (twilight) reappears. There is *Neder Germany*, leading the way to the later *Netherlands*, *Litill Brettayne* (Brittany); also *Gret Brettane*, ii. 11: a term loved by Scotch writers, such as Barclay and Knox. Manning's verb *upset* takes a new meaning; for *an upsete* stands for rebellion or revolution, something like the French *bouleversement*, ii. 297, 373. The word *trade* (trodden path) is in constant use, meaning *voyage;* hence the *trade winds;* this word was not common in England until ninety years later. There is the phrase *latere end* (*mors*), ii. 100. The old form *dyke* has

always expressed *murus* in the North, ii. 454; a sense very different from that of the *ditch* of the South. In ii. 134 *fare* begins to be connected with money; *four pennys for her fare.* The old *innewearde* (viscera) is revived, after a long sleep; *the inward* (of the kingdom), ii. 464; hence came Tyndale's *inward parts.*

Among the new Adjectives are *werelike* (bellicosus), the *werely* of James I., writing about the same time; also *clerklyk.* Pope Joan is called *a schrewe fyne*, ii. 81: this adjective was now coming into vogue. There is a favourite Scotch use of *full* in relationships; *full brother to him*, iii. 99; we hear of *hard fighting.* The phrase *mystyly* is often used for *mystically;* hence we apply *misty, mystify*, to the mind. There is a curious new phrase in ii. 471: *thai trayst hyr all thair best;* this is an advance on the former *do their best.* In ii. 489 stands *ane man worthe Franche twa;* here the Numeral follows the *worthe.*

There is a new phrase in ii. 332, *send it in thare helpyng;* hence "come to my help," a curious use of the Possessive Pronoun.

Among the new Verbs are, *blok a matere;* in iii. 37 comes *bolt up* (rush up), a new sense of the verb. There are the phrases, *make answer, spare besynes* (pains), *fall vacant, take sted* (place), *well horsyd, he was sete hard* (hard set), ii. 449, *give him rowme, put to confusion, brek lous* (loose; also in James I.), *get upon a courser.* There is *make owte his cours* (accomplish it), i. 61; hence "to make out a journey;" in the same page comes *to sayle the Se.* In i. 361 officials *take up* children (seize on them); a new phrase, well known to our police. In ii. 30 a maiden is *kyrked;* the Southern English form came later. In ii. 353 stands *set his besynes to have it;* hence, "make it his business to," etc., where the noun still keeps its oldest sense of *sollicitudo.* In ii. 472 we see *he was set on it* (resolved). The verb *tyryd* (fatigatus) stands in ii. 356; this favourite Scotch verb came South a hundred years later. There is the jingle *to wed and bed;* also the Alliterative *to gnyp and gnaw*, i. 295; in England the first letter of *gnyp* had been docked. There is a curious confusion of the Strong and Weak verb

in *metal moltynnyd*, i. 244; *melted* was to appear in Coverdale. The rightful *weryd* (wore) appears in ii. 417; but in ii. 328 something is *worne owt*, a startling novelty that had appeared in Yorkshire.

We see both *scantly* and *scant* for *vix;* there is *onward*, which took long to reach London.

The Scandinavian words are *harsk* (harsh), and *brode* (aculeus), whence comes our *prod*. There is the Celtic *lowch* (lacus), *spate* (flood), *quhype* (quip).

Among the Romance words are *plesans* (voluptas), *mystik*, *enter* (sepelire), *toil* (dolus), i. 400; *dissent from*, *usurp*, *a garnysown*, *inform*, *deputys*, *bachylere* (in theology), *insyngnys* (insignia), *fortalys*. The word *antyqwyteys* is used for "old stories," i. 3. There is *chawmbyr play* (libido, i. 74), whence comes the later phrase, *chambering*, which is in our Bible. The verb *examyne* means to *question;* and *examynatioune*, i. 340, is first connected with school work; the form *exam* was still in the future. The word *state*, as later in Barclay, stands for a man of position; we use *dignity* much in the same way. We read about a lady *of fassown fyne*, i. 322; this refers to her form of body, her figure. In i. 323 comes *hyr folys fantasy* (her fool's fancy); this is a new use of the Genitive, afterwards repeated by Barclay, just as we say "your fool's head." In i. 351 comes *dyspend owte tresore;* hence our *lay out*. The old French form *cruelty* is laid aside for the later French *cruawté*, which comes often; another token of the close connexion between France and Scotland. Wyntoun often uses *pathement* for *pavement*, a compound of Teutonic and Romance; he has *dergat* (target), where an Old English word takes a French suffix. The form *pyté* is still used, as in 1300, for our *piety*, ii. 70; it also expresses *misericordia*. There is the form *corrump*, afterwards to be replaced by *corrupt*, coming from another part of the Latin verb. There is *revengeans*, whence two distinct English words have been formed. The verb *trete* bears two senses; that of *tractare*, ii. 144, as in Barbour, and that of *pactum inire*, ii. 420. The adjective *round* gets a new meaning, that of *bluff;* *make rownd answere*, iii. 66. We have seen *the gentles;* we

now find *the nobles*. There are two new and curious Plurals, *devotions* and *instructions* (*preces*, *jussa*). In ii. 325 a *querele* in law is *proponed*; we still *propound* a will; the other form, *propose*, had been known for eighty years. The word *composytore*, here standing for *peacemaker*, bears a very different sense in our day. In ii. 322 a heart is embalmed and laid in a *cophyn* of ivory; the word was to bear a new meaning later. In i. 20 *supprys* is used for surprising a woman asleep; in p. 117 for crushing in war; our *suppress*. We see a curious jumble of French and Latin forms in *dissymbelatyown*, ii. 332. In ii. 341 a man is *mankyd* (mutilatus); hence came *mangle*, forty years later. Wyntoun is fond of *theolog*, Dryden's *theologue*. We hear of the *syngne* of an inn, iii. 104. The word *Amyrale* is now connected with the fleet, and loses its Mussulman sense. There is the battle cry, *A Muntagw for evyr mare!* this *a* may perhaps be an Interjection, as *A! Kynge Herry!* in 'Warkworth's Chronicle,' fifty years later; this soldier's cry lasted till 1730 in England.[1] We now see the first of the laughable explanations of family names, legends that are lively as ever in our own critical age. The great house of Cumin, Wyntoun says, got its name from its ancestor being a doorkeeper in the Palace, who was always crying *cum in!* ii. 309. This is not more absurd than Sir B. Burke's derivation of the Bulstrode family from a man bestriding a bull. A few pages beyond his Cumin explanation, Wyntoun draws a distinction between the chief who bids his men *go on*, and the chief who bids them *come on*.

The poem on Kynge Roberd of Cysille ('Hazlitt's Collection,' i. 270) seems to belong to Lincolnshire. There is Manning's *puddle*; also *gar*, *kyrke*. There is the phrase *make noyse*; also, he was *a fole to* every knave, p. 286; here the *to* means, according to the knave's judgment; one of the oldest meanings of *to* was *secundum*.

I now approach that mine of information on many points, the 'Paston Letters' (Gairdner's edition). There

[1] Rolandini (Muratori, 'Scriptores,' viii. 188) gives an Italian war-cry in 1227; *Za Za Cavaler Ecelin!* In the 'Strafford Letters,' lately published, *A Pulteney* is shouted in the days of George II.

are a few reaching over the interval between 1417 and 1426. On turning to the Vowels, there is more in this respect to remark in the French words than in the English; the verb *aurai* (habebo) is written *aray;* on the other hand, *avec* appears as *auvec*, showing the ancient broad sound of the *a*. But *aussi*, pronounced of old as *oussi*, is now written *osy*, proving a change in French pronunciation. We see *u* (aut), not *ou*. All this may be found in i. 23. As to Consonants, we find *nought* standing for our *not*, written so late as 1425 (p. 20). The proper name *Wylleby* (Willoughby) appears in p. 10, sounded much as we pronounce it now. Among the Nouns there is the curious idiom, *in the kynges tyme Henry the Fyfte*, p. 16. Barbour had written *stop the way;* we now have *stop the noyse*, p. 26: a slight change. There is the first instance, I think, of the legal use of *where as* for *quoniam*, in p. 16; hitherto *where* had been used in this sense. Among the Prepositions appear "send money *on* trust," p. 20; "condempnyd *in* ccc marcz," p. 21; *to* his knowleche, p. 17; the preposition *to* is wholly dropped in *the trespas doon William*, p. 17. As to Romance words, instead of the old phrase used with surnames, *my maistre Neville*, the Pronoun is now dropped, as *Maister John Urry*, p. 19, the origin of our *mister*. We see this usage moreover in the French, p. 24; an English letter is directed *a mez meistres A, B . . . , et meistre Piers Shelton*. A French letter ends with *Johannes Paston, le tout vostre*, p. 24; the French taught us the art of polite letter-writing. We read of *arbitratores*, also *arbitrores*, in the same page, 14; *courtezane* (*curialis*, p. 24). In p. 21 *mesure* gains the new sense of *consilium;* hence comes "measures, not men." In p. 26 stands the adverb *noysyngly;* in York, *noisomely* would have been used; we have in our day two English sounds coming from one French source, *noisome* and *nuisance*, something like *ennui* and *annoy*. In p. 19 the word *contreman* seems to be used for *fellow-provincial;* for in p. 30 Manning's phrase is repeated, *in my cuntre, but a myle fro the place where I was born*. There are the phrases, *tax damages, adnull, endowed* (præditus, p. 21), *due and lawefull*, p. 13. The Latin words

et cetera are tacked on to English writing, p. 13; they were to draw great attention later, in connexion with an oath in 1640.

In 1426 an old blind monk, known as 'Syr Jon Audlay,' was compiling his poems, striking at Lollards and worthless priests alike (Percy Society, 47). He lived on the border land between the Northern and Southern dialects, as we can tell from a few lines in page 65—

> "And VII aves to our lady,
> Fore *sche* is the wel of al peté,
> That *heo* wyl fore me pray."

There is no doubt about the monk's Salopian dialect; he has both *cherche* and *kerke* in the one page, 74; also forms such as *fouyre* (ignis), *seche* (talis), *ȝesy*, *ȝevery*, *uche*, *won* (unus), *als*, *makus* (socii), *thou gase* (vadis), *ch* for *sh*. There are words and senses of words already found in Salopian writers, such as, *homeli* (rusticus), *begge ne borou;* there is an allusion to Piers Ploughman's *Mede the maydyn* in p. 38. The scribe, to whom the blind bard dictated, has been faulty as usual; *holdist* is written for *holdes*, p. 20; *woful begoon* and *Abragus* for *wo-bigon* and *Abraham's*, p. 31.

The *o* replaces *a* in *wedloke*. We see both *engeyne* and *enjoyn*, pp. 47 and 48. The *n* is struck out, for *Oxenford* becomes *Oxford*, p. 32; it is added, for we find *holdoun* (olden) *dais* in p. 22. In p. 75 an original *morn* (mane) has been altered by the writer into *morwe*, as we see by the rime.

In p. 85 (this is from another poem) we see the rise of the word *skipping* applied to the practice of many readers. Careless priests are thus branded—

> "Hi sunt qui Psalmos corrumpunt nequiter almos:
> Jangler cum jasper, lepar, galper quoque, draggar.
> Momeler, forskypper, for-reyner, sic et overleper."

The *draggar* is the forerunner of our *drawlers*.

Among the Adjectives we find *oure blessud byscop*, used ironically, p. 39. The word *lofty* appears for the first time, and is applied to the lineage of the child Henry VI., p. viii. The bad meaning given to *lewd* is repeated; the word still means *ignarus*, as of old, in p. 32; but in p. 3, curates

who break their vows of chastity, and priests that are *lewyd* (libidinosi) in their living, are assailed for the bad example they set; this change had appeared in another Salopian piece.

Among the Pronouns we find *me*, the old *man*, still in use, though soon to drop; *do as thou woldus me dud be the*, p. 32. There is the phrase, *what was* (*he*) *the worse?* p. 15; *fro tyme ȝe ben*, etc., p. 76; here a *that* is dropped after the noun.

Among the Verbs we find *bakbyte a man*, *play the fole*, *take order* (orders, p. 34), *have the charche* (charge) *of*. The verb *bluster* is employed much like our *blunder*, p. 50.

We see *wherefore and why*, in p. 49, with the usual alliteration.

The French words are *pause*, *aschelere* (ashlar stone), *hogpoch* (hotchpot), *core favel*, p. 26; *favel* was a common name for a horse; hence the corruption *curry favour*. In p. 23 stands a metaphor taken from chess; *after chec for the roke*, *ware for the mate*. In p. 45 *clerté* and *clerenes* stand side by side.

There is a most spirited description, in p. 16, of our gentle *Sir John*, the usual name for a priest down to the Reformation; hence came the *Mass John* of the Scotch Presbyterians.

To this date we may assign the poem on Agincourt ('Hazlitt's Collection,' ii. 93). Among the substantives are *gunstones* (cannon balls of iron), *longe bote*, *great gunne* (cannon); our soldiers fight under the *rede crosse*, *Saynt Georges stremers*. Henry the Fifth was almost fit to be set among *þe worthyes nyne*, p. 94: a new phrase. He asks, in p. 105, *what tyme of the day?* (what hour is it?) We see both the forms, *thou were* and *thou wast*, p. 94. The king *lay* in a town: a phrase not wholly replaced by *staid* until our own Century; ships *lay at rode;* trumpets *blow*, an intransitive sense; men *play* their rivals at a game, p. 104, *against* being dropped. We see our *a crosse* for the first time, p. 96; it is here an adverb. There are some sea words borrowed from Holland, *hoise* (hoist), *deck* (teg-ere), the first letter differing from the true English *theck*, our *thatch*, the

Latin *teg.* There is also the Scandinavian *bulwark*, one of Lydgate's new words. There is the French word *serpentine* (a warlike engine). We have a pun in p. 201—

"The lordes of Rone (Rouen) togyther dyde rowne (whisper)."

English Poetry had now fairly made her way into the Palaces of Kings, whence she had been banished since Harold's time for 300 years. Chaucer had been the servant of Edward III.; Gower had been encouraged by Richard II.; Occleve had been the pensioner of Henry IV.; Page had sung the deeds of Henry V.; Lydgate acted as Laureate to the child Henry VI. The monk wrote a poem, setting forth the Royal titles, in the year 1426 ('Political Songs,' vol. ii.) He turns Madame Katerine into *my lady Katerine*, p. 136, and has the new noun *budde*, p. 140, akin to the Dutch. We may here consider the mass of the poems attributed to him.[1] He came from Bury in East Anglia, and we are therefore not surprised to find him using the Active Participle in *and*, and such East Midland forms as *clad*, *give*, *fulsom*. On the other hand, he imitates Chaucer in having the prefix to the Passive Participle, as *y-bake*. The adjective *praty*, *gainsay*, and the peculiarly Northern idiom, *a goodly one*, p. 28, have now reached London. He clips the *a* at the beginning of words, writing *venter* for *aventure*, and *look bak* (as in the 'Cursor') for *look aback*, p. 256. The *e* replaces *i* in *flettyng* (fleeting), p. 194. The old *pure* is now written *pewer*, p. 108, just as we sound it. Gower's *falsehed* now becomes *falshood*. Orrmin's *wakeman* appears as *wacheman*, p. 175. We see the *be* clipped in p. 147, where *cause* translates *quia*. Wickliffe's Danish word *backe* (vespertilio) is now written *batte*, p. 170. The *l* replaces *r*; Chaucer's verb *jompre* becomes *jumbel*. The *l* is inserted; for the *peoddare* of 1220 now becomes *pedeler*, p. 30. The *m* becomes *n*, as *ant* (formica). Chaucer's *cokewold* is now seen as *cokolde*, p. 30.

Among the Substantives we find *gloowerm*, *semewe* (sea mew). Mention is made of the *Kyngs Bench*, p. 103. Our

[1] Percy Society, vol. ii.

bumble bee is seen as *boymbyl*, p. 218. We hear of the *hedspryng* (well head) in p. 237.

The Old English *earg* had always borne the sense of *ignavus* down to this time; but in p. 47 we hear of *arche* wives, and from the context this epithet must imply pride. We hear of a *fowlle shame*, *stormi*, and *gerysshe* (garish, perhaps from Chaucer's *gauren*, *gaze*). In p. 194 *sondryfold* is formed in imitation of *manifold*; *sundry* can now express *quidam* as well as *separatus*. In p. 147 we see *unkouth* add the meaning of *odd* to its old sense of *unknown*.

Among the Verbs are, *bend my stepps*, *thrust* (ire), *give chase*, *break out*, *abide by the bargen*, *hound on*, *I am a fool to telle*, *fre to syng*, *bolster*, *tourne* (out) *for the best*, *bere good face* (put a good face on it). Lydgate now has the Northern *I gat me out*, p. 105. We have *upgrow* in p. 246; very few verbs beginning with *up* lasted beyond the year 1400, though the Scotch still use *upbringing* (education). The verb *bestow* here means *præbere* as well as *collocare*; *bestow alms*. There is a new construction of the Passive Infinitive after *scire*; *I have wyste men be caste*, p. 224. In p. 133 a man *brekes his fast*; hence a new noun was to arise forty years later. The new construction, *thou ware over sayne* (made a mistake) stands in p. 189. The great change of 1411 is repeated in p. 142; *masse was seyeng*; we see in the Rolls of Parliament for 1435 *a dette was owyng hem*.

The most remarkable of the Adverbs, which we owe to Lydgate, is *perhappous*, which we now usually hear pronounced as *praps*; it took Centuries before this mongrel, something like *because*, could drive out *haply*. In p. 104 stands *as well as I coode*. The Preposition *under* is employed in a new sense, marking something that falls short of a given measure: *thou scapst not under ii pence*, p. 107. There is *out of joynt* in p. 245.

The Flemish traders in London are mentioned in p. 105, who use their word *copen* (emere). It was from them perhaps that Lydgate got his *boueer*, our *boor*, p. 192; for the Old English *ge-bur* seems to have died out hundreds of years before this time. The form before us suggests that the first syllable of the German *bauer* was pronounced like

the French *ou* in 1430. The Dutch *bolwerk* (bulwark) is in p. 237; and their verb *prate* is in p. 155; to *nod* is akin to a Bavarian word.

Among the French words are *dyal*, *tapcery* (tapestry), *weel favoured*, *chierful*, *fagot*, *cok-boat*, *pint*, *velym* (vellum), *cariage* (bearing), *to ferret*, *pores*, *splene*, *streyght-lasyd*, *sorel*, *blase* (blazon), *grocery*, *premynence*. The adverb *very* (valde) comes often; after Lydgate's time it drove out its Teutonic rivals. In p. 52 we hear of a *precious knave*, just as we still use the adjective. In p. 39 a man *frusshes* a woman's mouth with his beard; this French word, long before known in England, may have helped to bring *brush* into vogue; the latter is a French word connected with the German *borste*. Lydgate talks of the Rolls (the Court) in p. 104; and in the next page he uses *presently* (forthwith), the sense still borne by the word in Yorkshire. His *bargeman* is in our day often thrown aside for *bargee;* a curious instance of a French ending ousting its English brother. The French phrase, *of necessité*, occurs in p. 141; and *apropos* appears as *exaumple to purpoos*, p. 146. The cry *avaunt* stands in p. 166. In the same page, what Wickliffe had called *gelding*, is written *spado;* and there are the gamester's *synk* and *sice*, showing the French sound of the last. In p. 170 we light on *paterfamilias*, and in p. 187 comes a *naturall fole;* the adjective, in some counties, still expresses *idiot;* "a born natural." In p. 194 man is described as deriving many *humoures* from water; *humour* at this time bore the sense of inclination in France. Lydgate does not talk of *lenten* and *harvest*, the old-fashioned terms for the seasons; he uses *Ver* and *Autumpne*. In p. 212 *respublica* is translated by *staat;* in the same page we read of *estaatys* (the different orders of men). In p. 214 *sacred* appears as an Adjective; in the year 1290 it was but a Participle. Our *enjoy himself* appears in p. 218 as *rejoys hymsylf;* later in the Century the Pronoun was dropped after the verb. The poet says he must *acounte for my talent;* this is a new sense of the Noun in English; Hampole had used it for *inclination;* the Parable of the Talents must have had some influence here. In p. 242 Aurora is

made a dactyl; England, as yet, had little horror of false quantities.

One of Lydgate's poems, dedicated to the Earl of Salisbury who fell at Orleans, is a translation of De Guileville's famous 'Pilgrimage' (published by Pickering in 1858). The poet has a peculiar contraction, that of *telpe* for *to helpe*, and such like; this is repeated in his later works. Adjectives are strung together, as, *the noble hih hevenely place*, p. iii.; *this greet large sea;* there is the phrase *ryht* (straight) *as any lyne*, p. xii. We see *ley trappys, lose his weye*, in p. xlvi. Fortune *lawes on the ryght syde* (is favourable); we still say, *make you laugh on the wrong side.* Among the Romance words are *nerve, mendicant, passingly, disdain, opposite, unction, jack* (coat of mail), *collusion, immutable, commission, inquisitive, unsure, duplicity, intermission.* Lydgate, dropping his East Anglian usage, imitates Chaucer in forms like *thilke* and *beth* (sunt), also in prefixing *y* to the Passive Participle.

There are three pieces by Lydgate in 'Reliquiæ Antiquæ,' i. 13, 79, 156; they may date from 1430. Here we read of the *lining* (inside) of a bowl, p. 13; *glassy* is applied to eyes; *lumpish.* In p. 157 a boy is warned not to *pike his nose.*

There is another piece of Lydgate's of this time in 'Religious and Love Poems' (Early English Text Society), p. 15. We see the new substantives *crosebow* and *gosselyng.* There is the new phrase *to scape with life.* There are the foreign words, *bastylle, similitude, bagage* (here meaning *præda*). We have the sentence, "odyous of olde been comparisonis."

Lydgate compiled certain Legends in 1433 (Horstmann, 'Altenglische Legenden'); he here describes himself as old and enfeebled in his powers, p. 416. He continues his favourite practice of writing *teschew* for *to eschew*, etc.; he has *jerarchy* for *hierarchy*, p. 415. The *n* is struck out; Orrmin's *scorcnen* (exurere) becomes *skorch*, p. 452. Lydgate uses the two forms, *Egelwyn* and *Ayllewyn*, pp. 432, 431. He employs a Southern form, long obsolete, for the sake of his metre; *kneen* (genua), p. 445. In the same

page he talks of *Bury toun*, a pleonasm; *burh* (oppidum) had but lately dropped out of use. He employs *unto my laste*, p. 407, where *breath* is dropped. Among the Verbs are *put off* (repellere), *put in mynde*, *be seen* (apparere), *unpyke locks*, *set at ese*. The French *en* is prefixed to Teutonic roots, as, *to enhang*, p. 401. Among the Prepositions are *at werre*, *go at liberte*, *be of fewe wordys*. The *with* is used in a new sense; a man is brave *with Tideus* (equally with), p. 395. The *between* represents community of action; *tween wind and wawe his barge almost brast*, p. 401. The *through* is prefixed to a verb, probably in imitation of the Latin original, *thurgh-perced*, p. 448.

There is the verb *rakk* from the Dutch, p. 401; this torture was first brought into England in this Century.

The Romance words are *carecte* (character), *a memento*, *furyous*, *eurous* (heureux), *predestynat*, *antiquity* (old time), *philologie*, *a preservatiff*, *stage of decrepitus*, p. 419; *in gros*, *transcend*, *thre tymes suinge* (following), *obstacle*, *spectacles* (glasses). The old *anker* is now written *anachorite*, p. 417. We hear both of God's *purveyance* and of His *provydence*, pp. 426, 421. There is the French verb *glace* (slide), p. 436, which may have had some influence on our *glancing off*. A man is *riht gentilmanly*, p. 399; Udal, a hundred years later, was to write this *gentlemanlike*. The King is addressed as *your hyh excellence*, p. 440. We read, in p. 431, of the *instruccioun* given to a messenger; we now make this word Plural.

The heathen who harried England in the Ninth Century are called *Sarseynes*, p. 403.

The adverb *aslope* is found about this time; I have mislaid the reference.

There are some pieces in the 'Babees' Book' (Early English Text Society), which date from about 1430. Here we find *where-sere*, p. 302, a great shortening of *where so ever*; in p. 12 stands *toilose* (toilsome); here the old *til* or *tul* (laborare) bears its modern form. Among the Substantives are *kervyng-knife*, *snof* (of a candle), *the over crust*. The first hint of a *nightgown* is given in p. 315; and of *fotemen* (servants) in p. 320; "these run by the bridles of

ladies sheen;" not long before there is mention of hired pages. In p. 316 appears the *3omon ussher*, who sleeps at his Lord's door; the *gromes* (of the chamber) make the beds. In p. 307 a man should let others *have þe way* (take the *pas* of him). In p. 12 the new adjective *medelus* (meddlesome) appears. The word *spare* is used in a new sense in p. 325; *a spare pece*, something not in actual use. A man must not be too *stirynge*, or too *pressing*, p. 12; here the Participle is used like an adjective.

Among the Verbs are *henge in honde* (hang on hand), *broken meat*. The *lose* is used without an Accusative in p. 305; a man shall never *lose* by kindness. The Passive Voice is further developed in p. 307; *3if þou be profert* (proffered) *to drink*.

Among the French words are *countyng house*, p. 312 (room where money is checked), *counturpynt* (counterpane), *clerk of the kitchen; asseles patentis*, p. 318, (seals patent), *ferroure* (farrier); *sesours* are here used for snuffers. The word *enfaunt* is used, as in France, for a boy, p. 303. There is the new phrase *apiece; foure pens a pece*, p. 310. In p. 11 *argue* stands for *wrangle*. In p. 58 a man is bidden not to be *nyce* in *clothing;* here the adjective adds the sense of *fastidious*, new in 1360, to its old meanings *foolish* and *wanton*.

As to rules of behaviour, men must not sup their potage *with grete sowndynge;* they must not spit over or on the board, or pick their teeth, or bear knife to mouth, or lean on their elbows, or put meat into the salt cellar.

> "Who so ever despise þis lessoun ry3t,
> At borde to sitt he hase no my3t" (p. 303).

In the same page boys learn certain prayers; among others, how to bless themselves with Marke, Mathew, Luke, and Jon;—the old rime is still alive in our day. Accounts were kept in French, p. 317, where the forms *taunt resceu*, and *taunt dispendu* are enjoined. The adage that three is no company is enforced in p. 307:

> "Be not þe thryd felaw for wele ne wo;
> Thre oxen in plowgh may never wel drawe."

In the Wills of this time (Early English Text Society)

the *e* is struck out, for Chaucer's *meremaiden* becomes *mermaid*, p. 78; this refers to the house where Shakespere's club long afterwards met. The form *moevable* is used in p. 127 for what some called *meveable*, others *moveable*. Cirencester shrinks into *Siscetre*, p. 109. We have seen *Cecile*; we now have our other form *Cisily*, p. 70. There is the proper name *John of Nokys*, p. 111. There are the substantives, *rodelofte*, *yoman of the chambre*, *oure lady chapell*, p. 114; in this last we see one of our few surviving Genitives that does not end in *s*. The verb *mill*, in connexion with coinage, may have been known in 1434; a cloth is mentioned with *mylyngis*, p. 101. The *wise* is now tacked on to nouns to form adverbs; we see *trestelwise* in p. 102; *crosswise* is well known.

Among the Romance words are *revenues*, *sygne manuell*, *flourdeluce*, *prymmer*, *exquies* (funeral rites), *decesse* (morior). The old *mobles* now become *mevable godes*, p. 76. The word *debita* is Englished by *duetees* (duties), p. 88, in the Plural. In p. 95 we read of the *mevable catell of bestall* in a London will; this shows how *cattle* was much later to express *pecus* in the South, as well as in the North. Bequests are made first to priests, then to every *secundary* and *clerk* of the church, p. 105. Our famous *co* is used for the first time, I think, in a compound made by Englishmen; *coexecutour* stands in p. 100; hence *co-mate*, *co-heir*, etc. A Countess is particular in directing that two *Greffons* should bear up the scutcheon on her tomb, p. 117; supporters were now coming in, but were not yet strictly hereditary.

Among the 'Wills and Inventories' (Surtees Society), vol. ii., are some belonging to 1427 and 1429; also some letters of the same date, written by Salisbury, the Kingmaker's father. He uses both the forms, *yaw* and *yow* (vos) in one line, p. 70. The North still, as of old, loved coining Verbal Nouns; we *see his welcomyng* (the welcome given him); *my forthbryngyng* (burial procession); there is *hows of almouse*, soon to be much shortened. Salisbury talks of *hymself in his own person*, an imitation of the Latin. Among the Verbs are *shew kyndnesse*, *teke partie* (part); Orrmin's

unbyden (injussus) is repeated in the North, after a long interval; his love of the Passive voice reappears in Salisbury's *thei are seen to.* To *hold for king* was always good English; this is now extended to Passive Participles; Salisbury writes, *have us for recomendid.* The Earl has the strange phrase, *he was here a* (on) *Monday was a VII. night*, where *it* seems to be dropped before *was*, p. 70. A Newcastle merchant, making his will in 1429, uses the thoroughly Northern forms, *þose* (illa), *tendes* (decimæ). Salisbury writes, *do me this ease as to len me yor chariott;* here *this* seems to answer to *tantum;* and we see the source of Cranmer's "be so good as to," etc.; the Earl is fond of the old form *len.* A tale is told *mor at large;* there comes, *at our last being with yow;* in p. 78 stands *at my weting* (to my knowledge).

The French words are, *terme of life*, *my goods moblez and unmoblez* (personal and real), *enfeffed in landes to my use*, *stuffe of myn howses of offices as panetre and buttre* (pantry and buttery, p. 75); we still talk of the *offices* of a house. In p. 70 stands *save* (safe) *and suyrly;* in p. 80 a man gives *cleerly* and freely, a new sense of the first adverb. There is the verb *dispoyne;* Scotch law prefers *dispone* to *dispose.* The old verb *tent* is written *tender* by Salisbury, p. 70, and this form lasted long in England.

There is much to be learnt from the Northern Wills, between 1426 and 1440, 'Testamenta Eboracensia' (Surtees Society). The first is that beginning, "I, dame Jhon Gascoigne," i. p. 410, the lady of the renowned Chief-Justice. The old *pâwa* (pavo) had been written *poucoc* further to the South; it is here *pacok*, p. 420; showing the double sound of the old *aw.* The former *caudron* is now seen as *caldron*, p. 419. There is the new noun *salt salar*, and the new verbal phrases *thanket be God! þai havand Gode before þer eghen*, ii. 76. In ii. 20 stands *rather or* (citius quam); in our day, we sometimes hear *sooner nor.* Among the French words are, *a party goune* (hence *party-coloured*); *extend* is driving out *stretch*, ii. 20. The Chief-Justice's wife prefixes *dame* to her Christian name; this legal title has lasted for more than 400 years.

There is the Latin *in primis* at the beginning of a sentence, ii. 20.

In the 'Paston Letters,' from 1426 to 1440, we remark the Norfolk use of *x* for *s*, as *xal* for *sal* (shall). In p. 30 stands *I am your man* (servant), a phrase still existing. There is the adjective *ungodely* (malus), p. 32; the word had before been used as an adverb. In p. 40 we read that *our Lordes bytte* (beat) the French, a new sense of the verb; in iii. 417 comes the phrase *to fele a man;* where we should now *sound* him. There are the foreign words, *synister* and *taylles* (tallies). A Lord is addressed in a letter both as *your reverens* and *your lordesship*, iii. 416; the former of these phrases is in our time set apart for the clergy.

There is a deed in the 'Plumpton Letters,' p. li., bearing date 1432. A representative of certain parties is called *their man;* and we read of *a man of counsell learned in the law*, showing how Gower arrived at his sense of *counsel*. We see *accious reall and personall*.

In Gregory's Chronicle for these years we see *Jane* used instead of the usual form *Joan* for Henry the Fourth's Queen. We know that we pronounce the name St. John as *Sinjon;* in p. 168 we find *Syn Jorge*. The three heads of our Common Law are named in p. 160; the men who presided over *the Kyngys Benche, the Comyn Place, and the Kyngys Chekyr*. Mention is made of the *Downys;* the sea is referred to, not the hills. In p. 167 we read of a *pounde weyght of golde*, a new phrase for "gold that weighed a pound." The old Adjective *lewk* becomes *leuke warme*, p. 166. The Verbs are, *he bare uppe his trayne, make a mocke of*, p. 178. An Adverb is made a Preposition, *all acrosse hys II schylderis* (shoulders), p. 166; this, probably due to the French *à travers*, is in the year 1429. The Chronicler loves to tell of good eating; we find here the French words, *custarde, gely, esteryge* (ostrich). The word *raysonys* is used in the English, not the French sense, and *grayne* is used for corn, p. 181. The word *prefas* appears in p. 166, which lasted here without a rival, until some zealous Teuton in our own day first printed *forewords*, a word used by our

forefathers for *pacta*. The Parliament was *concludyd* (ended), p. 182; in p. 176 comes the curious phrase, "to *banysch* a man the town;" a double Accusative, "forbid him the town," had come earlier.

We find a long English paper of the year 1426 in the 'Rolls,' vol. iv. pp. 409-411. There is the new phrase, *Justices in the Quorum*. In p. 410 we see the Northern *es* beginning to supplant the Southern *eth* in the highest quarters; he *comes* is found in a Court document. In the same volume we find *besturr me, fittith him* (decet). A well-known phrase of ours comes in p. 435; the siege of Orleans was taken in hand, *God knoweth by what advis*. It is in p. 433 that the title of the Squeers of English History is earned by Warwick, in his proposals anent the chastisement of the future founder of Eton College. The French words are *agreeably* (cheerfully), *conclude pees*. Cardinal Beaufort is called the King's *grete uncle*, p. 438; the old *eme* was soon to vanish altogether. It is curious how the foreign words have intruded into our very hearths, as it were.

In vol. v. p. 318 are the petitions for the year 1427. We find a curious idiom, well known in our days, in p. 322, *he schulde have been and procured*, etc.; the *been*, I suppose, stood for *gone*. In p. 327 the young King is *fer goon* (far gone) in growth; we now limit this phrase to love and liquor. In p. 326, instead of the old *natheles*, comes *howe were it that; howbeit* was soon to appear. We had always coupled *from* and *beyond;* we now have *from over þe sea*, p. 318. The French words are, *denisein*, and *ye agreed you to*, etc.; the later *pourvey for* stands for the Latin *provide for*, p. 318. There is a long discussion in 1427 by the Lords Spiritual and Temporal of the title given to Duke Humphrey: "(we) devised unto you a name different from oþer counsaillers, nought þe name of Tutour, Lieutenant, Governour, nor of Regent, . . . but þe name of Protectour and Defensour, þe which emporteth a personell duetee of entendance to þe actuell defense of þe land, as well ayenst þenemys utward, yf cas required, as ayenst Rebelles inward, yf any were, þat God forbede," vol. iv. p. 326. In the

year 1429 *raise* is spelt *reze*, vol. iv. p. 343, showing how *z* has encroached upon *s*, even in Teutonic words. We see the substantives *see cole, fredomys* (liberties), *clothemakyng;* a *ȝern* (yarn) *chopper* is coupled with a *regratour*, p. 349; perhaps our *jobber* may have something to do with the former word. Barbour's *Scottisman* makes way for *Scottyshman*, p. 360; this was to be contracted still more. There is the new Adjective *weiable;* Hampole's new suffix to Teutonic nouns was coming South. In p. 365 comes the phrase, *a vessel laden of c tonne tite and over;* the word *þiht*, the German *dihte*, is Englished by *solidus* in the 'Promptorium Parvulorum;' a ship is said to be *tight*, when no water can get in; *water-tight* was to come in 1550. In p. 360 stands *oon ȝere with another*. The Verbs are *bryng downe þe pris, take an action against;* there is a wonderful change of idiom in p. 343, *thair resones beyng herd*, the Ablative Absolute; here *being* stands before a Passive Participle. Orrmin's *forthwith* appears in London, p. 343. The French words are *quinzisme* and *disme*, grants made by the Commons; *prefer* a man to office; *things passe and be agreed be the Counseill*, p. 343; *to pass accomptes, to pass a yeft be dede, to condescende unto hem;* this old law term is still used in Scotland; *to enter thair advys of recorde*, p. 344; *to present an offence*.

As to the years 1430 and 1432, we see that Gower's *doaire* has now become *dower;* the *oȝener* of 1340 is now seen as *awener* (owner). In p. 375 comes the female name *Joyous*, our *Joyce*. We hear in p. 405 that wines are *wele drinking;* this is in truth a Verbal Noun, which looks like a Participle; the wines are in such a state that they give pleasure when swallowed; the idiom is something like that of *a debt is owing*. In p. 376 a man is *made party* to something. In p. 385 we see *howbeit that*, found in Rymer's documents about the same time. Instead of *moreover* stands *overe that*, p. 369. The French words are, *interesse* (interest), *your Roial Excelence, oratrice, gauge*. The law term, to *joyn issue*, appears in p. 376.

In the year 1433 we remark how the Standard English, spoken in London, was more and more coming into vogue,

as the language of public affairs; the distant shires framed their petitions more and more on the London model; Parliament was enforcing unity in speech as well as in politics. For instance, in the Salopian petition, p. 476, there is little that is provincial, except *uch* (quisque) and *oo* (unus). In p. 423 the *abash* of 1303 becomes *bash*, whence we got our *bashful;* in p. 475 the old *druncn-ian* appears as *drowen* (drown); the writer evidently thought that *drow* was the root of his Infinitive. There are the new Substantives *Town Clerk* and *nynesse; nearness* was to come fifty years later. There is the new phrase *by likelihod*, not *likelihed* as in Chaucer; we have preferred *hood* to *head*. Among the Verbs we find *make offris* (offers), *put in writyng*, *have relation to*, *bere voice* (have a voice, p. 479). We see that the Northern sense of *still* (adhuc) has come down to London from the North. A translation of the French *sur* ousts the Old English *for* in *things done upone her accounte*, p. 477. Much is dropped in the sentence *a robe, price xx^{s}*, in the same page; the English seemed to be intent on saving their breath. We see, in p. 423, a sentence begin with *Memorand'*, *þat*, etc. There are the new French words, *extraordinarie*, *scrupill*, *to retaile*, *assistants*. There are the phrases, *due allowance*, *to article a request*, *sue to a man for*, etc., *truly and indifferently* (justè) *choose*, *save him harmeles*, *the Statute in such case ordeyned*. We see *rynge a belle* 3 *peell*, p. 478; the last word is properly *apele;* in the same page *atteynte* is used of a trifling fault; the verb was to bear a far more serious meaning in the bustling times twenty years later.

Turning to the years 1435, 1436, 1437, we find the new Substantive *utterance;* French endings were now much in vogue for Teutonic roots. The phrase "get her *lyvyng*," p. 491, has come down from the North; *liflode* was as yet the common phrase in the South. We hear of the *Speker*, of *gavelkynde*, of the *mene Hans townes*, p. 493; of a ship of *a c tonne portage*, p. 501; we should now alter the last word into *burden*. There is a fresh idiom in p. 498, *the trespas done by Richard takyng her;* Richard is not in the Genitive, and therefore *takyng* may not perhaps be a Verbal

Noun. We have seen *being* set before a Passive Participle; another step is made in p. 491, *the Court beyng sitting*. In p. 486 stands *seisid as of frehold;* one of the many needless insertions of *as*. In a Lancashire petition in p. 498 the phrase *and þen þere* is used in describing a crime; our "then and there;" the Northern *sho* (illa) is used here. The noun *rape* is now used in our legal sense; it had hitherto meant only *hurry*. The French words are, *heynous, fee simple, keyes* (quays). We see *enquerre* (inquiry) with *inquisition* in the same page, 487; our tongue is very rich in having in many cases both original Latin forms, and their offspring as corrupted by the Northern Gauls. In p. 490 the verb *defait* expresses *perdere*, our *undo*. In p. 497 stands *atteint of high treason*, the new serious sense of the verb. The French had long before talked of *manœuvring* a vine in the sense of the Latin *colere;* in p. 500 we find this verb under its Picard form *menuring*, our *manure*. The old *pass* (superare) was now being encroached upon by *excede*.

In the year 1439 we see the substantive *brode clothe;* ships *be at rode* (in the roads), p. 29; this is the Dutch sense of the noun. In p. 16 *yoman* stands for a particular class of the commons; in p. 32 it is used for an archer in the wars. We hear of the *shire of Salop*, p. 17. The verbs are, *put up a petition, ley down plowes* (like our *put down a carriage*), *bye at the first hand*, p. 32. The Northern phrase *falle to robbery* is in p. 32. The former *o lesse* now becomes *yn lesse than*, our *unless*, p. 15. The French words are *feoffes*, the *Corporation* of Plymouth, the *honur* of Tutbury, *usuell, omitte*. In p. 5 comes the Latin form *to be deducte;* we have now the Infinitive form *deduce* as well. We see *finance* in p. 22 with its old French sense of *money payment*. In p. 32 stands the phrase *to garbal spicery;* it here means *to cleanse;* the Arabic *algarbal* and the Spanish *garbillo* express a *sieve;* we sift out what is best for our purpose, leaving the rest; and thus we *garble* facts.[1] There is the old verb *juperd* in p. 33; our penny-a-liners now fling aside the Classic English form and rejoice in the barbarous *jeopardize*. We lately saw the French form *tesmoign;* in

[1] See the word in Wedgwood.

p. 33 we have the Latin letters *testimoniall.* The term *Baillies* was used in England as well as in Scotland; see p. 33.

A few words may be picked from Halliwell's 'Royal Letters,' between 1425 and 1440. The Northern *lurdain* has come down to London, p. 117; also Wickliffe's intransitive *gather.* The Lollards, the first English Dissenters, are called *God's traitors and ours;* in connexion with them we hear of *conventicles*, p. 118, a phrase applied for ages to Dissenters' assemblies both in England and Scotland; *accomplice* also appears. In p. 118 stands *ye have great cause and matter* to, etc.; these words were synonyms in the earliest French.

In the papers of Coldingham Priory, between 1429 and 1440, we remark the old name *Cuthbert* altered into *Cudbart*, p. 109; hence comes *Cuddie.* A Scotchman writes about the *kirkmen* (sacerdotes), our *churchmen.* The Prior of Durham is addressed as *ȝowr Lordschip* in p. 109; in another part of the same letter *gude lordsship* is used for *favour.* One letter is signed, *be ȝors* (by yours) *in all thyng, David Home of Wederburn* (p. 109). He translated the French form and set the fashion to future English writers. Among the Verbs are, *oure chargyng* (overcharging). The Active Participle in *yng* is supplanting the old Northern *and* in Durham. In p. 110 stands *as to your fee to be* (such) *I agree me;* the *to be* was afterwards to be altered into *being*, another instance of the confusion between the Infinitive and the Verbal Noun. In p. 104 stands the clause of reservation; (something) *all way oute taken*, the Ablative Absolute. A knight is addressed in p. 114 as *wirshipfull Sir.*

On turning to Rymer's documents, between 1429 and 1440, we see the river Loire under the forms *Lyre* and *Leyr*, p. 724; a well-known province appears as *Langdocke*, showing that the French had begun to clip the last vowels of *langue.* Cardinal Beaufort wishes to have certain *speres and bowes* at wages, p. 420; here the weapon stands for its wielder. In p. 635 Henry VI. talks of the *re-taking* of a truce; this is an early instance of *re* being prefixed to an

English root; we see in French law documents *re-eyant.* In p. 421 is the phrase *for oo cause or other;* in the next page we hear of *the thriddes or other gaines of werre*, due to the Crown, an early hint of our way of expressing fractions; the Numeral seems to be turned into a noun. Among the verbs are, *beryng date of this day*, *havyng regard to it*, *lay by a thing* (put on one side), *yeve trouble* (an early instance of this noun; it was usually *travail*), *put undir arest*, *answer for* (be responsible). The Passive voice comes forward, as usual; *the kyng may be sent unto*, p. 727. We see *howbeit*, with no *that* following, p. 424; *under conditions* is in p. 420. The French words are *Cruciat* (Crusade), *Capitainship*, *to estyme* (value), *proves* (proofs), *Doctour of lawe*, *populous*, *to convene and assemble* (in a Scotch document). In p. 420 a cause is *solicited;* hence our *solicitors;* the word had appeared in France in the foregoing Century, and soon came to be used of law matters. In the same page stands *he is agreed to licence;* in p. 421 *he agreeth him to it;* it took some little time to settle these idioms. In p. 424 stands *they entenden the subversion*, a meaning borne by the French verb 200 years earlier; further on we see, *to entend with the Cardinal* (come to an understanding)—of these senses the first alone survives in our mouths. In p. 426 comes *he treted* (induced) *him to goo*, *he and his retenue* (here, by the way, the last *he* ought to be *him*); further on stands *entreat* (tractare). In p. 727 we find *pleine refusing;* hence our *plain dealing;* this sense has been lost in France but kept in England. In the next page we see *places enclaved;* the wars with France were bringing in many new words; *enclave* is a word well known to readers of newspapers, since Napoleon III. took to rectifying boundaries.

In the Political Songs of this period ('Master of the Rolls,' ii. 146-205) the chief point of interest is the long poem on English trade, compiled in 1436 by some forerunner of Gresham. The author has a high respect for the late Richarde of Whitingdone, calling him "the sonne of *marchaundy*, *that loodesterre and chefe chosen floure*, p. 178. The Old English *mæddre* (rubia) now appears as *madder.*

The *d* rounds off a word at the end; the French *riban* takes the form of *ruband*, p. 173; both *ribbon* and *ribband* are used in our day. The *k* in the middle is struck out; *market* appears as *mart*, p. 179. A Romance ending is fastened once more to a Teutonic root; *hinderaunce* comes in p. 176. A Latin word is literally translated by *thinge publique*, p. 178. There are the nouns, *cheffe staple*, *sword of astate*, *sea keping*. In p. 175 comes the phrase *XII pens in the pounde*. Among the Adjectives we remark *mery Yngland* for the first time, p. 156; this was often repeated in the Robin Hood ballads. Mention is made of *Highe Duch; as gode as gone* (lost), p. 187; this last idiom is a little changed since the year 1280. In p. 193 stands *I can say no bettere*. The verb *pulle* takes the sense of *bibere*, p. 169. In p. 176 the poet thus delivers himself, *they wolde wypen our nose with our owne sleve; this proverbe is homely but true*. The last clause is a foretaste of the favourite apologetic phrase of our penny-a-liners, "according to the vulgar adage;" they probably think the author of 'Don Quixote' the most underbred of writers. There is a new adverb in p. 203, *slugly to sleep;* perhaps our *snugly* may have some connexion with this. Among the French words are found *bucram*, *policie* (political interest), *expensis*, *peasemaker*, *for verry shame*, *rounde aboute environ*, *her chaunge* (speaking of traders). In p. 187 metal is *fyned;* the French word was *affiner*. In the same page a *post* is spoken of in the old sense of *pillar;* Ireland is here called a *post* under England.

Here is a flaming outburst in praise of Henry V. (p. 200); the poet most likely thought Teutonic words vulgar, when so high a theme was in hand; he may be compared with Chaucer, when the latter writes of the Virgin—

> "What had this kynge of hie magnificens,
> Of grete corage, of wysdome and prudence,
> Provision, forewitte, audacité,
> Of fortitude, justice, agilité,
> Discrecioun, subtile avisifenesse,
> Atemperaunce, noblesse, and worthynesse,
> Science, proesce, devocion, equyté,
> Of moste estate his magnanimité!"

This poem upon English trade leads us to consider next the documents in use in the City of London about 1440, such as the oath taken by apprentices and by newly-made freemen. These may be found in Blades' 'Life of Caxton,' pp. 145, 146. Here we see *shopholder* (*keep* has since encroached upon *hold*), *lotte and skotte* (transposed by us), *to have right and lawe;* when an animal is given *law*, he possesses a *right* to a certain privilege. We see the *feliship*, not the *Company*, of the Mercers. There is the rising idiom, *rules made and to be made*, the Past and the Future combined; also, *bere your parte;* hence the later *bear a hand*, *do your part*. The Romance words are, *secrets* (in the Plural, which is new), *to emplede men*.

An English version of the 'Gesta Romanorum' (Early English Text Society) was made about the year 1440, perhaps not far from Salop, for we see forms like *mery*, *beld*, (ædificare), *thelke*, p. 90; *birde*, 106; *huyr*, p. 229; a phrase of Piers Ploughman, *first and furþermost*, is repeated in p. 228. The most Southern forms are, *i-be* (the Past Participle often keeps its prefix), *lungen* (lungs), *buþ*, *clupe*, *I not;* both *iubet* and *iebet* (gibbet); the Southern *u* comes even into *contrucion* and *conducion*. This is the last long work with strongly marked Southern forms. The Northern forms are, *thou was*, *kytling*, *what kynne*, *þou lies*, *even to the bone*, *steyne* (lapidare), *trays* (trace). The English translations of the original were printed rather later, and went through about twenty-five editions within 210 years. The treatise must have been in the hands of all that aspired to be good preachers, thanks to the theological moral appended to every tale; and I suspect that, through Tyndale, these Gesta have had an influence upon the diction of our English Bible. Some of the phrases here found are, *similitude*, *transgression*, *have indignacion*, *have his desire*, *break the ship*, *set in ward*, *sey on*, *unmutable*, *bowels* (pity), *ensample*, *how that*, *to her-ward*, *drew nigh*, *babe*, *ordeyn for a law*, *hole of his sickness*, *now* (the Greek *oun*), *put trust in*, *anhungred*, *astonied*, *Sirs*. In this work *cross* and *dog* are employed, to the exclusion of the old *rode* and *hound*. The Teutonic words, now obsolete, are very few, perhaps not more than sixty in the whole of the bulky

treatise. Thirty years later a lasting barrier was to be set up against the further loss of old words.

As to letters, the *a* replaces *e*, as *wariour* (bellator). What had hitherto been usually written *schet* (clausus) now becomes our *shut*, p. 127.

Among the Substantives we see *deth-bedde*, *stoner* (lapidary), *lyme-pyt*. A judge, about to sentence a man to death in p. 102, calls him *dere frend*. A man calls a woman *deer love*, p. 220. There is the phrase, *hillis and dalis*, p. 134; the first word used to formerly be *downs*. The Old English *han-cræd* now becomes *cockis crowe*, p. 298. An Emperor, angry with his brother, addresses him as *þou ȝoman!* p. 318; in p. 311 *carle* is used, like the Southern *chorle*, for a mere boor, opposed to a rich man. In p. 248 stands *a foule pleye*.

As to the Pronouns, there is *what of that?* p. 255.

Among the Verbs stand *come to soth* (the truth) *of this mater*, *make lamentacion*, *make contynance as* (quasi), *rested never till he had*, etc., *put a-bak fro*, *go to werke*, *take honours*, p. 176; *do a good torne for me*, *keep his bedde*, *begge my brede*. We have *come to* (accedere), p. 5, with no noun following; hence our naval *hove to*. In p. 220 stands *þow makest hit so straunge to me;* we should now say, *make such a stranger of me*. In p. 319 we have *sette up sayle; set sail* had come earlier. An Impersonal verb governs the Accusative in p. 239; a man speaks of rain falling on his eyes, and says, *lete hit reyne hem* (them) *oute of the hede*. A noun is turned into a verb; *pes was felashipid among hem*, p. 135. There is the strange coupling of Teutonic and Romance synonyms in p. 81; *dampnyd to the foulest deth þat I can deme*. We have seen verbs like *order* and *suffer* followed by a Passive Infinitive; we now have, in p. 174, *he coveytith a man to be couplid to him;* our verb *want*, used in this sense, is now very common. In p. 267 stands *if it be come to this poynt;* hence our "it comes to this."

Among the Adverbs we find *hiely plesid*, *go forth* (forward) *and bakward*, *told how it was with* (them), *howe is þis?* The old Adverb *manli*, used in 1310, is thrown aside for *manfulli*, p. 229. We see *in þe end*, the *on ende* of 1220; many

now find that this is a poor phrase by the side of *eventually*. There is the unusual phrase in p. 12 used of a wronged husband, *his wife tooke an oþer undir him*. This may mean "shielding herself under his reputation;" it can here hardly mean "under his nose." We have in p. 74, *lok þe dore upon him;* with the usual hostile sense of this preposition. There is the new phrase, *he thought to himselfe*, p. 112; this is very different from Wickliffe's *she saide with ynne hir self*, the Gothic *in sis* (Mat. ix. 21). We know the old French construction *to be seised of;* this is now further extended; *I shall purveye me of another frende*, p. 130. In p. 68 stands *thou liest in thi hed;* we should here use *teeth;* the *in* here is instrumental, as "in Adam all die." The French and Italians use *per* or *par*, coupled with *throat*, for the *in* first quoted.

In p. 10 stands the old saw, *of too evelis þe lasse evill is to be chosyn*, where *evils* replaces Chaucer's *harms*. The one new Scandinavian word found here is *scroggi* (rough, covered with bushes), p. 19, whence our *scraggy;* it is written *scourgy* in p. 20.

The French and Latin words are, *per consequens*, *specius*, *governance*, *infect*, *credence*, *moralite* (moral of fable), *naturely*, *cocautrice*, *pronosticacion*, *profetis* (profits), *corpulent*, *sugiestion*. In p. 2 a wizard is called a *mysterman;* the term given by American travellers to Indian sorcerers is *mystery man*. The word *bowelis*, as in the Bible, is here in constant use for *misericordia*. In p. 30 it is said that Christ has ordered each man to keep the *saboth day;* this is the first English instance, I think, of the Hebrew word being applied to the Christian Sunday. A man of low birth calls himself *a por felow*, p. 122. In p. 123 *fantasiis*, changing its meaning, expresses "knicknacks." In p. 162 we have, *pursue the law ayenst him;* in the next page *have goode lawe upon him;* in our "take the law of him," the *of* must stand for *on*. In p. 215 *save youre Reverens* is addressed to an Emperor. The French *per dieu* comes into the text in p. 224; two pages further on we have a very French idiom, *O Lorde, that ther buþ manye that*, etc.; our *how many there be;* the French form *unnumberable* is in p. 241. In p. 248 *Sir* is for the

first time addressed by a man to an animal; a man thus speaks to his lion, *Sey, sir! jeo vous pri, have i-do, sir!* In p. 260 a man *is communid* (receives the communion). We see such words as *diliciousites* and *dilectabilites*. There is *servitute*, a direct imitation of the Latin, p. 44; and *statute* (statua), p. 27. The Old English *spend* makes way for the Latin *expend* in p. 53. In p. 105 we read of *nedefull necessariis*. In pp. 108 and 109 *Jubiter and Jovem* are alike used as the Nominative. The French and Latin sometimes stand side by side; as *febilnesse and fragilitee*, p. 241. In p. 43 an Emperor is addressed as *thou* by an inferior; we saw in 1415 something like this. The Englishman sometimes does not trouble himself to translate his Latin text; he talks in p. 237 of *kinge assireorum;* there is also *congruli*, *impet* (impetus), and *quadragesme*.

In the year 1440 a Dominican, living at Lynne, wrote an English and Latin dictionary, which he called the *Promptorium Parvulorum* (Camden Society). He tells us in his preface that he followed the Norfolk dialect alone, which he had used from his childhood. He has all Chaucer's hatred of inaccurate copyists; he objects to interpolations such as *honde pro hande, nose pro nese;* "let the transcriber write *hande vel hond, nese vel nose*." Some of the friar's terms are still current in his beloved shire, though not elsewhere. Few old writers have been privileged to have such a modern editor as our present author has enjoyed in Mr. Albert Way.

There are certain peculiar words and forms that remind us of the 'Handlyng Synne,' compiled not far from Lynne, 130 years earlier. Such are *dawntyn* (fovere), *many maner wyse*, *mattok*, *eke name*, *nygun*, *solowin* (maculare), *squyllare* (lavator), *stresse*, *tysin*, *geinsay*. The *prut!* Manning's scornful interjection, reappears as *ptrot* or *trut*, p. 505.

As to the Vowels, *a* is sometimes clipped at the beginning of a word; *atyre* and *tyre*, *arayment* and *rayment*, are alike found. We see the broad sound of the *a* in *mageram*, which we now write *marjoram;* what we now call *sap* is here written *saappe*. The *a* supplants *i* and *y;* *masch-in* and *carlok* stand for the old *misc-an* (miscere), and *cyrlic*

(eruca). The Old English *æspe* (populus tremula) is here represented by both *aspe* and *espe*. The *e* is sometimes dropped at the beginning, as *chete* (fisca) for *eschete*;[1] also in the middle, for the Perfect Participle *acolede* becomes *acolde* (frigidus), to be afterwards used in King Lear; Chaucer's *dayes ie* is now seen as *daysy*; the man who looks after warrens is here called a *warnere*, the source of a well-known surname. The *e* seems to be added to words to express a new shade of meaning; a man may be *bad* (malus), but a shilling is *badde* (invalidus); a church *feest* differs from a worldly *feeste*; so *lok* and *loke* express different nouns; *beere* (feretrum) is distinguished (who forgets Canning's squib on Whitbread?) from the various other meanings expressed by *bere*. We see *demynge* and *dome*, *preef* and *proof*, *smeke* and *smoke*, all alike. The old *wifel* (curculio) still lingers as *wivil*, but there is also the new form *wevil*, our *weevil*. The *e* replaces *u*, as *embirday* for the *umbridei* of the 'Ancren Riwle.' A *rewme* (rheum) of the head is also written *reem*; the old *bewpyr* (pulcher pater) and the new *bepyr* appear; throughout this Century *e* was encroaching upon *ew*, and this accounts for our present way of pronouncing *Beauchamp* and *Belvoir*. The word *boy* had borne the sound of *bu* in 1300, but it is now written *bey*; the old adjective *scheoh* becomes here *schey* or *skey*, our *shy*. The *i* in the middle is clipped, for *belschyd* stands for our *embellished*. The French word for ox appears as *byffe*, much as we still pronounce it. The word *lust*, by a vowel-change, takes two separate meanings; *lust* appears as *voluptas*, *libido*; *list* as *delectatio*, *libitum*; Gower's *lustles* changes into *listles*. The *eo* is struck out; the old *belle ȝeoter* (bell melter) is seen as *belleȝtare*; hence comes Billiter Street. The *o* replaces *a*; there are the two forms *cope* and *cape* for the Latin *capa*; there is *ocorn* as well as *acorn*, a false analogy. The *o* replaces *e* in *dolfin* and *brodin* (fovere); in this last we have still the two forms of the verb *breed* and *brood*; the old *hemleac* appears as *humlok* (cicuta). The *o* replaces *i*, for *trollyn* is found as well as *tryllin* (volvere). The author keeps

[1] Shakespere, in his 'Merry Wives of Windsor,' has a pun on the old and new meanings of *cheat*.

the Teutonic *bloo* (lividus), and the Romance *blewe* (cæruleus) carefully distinct. The *o* is inserted, to mark off *hoope* (circulus) from *hope* (spes); it is struck out in *heron*, which becomes *hern*. The twofold sound of *oy* is here plainly seen, as in *bu* and *bey;* we have *poyntynge* (punctacio), and *poyntynge* or *peyntynge* (pictura). The *aveer* (property) of 1390 appears here as *havure*, this *oi* being the connecting link; our *behaviour* was soon to appear. We know how often *v* was written as *u;* we have here the forms *recuryng* and *remown* written for *recovering* and *removen;* the *givegove* of 1220 appears here as *gugaw*, our gewgaw. So the *govel* (gafol) of 1230 is now seen as *goul*, *devil* as *dewle;* there are both the forms *chavilbon* and *chaulbon* (jowl bone). The Scotch use *doos* for *columbæ;* in this book *columbar* appears as *dowys hoole*.

As to Consonants, the *b* is inserted, for *æmyrie* is seen not only as *eimeri*, but as *eimbre*, our *ember;* it is curious in this book to see many words change, as it were, before our eyes. We have here the form *bedrabylyd*, which we have since turned into *bedraggled;* *draggled* is found in Gavin Douglas; in the present work we find *drubly* (turbidus), the Scotch *drumly;* a good instance of the connexion between *b* and *m*. The form *snipe* appears instead of the old *snite*, which Lydgate had written *snyghte*. There is a very late instance of the old *hn* at the beginning of a word: *hnoppe*, our *nap* of a coat. Chaucer's *chirk* is here encroached upon by the new form *chirp*. The word *nothak* (hacker of nuts) has not yet been softened into *nuthatch*, and *peske* is formed from the foreign *pesche* (peach). There is *muschyl* as well as *muskyl;* we now drop the *k* when sounding the word. *Carle* and *chorle* stand side by side; also *ketil* and *chetil*, *pik* and *piche* (pix). The Old English *sc* sometimes holds its ground; thus *sceol* appears as *sculle*, and has not yet become *shoal*. The *c* is prefixed, for the former *rimpil* (ruga) is found also as *crympylle;* the *c* is inserted in the East Anglian way, as in *squalter;* it replaces *h*, as in *quysper*, *quele*, and other words. The *k* replaces *p;* we have the *clakke* as well as the *clappe* of a mill; this change had appeared in the 'York Mysteries.' The *k*

replaces *t*; we see the French name *hadot* of a certain fish turned into *haddok*. The old Relative *whylke* keeps its place beside the corrupt *whyche*; the old *ece* (dolor) appears both as *ache* and *ake* (the former sound was favoured by Kemble). The *ch* encroaches on *c*, the French *s*, in *launch*. Gower's *was* (aqua) is seen as *wasche*; our author well knew the Wash. The *h* is docked, for *hreol* (alabrum) is cut down to *reel*; owing to this *h* failing, our word for *mugire* became confused with our terms for *humiliare* and *flammare*, all alike being *low*. As to *g*, the old *egg* (ovum) had hitherto been softened into *ey* or *ei*, almost without an exception, throughout England; but here we find the two forms *ey* and *eg*. In this work we find the three forms, *agayne*, *azeyne*, and *geyn*, as in *geynbyyng*. It is to East Anglia that England owes the preservation of the old hard *g* in so many words, as *gate*, *give*, *gainsay*. It was East Anglia that kept *drag* (trahere) alive, while all other shires leant to *dray* and *draw*; even the French *alayen* (allay) is in this book turned into Teutonic *aleggyn*. The *warnish* of former English writers now appears as *garnish*. We see *gest* (hospes) followed by *geeste* (romance); the *g* in the last word may have been softened; the old *gist* (spuma) is altered into *3eest*; *lawere* and *law3er* are both found. The *gh* is dropped; there are both the forms *trough* and *trou*. The *d* is doubled, as *ruddi* for *rudi*; it is inserted, for we have here the two forms *hegge* and *hedge*; the old *lænan* (commodare) now becomes *leendyn*. The *d* at the beginning is *clipped*, for we find the form *spiteful*, not *despiteful*. On the other hand, *affodylle* has not yet the *d* prefixed to it. The *d* replaces *t*, as *clodde* (gleba) for *clotte*; it replaces þ, as in *rodyr* (rudder). We see *dunch* used as well as *bunch* (our *punch*) for *tundere*; while *dunche* and *lonche* are two forms of the word for *sonitus*; a curious instance of the interchange of consonants. In some shires a horse's kick is still called a *lunge*. The *t* replaces þ, as *tol-pyn*; it is added to a word; the *claré* of 1280 now becomes *claret*; it is inserted, for Wickliffe's *swalien* appears as *swalterin*, our *swelter*. There are the two forms *thretti* and *thirti*; the latter must have come down from the North. The old

lætta now becomes *latthe*, our *lath;* and the old *cudele* (sepia) becomes *cotul*, our *cuttle fish;* it is odd that we have to supplement this noun with *fish*. The *l* is added, as in *stoppell*, *hovel;* it is inserted, as in *wyndelas* (windlass). The *l* replaces *r*, as *mellow* for the Old English *mearu* (mollis); *lorel* for Gower's *lorer* (laurus); it replaces *s*, for Lydgate's *primerol* becomes *prymerose*. The *n* is prefixed, as in *neke name* for *eke name;* *newte* for the *ewte* of 1390, the old *efete* (lacerta). On the other hand, *napron* was to lose its first letter a hundred years later. The *n* is struck out, for there is *elle*, our *ell*, as well as the old *elne;* so we find *halpworthe* for *halpeni worth*, p. 492; the *w* in this word was to vanish 170 years later. The word *incenser* loses its first syllable and becomes *censere*. The *n* at the beginning is clipped; we see *owmpere* (umpire) as well as the true *nowmpere*. There is the bird *martnet*, where Shakespere later substituted *l* for *n*. The *n* is inserted; the *popegai* of 1390 becomes *popynjay;* it is struck out, as in *rose mary* (rose maryne); it makes way for *m*, as *mygreyme* (megrim) from *emigranea*. The *r* is added, as *webbare* (textor) for *webbe*. The *r* in the middle is struck out, as *prokecye* (proxy) for *procuracy;* we have already seen *foster*. The *s* is added, as in *tydyngys* (rumor). As to *scratch*, here first found, it is a compound of the two forms *scratten* and *cracchen*. The *w* is inserted; the old *wermod* becomes *wyrmwode*. We see, in p. 68, the first instance of our replacing *h* by *wh*, whence come *whole* and *whore;* *whote* (calidus) is here set down for *hot*.

I will point out a curious instance of mistaken philology. The old *mucgwgrt*, our *mugwort*, was in some shires written *modirwort;* an author, inditing a few years before this time, thus explains what seemed to him to be an English corruption, "Mogwort, al on as seyn some, modirwort: lewed folk þat in manye wordes conne no ryȝt sownynge, but ofte shortyn wordys, and changyn lettrys and silablys, þey coruptyn þe o into u and d into g, and syncopyn i, smytyn awey i and r, and seyn mugwort." [1]

Among the new Substantives are, *chaffinch*, *chekinwede*,

[1] See the note in p. 347 of the 'Promptorium.'

crelle (creel), *bulrysche*, p. 244, *cranke* (haustrum), *crykke* (spasmus), *hull* (of ship), *locker*, *sound* (of a fish), *sinke* (latrina), *starche*, *coite* (quoit), *teal*, *whyrlegyge*, *codlynge* (gadus), *whytynge* (piscis). The *chuffe* (rusticus), found here, has given birth to the *chuffy* (clownish), still heard in Yorkshire. There are new combinations, as *almesshowse*, *barly corne*, *barlymele*, *bondogge* (bandog, *canis vinctus*), *brasyere*, *brydelime*, *brood arowe*, *chesekake*, *cokerelle* (a Shakesperian word), *cokkys combe*, *dullarde*, *downe goynge*, *etynge howse*, *fly flappe*, *fote steppe*, *hange manne*, *howskepare*, *hornpype*, *huswyfery*, *kechyne knave*, *kyngys fyschare*, *loksmythe*, *madnesse*, *mowsare*, *neverthryfte* (a wastour), *owte caste* (or refuse, Wickliffe's *outcastyng*), *pankake*, *penne knyfe*, *rynge wyrme*, *roof tree*, *schavyngys*, *schoynge horne*, *silkwirm*, *suklynge*, *swerde man* (swordsman), *sunne ryse*, *thundyr clappe*, *tol-pyn*, *upholder* (the tradesman, who was to become *upholster* forty years later), *wagstert* (wagtail), *waterpot*, *weyfarere*, *whyte led*, *whytlymynge*, *wyldefyyr*; Trevisa's *twilyghting* now becomes *twylyghte*. The old *hengest* (equus) now gives birth to *heyncemann*, soon to become *henchman*. The word *neb* had lost its former meaning *facies*; it here expresses nothing but *rostrum*; it was soon to give birth to the *nib* of a pen. The word *wytche* may here translate either *magus* or *maga*; but we find *wisard* elsewhere. The old *bysynesse* keeps its Southern meaning of *diligencia*: the further sense of *negotium* may be seen in p. 30. The honourable sense of *bonde* (colonus) had vanished; the word can now express nothing but *servus*; *lente* can now no longer English *ver*, as of old; it is reserved to translate *quadragesima*. We see *fitin* (mendacium), whence our *fib* seems to come. Gower's *comlihede* is now replaced by *comlinesse*. There is a fashion of adding French endings to Teutonic roots; we find here *hangement* (suspencio); we have seen certain words ending in *ard*. The *ster* was no longer a peculiarly female ending; *browstar* may now stand for a man; *maltestere*, appearing for the first time, is applied to either man or woman, and it is the same with *webstare*; *tapstare* to women only; *thakstare* to men only. The *ling* is added, for the old *stær* becomes *sterlynge*, our *starling*. We see the renowned proper name *Gybonn* used as a

synonym for *Gilbert;* the form *Bete* is given as the English for *Beatrix;* the *Betty* of our days is supposed to express a longer name, and may have been confused with *Bessy.* The forms *Kyrstyone* and *Crystyone* are used as proper names, with the transposition to be found in *cers* and *cress.* There is the unusual word *murche* (nanus), whence *Murchison* must come. Barbour's new Celtic word *stabbe* (vulnus) has arrived at Lynn on its way to London; there is also his *owtynge.* The English *telt* is still found, as well as its foreign supplanter *tent.* There is here an attempt to derive *blunderer* from *blunt worker;* in the same way *cymbal* appears as *chymme belle.* The imitation of French compounds, first seen in 1280, now produces *lykdysshe* (scurra); a hundred years later this kind of coinage was to be in great favour. We light upon the clumsy nouns, *gaderynge togedur* (collectio), *comynge-too* (adventus), *to-falle* (appendicium); the last is something like a *lean-to.* There are both the forms *byynge-azen* (redempcio), and the neater *agayn-byer* (redemptor). We read in p. 358 of a *forthebryngar fro zouthe to age* (nutricius); one of the last attempts at compounding with *forth.* In this lexicon, when an English word bears two or more senses, it is carefully repeated, as *bede or bedys* (numeralia), and *bede* (oracio); different Latin words are given for *fela* or *felowe* (socius), when reference is made to companionship at meat, in travail, in office, in walking, in school, in guilt. So as to the word *kervare* (carver), three senses are given; referring to meals, to a trade, and to the oldest sense of all (obsolete in our day), the simple meaning of cutting anything whatever. We see here *lyvelode* with its old meaning *victus,* and with its later meaning of 1340, *donativum.* The word *loome* still keeps its old general sense of *instrumentum,* which we have lost; there is also its new particular sense *loome of webbarys crafte* (telarium). The word *pley* stands for *ludus,* then for *spectaculum;* the *pley* that endeth with sorrow is called *tragedia,* and the *pley* that endeth with mirth is called *comedia.* Next we find *pleyfere,* which was to be replaced by Tyndale's *playfellow.* The old *camp* (pugna) can now express nothing higher than a match at football; *camping land* is still known in East

Anglia. The verb *rædan* (interpretari) and *redan* (legere) are now confused; and there is a third verb *redyn* formed from the old *hreod* (arundo). The verb *fret* had fifty years earlier changed from *edere* to *corrodere;* a pain may now be called a *fretting*. We find not only *hanging* (suspencio) but some new verbal nouns, the *hangings* of a hall, a church, or a tent, each with its Latin synonym. The new word *bahche* (our *batch*) is formed from *baking* loaves. The word *comb* expresses, not only *favus*, *crista*, and *pecten*, but also *strigilis*, "of curraynge." The old *frame* no longer means *commodum*, but expresses *fabrica*. It is curious to find *lerare or lernare* Englishing both *doctor* and *discipulus*, a strange confusion. The word *pype* may now be used of organs; the substantive *pul* (tractus) is formed from the verb. The word *stone* (calculus) now expresses a disease. We see the old *sailyard;* and *ȝerd* is moreover used as a synonym for a rope. There are both the old *ruddok* and the new *redbreste*.

Among the new Adjectives are *fit* (congruus), *irksum*. We have seen *lucius* (luscious); we now have *lush* (laxus). There is the old *lothli*, and also the new *lothsum*. We saw *great-hearted* in 1220; we now find *lyght hertyd*, *lyghte handyd*, *grey heryd;* there is also *yvel menynge*, a synonym for *false*. The oldest meaning of *seli* appears for the last time, I think; for it is here translated by *felix;* the word's history from first to last has been most curious. The adjective *onsyghty* stands for *invisibilis*, very different from the later *unsightly*. The old Scandinavian *werre*, the Scotch *waur*, had by this time died out of East Anglia; here nothing but *werce* stands for *pejor*. The old *dæft* had meant *mitis*, but now *deft* is set down as *hebes*, the Scotch *daft;* the York folk had given an exactly opposite meaning to *deft*. Wickliffe's *lifli* (vitalis) here takes the sense of *vivax*, and is moreover spelt *liveli*. The word *bold* has both a good and a bad sense; *audax* and *presumptuosus;* a girl is by us still called "a bold thing." The old *ruful* bears two meanings; full of pity, and full of pain. The old *dredefulle* means both *timidus* and *terribilis*. We find *fayre* first in the sense of *pulcher;* then as *amœnus*, applied

to weather; then comes *fayre spekar* (orator); the meaning *æquus* is not here given to the word. The adjective *drye* is applied to kine that give no milk. The word *fresche* means, not only *recens*, but *redimitus*, and is explained "joly and galaunt," as in Wickliffe; in our day, a man in his cups is said to be rather *fresh*. We read of *myry weder* (hence comes an English surname); this sense of *jucundus* long lingered in the word, as in "it was never merry in England since," etc. The phrase *opun synnare* is rendered by *puplicanus*, and is explained to be "one without shame." One of the three meanings of *scharpe* here given is *velox*, which explains our "look sharp." We read of *smal wyne;* we now apply the adjective to beer. Many new substantives are formed by adding *nesse* to adjectives; we have here *bestylynesse*, *craftynesse* (industria), *coragyowsnesse*, p. 422, *feythefulnesse*, *fewenesse*, *kendlynesse*, *preciowsnesse*, *slynesse*, *synfulnesse*, *werdlynesse* (mundialitas). Even Chaucer's *bountè* becomes here *bontyvasnesse*.

The old usage of Adverbs was now forgotten, for these are lengthened out by a needless *ly* at the end, as *asunderly*, *astrayly;* we see *onknowyngly* for the first time. The Salopian phrase of 1350, *in þe mene while*, now loses its first two words. The author points out clearly that *agayne* conveys the two very different meanings *contra* and *retro*. We see the phrase *owte*, *owt*, described as an Interjection; while *owt*, applied to a candle, as in 1300, is translated *extinctus*. *Sohowe* (soho) is called a hunting cry.

As to the Verbs, the author repeats some of the commoner sort very often, coupling them with prepositions or adverbs; thus we have *been abowte*, *yn bysynes; been aqweyntyd* (noscor), and many others; so *goo wronge* is but one out of fifteen headings. It is plain that *grow* is encroaching on *wax;* we have *growe olde*, *growe yonge*, and others; in fact, the *grow* now answers to the *esco* at the end of Latin verbs, though we still find *sowryn* as well as *growe sowyr*. The verb *make* is largely exemplified, as *make clene*, *make drunkyn*, *make fat*, *make knowyn*, *make perfytte*, *make pleyne*, *make redy; make mery* has both an Active and a Middle sense. We see *put awey* (repudio), *put forthe*, *put*

to geder. Many adjectives follow *wax*, as *wax febyl*, *wax fatte*, etc. The verb *wynd-yn* has six different meanings. There is the verb *chenk*, p. 75. There are several new verbs formed from nouns, as *bowl*, *brain*, *church*, *gutt-on* (exentero), *bacch-yn*[1] (*back*, retrofacere, p. 240), *husbond-yn*, *moolde*, *netl-yn*, *pynn-in* (intrudere), *snare*, *howgh-in* (hough), from the old *hoh* (poples). The old *suken* seems to have paved the way for a new verb *sokyn* (infundere), our *soak*. Some verbs have here more than one meaning; thus *dwell-yn* expresses the old *manere*, and the later *habitare*. The old *varpa* had meant *projicere;* it now means *curvare*, just as we use *warp*. The verb *pyn-yn* drops its old meaning *cruciare*, and expresses *languere*. The old *nym* (capere) was to seem to Palsgrave ninety years later to be "*dawche* (Dutch) and nowe none Englysshe;" still it is here set down, and also its derivative *nom-yn*, "a man taken with the palsy," our *numb*. Three different meanings are set down for *lowr-yn*. We see that *arreptus* might in 1440 be Englished by *latchyd*, *fangyd*, *hynt*, or *cawȝt;* of these the last, the foreign word, is the only one that now keeps its ground in Standard English. There is the old adverb *grovelynge* or *grovelyngys;* but there is also a nominative case *grovelynge*, translated by *supinus;* so the word seems to have been mistaken for an Active Participle, coming from a supposed verb *to grovel*. We see *schyllyn owte* (shell out), and *ly-yn yn* referring to childbed; *have beyng*, p. 30; *goo to* and *begin* a deed (aggredior); *syttyn at mete;* most of them Biblical phrases. There are many words beginning with the privative *on* or *un*, such as *onhurte* (illæsus). The verb *play* governs an Accusative, being the game played, as *pley-yn buk hyde*. The old *overlive* had not yet made way for *outlive;* at least, we find *ovyrlevare* (superstes). There is a curious new verb *thowt-yn* or saying *thou* to a man (tuo); this verb became common about 1600; there is another verb *ȝeet-yn*, or saying *ye* with worship. It will be remembered that the sharp distinction between *thou* and *ye* was drawn not far from Lynn in 1303, for the first time in England.

[1] We may now *back* a horse physically, or *back* it pecuniarily; the verb here has two meanings exactly opposed.

The new words akin to the Dutch and German are *blore* (blare), *hoppe* (humulus), *loytr-on* (loiter), *moder*, the East Anglian *mawther*[1] (puella), *masel* (serpedo); the Plural *maseles* (meazles) also occurs about this time;[2] *bumm-in*,[3] *clam* (clammy), *foppe*, *luk* (luck), *dapir* (elegans), *molle* (mole, replacing *moldewarp*), *nagge*, *nodil*, *pikil*, *pippe* (pituita), *plasche*, *rabet* (cuniculus), *stripe* (vibex), *top* (turbo). Our *frump*, applied to an ugly woman, may come from the Dutch *frommel* (ruga), which is here written *frumpil*. The word *daw* is akin to a German word; we here see *cadaw* (monedula). The old German *kil* (calamus) has a *u* inserted, which produces *quylle*.

The Scandinavian words are *bawlynge*, p. 20, *crus* (our *cruise*, cantharus), *chyrne* (churn), *cilte* (glarea), *to crasch*, *clamerin* (clamber, meaning here *reptare*), *flegge* (acorus, our *flag*), *fligge* (fledge), *gaunt*, *legge* (ledge), *nesin* (sternutare), *rumpe*, *roche* (roach), *scate* (piscis), *sqwyrtyl* (sifons), *step-in* (infundere), *bolke* (bulk), *burre* (lappa), *pegge*, *spudde*, *shrug*, *wikir*, *typ* (pirula), *þimbil;* in this last a *b* has been inserted in the Icelandic *þûmall*. The Swedish *flaga* has given us our *flaw;* in this book we see the two forms *whitflowe* and *whitlowe;* this is still called *whickflaw* in some shires—that is, a flaw that hurts the nail to the quick. We see the source of Shakespere's "she had a tongue with a *tang*," a word still known in Yorkshire; the Icelandic *tangi* (aculeus) is seen here as *tonge*, which must not be confused with our word for *forceps*. One of the words for a beacon here is *firbome;* for this the Danes use *baun;* Palsgrave was to show us the word transposed as *bonne-fyre*.

There are the Celtic words *bug* (larva), *bung*, *hassock*, *moppe*, *proppe*, *gagg-yn* (suffocare), *coker-in* (fovere), and also *whin* from *chwyn* (weeds); the word here means *ruscus*, but we now restrict it to furze; there is the verb *job* (fodere).

Among the French words are *but* (meta), *awburne*, *babulle* (bauble), *batylment*, *bokeram*, *byscute*, *caryare* (vector), *chine* (spina), *core*, *corn* (of feet), *cressaunt* (lunula), *dormowse*,

[1] This comes in the 'Alchemist' and in 'David Copperfield.'
[2] The old *mesel* (leper) did not last much longer.
[3] Used in Tennyson's 'Northern Farmer.'

boni (bunion), *bunne* (placenta), *cedyr* (cider), *crani* (cranny), *cork*, *dram*, *entyrfer-yn*, *entre* (ingressus), *ferette*, *frise* (frieze), *flewe* (flue), *garbage*, *gyyste* (joist), *graceles*, *fouaile* (fuel), *goord* (cucumer), *glacynge*, which is our *grazing* (devolatus), *a grate*, *hale* (halo), *jurnalle*, *lint*, *manuele*, *marmeset*, *novys*, *parch*, *pentawncere* (penitentiary), *pere* (pier of a bridge), *petycote* (worn by men at this time), *platere*, *promptare*, *pump*, *purcy* (in wynd drawynge), *queryster* (chorister), *quyver* (pharetra), *robows* (rubbish), *sawcyster* (sausage), *scanne*, *scren* (screen), *spawn*, *spavin*, *squerel*, *soket*, *sole* (fish), *spykenarde*, *stacyonere* (bibliopola), *sukyr candy*, *tankard*, *tann-in*, *terrere* (canis), *tysyk*, *tortuce* (tortoise), *trelis*, *trenchowre* (a knife), *vestrye*. There is the musical *mynyn* (soon to become *mynym*). The union of Teutonic and French is seen in the following combinations: *aftyr parte*, *forne parte*, *aneys seede*, *contremann* (compatriota), *dubbylman* (falsus), *feynt hertyd*, *fowre corneryd*, *fryynge pann*, *pavynge stone*, *fery place*, *hydynge place*, *watrynge place*, *peynfulle* (penalis). There are some Teutonic words that take *ard* for a suffix, such as *dullard*. There are the two forms *canel* and *chanelle* for *canalis*; these we now carefully distinguish. There is a curious attempt to Teutonise half of a French word; Manning's *kaucé*, the Scottish *causey*, reappears, but there is also the new form *caucewei*. We are reminded of the famous Norfolk partridges by the word *covê* (covey), here first found. There is *tempyr* (temperamentum), a sense the word had borne in France about the year 1400. There is not only the Old English *line* (funiculus), but also the French *line* (linea). There is a long Latin description of the Seven Agys; we find the Participle *agyd* and *ag-yn* (senescere). The adjective *nice*, which was always changing its meaning from 1300 to 1800, here takes the short-lived sense of *iners*; *waitin* bears its old meaning of *observare*, though in other parts of England it conveyed a different notion. The verbs *cachyn* and *chasyn* here still bear the same meaning, *abigere*, though the former, when employed as a Verbal Noun, may also mean *apprehensio*, its new sense in 1360. The verb *payyn* means *solvere*; in 1440 it can mean *placare* only when it is in the Past Participle. In 1397 *doutful* had meant *terribilis*; it

now changes its sense to *dubius*. The word *rewle* here means, not only *government*, but the normal instruments of grammar, and the carpenter's tool. We see *coller* applied to hounds, to horses, to a man's garment, and to a livery badge. The word *sqwyar* is explained by *gentylmann*, and by the Latin words *armiger*, *scutifer*. We find *sute* meaning both *prosecutio* and *sequela*; we now use *suit* for the former, and *suite* for the latter. The word *caucyon*, following the old French usage, is explained as *wedde* (pledge); hence comes the *caution money* at Oxford. The *communyone* is used as a synonym for the Eucharist, I think, for the first time; a hundred years later, it was to drive out the old *housel*. As to *clere*, it may be applied to the weather (serenus); to water (limpidus); to man's wit (perspicax). We see *batyldoure*, but this means only an instrument for washing clothes. There is the term *bace pleye*, whence must come *prisoner's base*; this in Mirk had appeared as the game of *bares*. Chaucer's *broudin* now makes way for *inbrowdyn*, our *embroider*; a struggle seems to be going on between the French and Latin forms; we have *endyte*, *entyrement* (funerale), and *envye*, but also *indyte*, *yntyrement*, and *invie*; there are *inmevable*, *insur-yn*, and many such. The *in* is certainly preferred to the *en*; but the *on* (the usual *un*) abounds; we see *onmevable*, *onable* (inhabilis), *onrepentaunt*, and the curious *ontelleable* among many others. The Latin *abuti* is translated by both *dysuse* and *mysse-use*; in our time, the foreigner has sadly encroached upon the home-born prefix. We have *dressure* or *dressynge boorde*, which we have turned into *dresser*. The word *curfew* had often appeared in our French legal documents, but never in an English book, I think, until we here see *curfu*. The Latin, as corrupted by the Northern French peasants, is now sometimes pushed aside by Latin brought straight from the fountain-head; we find both *fassyone* and *factyone* (forma), both *olyfaunt* and *elefaunte*. Chaucer's noun *refute* is now Latinised into *refuge*. Trevisa's *enter in* is expanded into *entryn ynto a place*; we have both *returnyn* and *turnyn azene* for *reverti*. The Latin *rector* is put down as equivalent to *persone*, *curate*; the sense of the latter was to change a

hundred years later. There is *muskytte*, a small hawk, which, like the falconet, was to furnish a term for weapons of war. We have but two prepositions mentioned as attached to the Infinitive *pass;* one of these is *pacyn over*, whence came Tyndale's *passover*. The adverb *cowrsly* is formed from *cours*, p. 271; it here means "according to Nature," or "as a matter of course;" Bishop Pecock used the word a few years later. The Persian *schach* or *shah* (rex), coming through France, had before given rise to the word *check*, when the king in chess is threatened; we see in the 'Promptorium' both *chekkyn* (scactifico) and *chekyn* (suffoco).

Mr. Satchell published in 1883 a treatise on Fishing that seems to date from about 1440. The *r* is added to a word; the foreign *mespilum*, *mesle*, *medletre*, becomes our *medeler* (the tree), p. 8. We see *heyghoge* (hedgehog), *blake thorne*, *schoyt* (shoot of a tree), *grelyng* (grayling); also the technical *rod*, *angler*, *lyne*, *floote* (float), *flye;* the old *mycelnes* appears as *mochenes* (size), p. 30; whence our *much of a muchness*. There is the verb *lond* (land) applied to fish; and the new phrase *ye may hap to take*, p. 22; not the old *it may hap you to*, etc. There are the Celtic *maggot*, the Dutch *blister*, and the Scandinavian *chobe* (chub). Among the French words are *signet* (cygnet), *vise* (the tool), and the noun *souce;* a hawk is brought to the *souce* (sudden downfall), p. 3; hence the verb *souse down on*, of about 1570. This is the same word as *sauce;* the idea is, plunging something in pickle.

We may assign to 1440 or thereabouts the 'Lytell Geste of Robyn Hood;' it has some new words common to it and the 'Promptorium,' such as, *swerdeman*, *buttes* (metæ); there is also Audlay's *nye of his kynne*.[1] The Monarch of the story is Edward, called elsewhere *our kynge* in the usual loyal style of English ballads; the poet would naturally throw his tale back seventy years or so, to the days of the hero of Cressy, who went about in disguise. The new phrase *mery England* is repeated here.

[1] The edition I have used is that of Ritson, reprinted in 1823. The present poem has not so large a proportion of obsolete words as that of 'Guy of Gisborne.'

The 'Geste' is due to the North; the scene is laid near Doncaster; we see the words *Yole, devilkins, win to it, mosse* (palus), *smart* (acer), *to-morne, tyll* (ad), *hame;* the *lodesman* (dux) of Manning appears as *ledesman.* But the poem must have been transcribed in the South, long before it was printed about 1500; hence we find *beth, y-founde;* the *a* is sometimes altered into *o*, and there are mistakes, such as, *se* for *fee* (merces), *myght* for *mote, hens* for *hethen* or *hennes, none* for *nane, well* for *wele, blyth* for *blive*, as we see by the rimes. There is a Yorkshire phrase in p. 32, "God is holde a ryghtwys *man*" (being); something like this may still be heard at Almondsbury. The 'Geste' abounds in words that were soon to become obsolete in England, like *derne, hende, wedde* (mortgage), *halfendele, me longeth; dereworth* (pretiosus) is misunderstood as before. The transcriber knew nothing of the *hine* (famulus) of the North, so writes it *hynde*, though it rimed to *dine;* on the other hand, we have turned *linde* (tilia) into *line* or *lime.* There are old constructions like, *the trewest woman that ever founde I me; Robyn bespake hym to the knight.* We hear of a *sorry housband*—that is, a man who could not husband his resources well; the verb *husband* stands in the 'Promptorium.' A promise is made to the distressed knight that Lytyll Johan will stand him *in a yeman's sted;* hence our *do yeoman's service.* We find the old ballad phrases *trystell tre, grene wood tre, Lyncolne grene.* Among the Adjectives are *fat-heded, to be long* (in doing something), *fyne ale browne.* A knight complains (something like this appeared in 1360) that his friends will not *know* him when he has lost his goods: a very old instance of this phrase for *cutting* a man. We see *stand* used by robbers in their technical sense of the word when they stop travellers. There is *have his answer, make a release.* Among the Adverbs stand *whither be ye away?* as in Lancashire; *wystly*, the first hint of our *wistfully.* We see, among the Prepositions, *wayte, up chaunce, ye mowe mete* (upon the chance that); here *up* or *upon* is prefixed to a noun denoting something future; the old *hereupon* had referred to the past. The old *but*, at the beginning of a sentence, might still express *nisi.*

Among the French words are *a pore present* (humble gift), *male hors* (baggage horse), like our *mail-cart*. The old *route* is here used as a verb, *to rout up the countre*, as earlier in York.

The ballad of Robin Hood and the Potter seems to belong to the same time as the foregoing poem; the piece has been transcribed by an ignorant writer sixty years later, who writes *ey* for *i*, as *dreyffe*, *mey:* an early instance of this change, which led the way to our present pronunciation of *drive* and *my*. The poem must have been compiled in the North, perhaps not far from Wentbridge, which is named; we find *herkens* (audite), *thow seys*, *deyell* (diabolus), *they schot abowthe*, as in the 'Cursor Mundi;' here we should insert *turn* after the verb; *a to-hande* (two-handed) *staffe*, as in the 'Yorkshire Wills.' The copyist was puzzled by the old *he cuþe of corteysey*, and writes the verb *cowed;* the Old English *cocer* (pharetra) is written *quequer*, a hoarier form than that in the 'Promptorium.' This copyist must have put in the Southern *loketh* (videte). There is the curious substitution of *nor* for *than*, which may still be heard; *y had lever nar a hundred ponde that*, etc. We see *God eylde het the*, where the second word has lost a *y* at the beginning.

In the 'Morte Arthure' (Early English Text Society), dating from about 1440, we find *doffe of thy clothes;* here there is the contraction of *do off*, and the *of* comes twice over.

In Gregory's Chronicle of this time we remark Chaucer's new word for *courtiers*, coming in p. 189, *thoo aboute the kynge*. We hear of the *Prevy Seall* (an official).

About this time we find a few new words akin to the German and Dutch, as *sprotte* (sprat), *brick*. There are the Scandinavian *smatter* (crepare), and *chokeful* (choke-full).[1]

In the 'Plumpton Papers,' between 1440 and 1450, a few things may be remarked. The French *joues* is now written *jawes*, p. lxi., still keeping the old sound. There are the nouns *karving knyves*, p. xxxiv.; *a sight* (number) *of people*, *the spring of the day*, p. lix.; whence comes *day-*

[1] See these words in Stratmann's Dictionary.

spring; the new *howbeit* is written *how it be.* There is the verb *roble* (errare), p. lv.; it may be the parent of *ramble.* We see the phrase *to faire foule with* (fall foul of), p. lvi., *lie in waite to*, a future Biblical phrase. There is a literal translation of the French in a law deed; *alway forseene, that if*, etc., p. lxxxv.

In the 'Testamenta Eboracensia,' vol. ii. (1440-1450), the *Maulde* of former years now becomes *Maude*, p. 123. In ii. 106 we have in one sentence both the old verb and Wickliffe's new form; a bequest is made to a priest *to myn my saule and minde me* in his prayers. Among the new Substantives are *spout* and *kyndenes*, which may be *done* to a man, p. 119. A testator gives so much to every *yoman in houshald*, and half as much to every *grome*, p. 113; a distinction of ranks. We read of *longe bowis*, p. 113; men *take administracion*, in the same page. Among the French words is *quarte potte.* We hear of *coral* bedes and *gete* (jet) bedes; *chaundeler* refers in p. 112 not to a man, but to a light; we have since found the form *chandelier* convenient as a distinction. In p. 132 we read of *silver with the touche of Paris;* hence our *touchstone.* In a chapman's inventory, iii. 104, we see *bonet* used for a man's head-gear, while women's *caps* are mentioned later. In ii. 254 we come upon *devyne service.*

In the records of Coldingham Priory, vol. i. (1440-1450), we see King James II. using the Northern form *convoy*, not the Southern *convey;* the former was first seen in Barbour; our tongue is all the richer for these two forms. The Scotch turned the French *parties* into *payrtiez*, p. 120; a curious instance of dialectic peculiarity. We see the forms *Home, Hume, Howme*, all referring to one Scotch house; the dispute on this between the author of Douglas and the Essayist on Miracles is well known. Gilbert is cut down to *Gib*, p. 138; we know the French change of *l* into *w;* just so the Scotch used *awssa* for *alswa*, p. 140. There is a startling change in p. 160; the old *cude* (potuit) is written *culde*, from a false analogy with *shulde* and *wulde.* The *n* is dropped; Wyntoun's *garnison* becomes *garyson*, p. 149. In p. 133 stands the phrase *chaunge it for the bettre;* here

some substantive is dropped after the last word. The noun *unkouthness* is used in p. 138 for *estrangement; ground* takes a new meaning, *the causez and grounde* (causa), p. 160. Among the verbs are *gang throw wyth his maters, have in derision, lede a process upon;* in Scotch law proofs are still *led.* In p. 119 stands *I can noght say yha ne nay.* The Southern "not long ago" appears in the North as *noȝt gan lang sen*, p. 132, a hint of the future *auld lang syne.* The French and Latin words are *surrendour, lawe canon et cywell* (civil), *a tak* (lease), *intimacion of it, this instant monthe of Aprill, a parcyale Juge, to purport, prædecessor;* this last has unhappily driven out Piers Ploughman's *forgoere.* The Scotch writers had been fond of *suppose;* it now stands for *if; suppoze he say it*, p. 147. Our *prefer* (it was otherwise in France) may in our time bear the two senses of *anteponere* and *promovere;* they seem to be combined in *prefer him before all men to the priory*, p. 116. A man near death is said to have *diseese*, p. 121; the sense of *incommodum* is giving way to that of *morbus.* In p. 152 men have *hasti expedicion.*

In reading the 'Paston Letters' (1440-1448) our hearts are at once drawn to Margaret Mauteby, the lady who was married to John Paston in 1440; she uses old East Anglian forms, such as *qhat, xal, dan* (our *than*). Another Paston has the old noun *breke* for *breach*, p. 72. There is the form *sord* (gladius), p. 74, showing how *w* was dropped in the new pronunciation of the word. Among the Substantives we see the surname *Dowebegyng*, iii. 424, which was known all over the land in the days of the Crimean war. A Viscount is addressed as *your Hygnes*, p. 73. We see in an Inventory, iii. 418, the words *fleshoke, pykforke* (pitchfork). A new sense of *dole*, that still lingers in Norfolk, appears in p. 58; it here means a stone used to mark off divisions in land. In p. 60 stands our common *the trouth is* (that). Margaret Paston, in p. 69, describes a man as *schyttyl wyttyd;* perhaps our *skittish* may come from the same Swedish root *skyttla* (discurrere). Among the verbs we remark *geve hym a lyfte*, p. 71. A man, in p. 69, would have sold his goods, *he had nowth rowth to qhom;* we should now say, "he cared not to whom;" a new use of

the Relative. We see (out) *of the Kyngs gode grase* (favour), p. 68. The head of the family is dutifully addressed by his younger brother as *Syr*, and Margaret writes to her *ryth wyrchypful hwsbond;* our post cards now give little space for titles of honour. There is a French letter in p. 64 which shows the source of many of our English phrases; we there read *pour cause que, non obstant, faire difficultey, la dicte isle, en tempz advenir;* there are the Latinised forms of 1370, like *escript* and *soubz*. We may particularly remark *le non aage de*, etc.; in p. 50 we find *non* first prefixed to a Teutonic word, *your noun comyng hedir*, a phrase written by a man learned in the law. We have *buffet* (a piece of furniture); in the same page, iii. 420, stands *lignum in le carthows*, a curious mixture of Latin, French, and English, in one item of an Inventory. We see the French participle *enterlessant* (interlacing), p. 65; this ending in *ant* must have reminded the East Anglians of their old Participial ending in *and*, which was not yet gone.

In the years 1447 and 1448 a long lawsuit was dragging on between the Mayor and the Bishop of Exeter. The former, John Shillingford by name, has left us a most interesting series of letters to his townsfolk, describing the progress of the suit; these have lately been printed for the Camden Society. We know that business from all parts of the country came before the London lawyers; and these, riding their circuits, must have appeared in the shires as missionaries of the best style of English. Thus, in the present instance, we see how the New Standard, spoken at London for the last three generations, was making its influence tell on the far West, the country which, as Giraldus Cambrensis says, had most perfectly kept King Alfred's forms of speech. In these 'Letters' are found the Northern forms *their*, *tham*, *that*, *nor*, *not*, *same*, *byseke;* while the native *ham*, *tho*, and *thike*, p. 23 (usually *thilke*), also appear. There are, moreover, the Southern *o* (unus), *bulls* (bills), *puple*, we *buth*, it was *ydo;* the Southern prefix is kept even before a foreign participle, like *y-reported;* this was to last only thirty years longer, at least in writing, as a general rule. The old *thearf* remains in *I ther say*,

p. 35. The *tyme of servyce doyng* preserves a very old English idiom, for here the Accusative is placed before the Verbal Noun. The English sound of *chif* is already found, when Chif Justice Fortescu is mentioned.

We get a hint as to the old sound of *early* in some Southern shires, when we find *yerly* in p. 16; *yeve* stands for *give*. The *y* is inserted in a word, as on the Severn; *yncomyers* stands in p. 112. The *w* is prefixed, as in Salop; we find *wother* (other), p. 117. The *t* is added in *parchemente*. Among Nouns we remark the curious phrase *my lorde is* (lord's) *gode lordship*, p. 15; where Lord Chancellor Kempe is referred to. Certain proofs are committed to the *wysedomys* of the Judges. In p. 49 a thing is done with *hardnys* (difficulty); in the next page *hardly* stands for *laboriously*. The Mayor talks of "*our comynge haste to London*," p. 54; here the *in* that should have come before *haste* is dropped; our *post haste* is well known; something like this had appeared in 1230. Wickliffe had already written *bac half*; here in p. 86 we hear of the *bak side* of a building. Free *comyng* and *going* stands in p. 100, where we have to use *entrance* and *exit*.

Among the Adjectives the old form *lowlokest* (lowliest) is preserved in p. 132. In p. 7 the Mayor enters the Chancellor's *ynner* chamber, a form peculiar to the South. In p. 38 *raw* stands for *novus*; we now often couple it with soldiers. We hear of *dredefull and mysgoverned puple* in p. 112, a new sense of the adjective; hence comes our "dreadful rogue." In p. 109 something is proved *gode and true*.

As to the Pronouns, we see that the Chancellor Archbishop, the first subject in the realm, uses the polite *ye* when addressing the Mayor, p. 6. The use of the Northern *yours* has reached Exeter; in p. 17 stands *money of youris*. In p. 56 comes *they and alle theyris*. The *his* is often employed as the sign of the Genitive, as *my lord of Excetre is tenantis*, p. 44. Another Northern usage is *whas names* (quorum nomina), p. 118. *The morun*, p. 18, is used in the South much as in Scotland now, where they say "how are you the day?" seeing no need to use *on* befor

a Dative case. There is a strange arrangement of the Numeral in p. 115 : *Kyng Harey is tyme the Thirdde ;* in p. 120 stands *the iijde Kyng Harry is tyme.*

As to the new idioms of Verbs, what was the Dative Absolute is now turned into the Nominative, even in the South, *he menyng* (this), p. 13 ; in p. 30 *he to fele* seems to stand for *he being to fele.* In p. 92 there is a startling change of idiom which did not become common until 300 years later ; *being* is prefixed to a Past Participle ; *wyn is being y put to sale ;* this idiom is repeated in p. 100. We know the disputes that have arisen about the confusion of the Infinitive and the Verbal Noun ; in p. 32 the Infinitive *mistrusten* is altered by the Mayor into *mystrustyng.* There are new phrases like *put in answers*, p. 2 ; *abyde* (stand) *apoun theire right*, p. 21 ; *make myche of this matter*, p. 30 ;[1] *do gode* (be of use), *give over* (cease), p. 46. There is the first hint of hounds *throwing off* in p. 36, where the phrase seems to stand for *breaking loose.*

In p. 7 *to morun* stand for *cras.* There is *we were thurgh* (finished), p. 37 ; here the preposition becomes an Adverb.

As to Prepositions, there is Pecock's habit of coupling them before the case governed, as *by and to suche*, p. 106 ; *yn and of the cite*, p. 110. We find *apon my sawle* in p. 16. The Yorkshire *unto* (p. 63) is now known in the South. What we call *in their turn* was known of old as *for theire torne*, p. 138.

There is the puzzling Interjection *Alagge* (alack) uttered twice by the Lord Chancellor Archbishop in p. 18 ; it was thus most honourably introduced into English speech. The new French phrases are *demene us*, *it is his part to*, *a rule* (given by the Chancellor), etc., to *travers him.* In p. 37 the Chancellor stands *yn his astate* near the fire ; that is, in the robes of his *dignity.* In p. 56 comes *to all ententis.* There are words like *symytery* (cemetery), *robill* (rubble, rubbish), p. 89 ; *nude*, p. 132 ; *to noyse*, *surmyse*, *yong peple*, *misrule*, *retaill*, *noysaunce* (nuisance), *precyncte*, *trial*, *compre-*

[1] In later times *great* has encroached on *much ;* we should now write "a great deal of." At the same time we say, "make the most of it."

mys, to notise. *Entrety* and *trete* both stand for the same thing, *tractatus;* it is the same with the verbs *entrete* and *trete.* We hear of *my Mayster Radford* (a renowned lawyer) *and my Maistresse his wyf*, p. 61. The *mayster* is cut down to our common form *Mr.* before a surname in p. 89. The verb *commaund* in p. 61 expresses our *commend;* the latter appears in p. 15; *comander* in Old French expressed both *jubeo* and *commendo;* we have found it convenient to separate the two meanings. There is a compounding of Teutonic and French in the words *comyscyoner*, p. 139, *coronershipp.* A French Participle appears, written both *joynaunt* and *junant*, in p. 86; *joyning* is also found. In the next page our *abutting* is seen with the first letter clipped. Alliteration affects French as well as English words; in p. 88 things are kept *saf and sure.* The French ending *acion* is tacked on to a Teutonic root in p. 95, where we read of the *stallacion* of Bishop Leofrik. We constantly hear of the *mynysters* of the Church, and of the *close* where they dwelt. An action may be *reall, personall,* or *myxte*, p. 139. We see both the old *auctoritee* and the new *authoritee*, p. 139; in the same page charters may be *cancelyd.* We hear of the *justices of peas now beynge or* (in) *tyme to comynge;* in the last word the confusion between the Infinitive and Verbal Noun reappears. In p. 88 *suspecious* bears its Passive, not its Active, sense. In p. 19 we hear of *a greet barre* (number of lawyers). We find the *Under Tresorer* mentioned in p. 7; a translation of the French *sous;* in our day we talk of a *sub-way.* The English *thrall* has the French preposition *en* prefixed in p. 98. The *very* (valdè) has not yet reached Exeter from the North East.

About this time we meet with the adverb *on abrest* (abreast) and the verb *abreathe* horses; the latter was to lose its first syllable in the next Century. See Dr. Murray's Dictionary.

In 1449 Pecock, Bishop of Chichester, brought out his work, the 'Repressor of overmuch blaming the Clergy' (Master of the Rolls), written against the Lollards. Pecock was the greatest English prose writer that flourished in this

Century; he was fully conscious of his talents; for none of our standard writers have ever betrayed so much self-conceit. He is said to have written books in English for twenty years together. He much insists upon "the doom of natural resoun," which is *clepid moral lawe of kinde.* He is a forerunner of Hooker, not only in his matter, but in his style; Pecock forestalls the writers of 1600 in his long sentences (some of seventy words), and in his use of the parenthesis; see p. 86.

He is fond of Latin words, and often employs Latin constructions, such as the Accusative coupled with the Infinitive; he has all Orrmin's love of the Passive Voice, as *weren to be blamed*, p. 227. He frequently repeats a foreign construction, such as, *with other therto bi reson dewe circumstauncis*, p. 1; *her propre to hem boundis*, p. 32; *preching has his dew wiseli to be don exercise*, p. 90; something altogether new in English. He likes to couple Teutonic and Romance words, as *leeve and licence*, *donatouris or ȝevers*, p. 412. He is fond of Manning's *wolde God*, and often has the Northern corruption seen in *thou tookist.* He has the Northern phrases *to make aȝens it* and the *utterist degree.* He sticks to the Southern *hem*, *thilke*, and *clepe*, and the Plural of the Present Tense, forms which were now going out. He gives us a well-known proverb anent familiarity; *overmyche homeliness with a thing gendrith dispising*, p. 184. Pecock illustrates our English fondness for *ew* by turning the Latin *subducere* into *subdewe.* We see *lousid* (solutus), p. 517, just as we pronounce the word. He inserts the *o*, and so talks of a *thoruȝ faar* (thorough fare), p. 521.

He has ways of his own in forming the endings of Substantives; thus he adds *er* to old words in his first page, and gives us *the overer, the netherer;* he uses a French ending when writing *overte* (superiority), p. 299; also *goldsmythi* (the trade), p. 50. He is the first, I think, to employ *badnes*, p. 105. He is fond of *ing* in the Plural, writing *holdingis* (tenets), *makingis;* he gives us our common word *feelingis*, p. 87, using it for *sententiæ;* also *suffringis*, *failingis.* We see the Plural *almessis*, p. 550. It was a

custom about this time to set *un* before old words very freely; Pecock has *the unhavyng of this*, p. 89; *many unhelpis* (lets), p. 108. He employs Plural nouns in new senses, as *natural helpis;* he makes a substantive of an adverb, *in othere wheris* (places), p. 27. He has phrases like *it is in being*, p. 12; *mis undirstonding; a rateler out of textis*, p. 88; *modir tunge; his dai labour; the lotting* (allotting) *of cuntrees*, p. 198; *a brigge at his laste cast*, p. 338; here we now make *gasp* the word at the end. He coins a new substantive in "Goddis *forbode* be it but that," etc.; this he often uses, dropping the *be;* see p. 537. He uses *schaft*, p. 28, for the stem of a tree; hence we employ it for *columna*. He calls the Lollards *oure Bible men*, and *doctour mongers;* the last part of the compound was creeping into more extended use; the heretics called themselves *knowun men*, p. 53. He has *ize siȝt, leevis* (in a book). He has both *clock* and *orologe* in the same page, 118; but avoids Lydgate's word *dial*, though describing the thing. He tells us that the part is sometimes used for the whole, giving as an illustration the Old English habit of employing the word *winters* for *years*, p. 151. Another old sense of a word is seen in "foulis and their *briddis*" (pulli). The Southern Genitive Plural appears once more in *Iewen preestis* (Iudæorum). We see in p. 371 "whether he be knyȝt, squyer, gentilman;" here a distinction seems to be made between the two last words.

Among the Adjectives we see *naught* turned into an adjective, p. 430; *nauȝt and badde;* we now add a *y* to it. In p. 552 stands *lordli*. Pecock is fond of the foreign *able* as an ending for adjectives; he has *unberable, seable, smelleable, doable*, and many such; this we first saw in Hampole and Wickliffe. He sometimes tries the foreign *ose* or *ous;* craftsmen appear as *craftiose men*, p. 450; there is also *costiose*.

As to Pronouns, *whiche* stands for the kindred *qualis* almost for the last time, p. 313, as well as for *qui, quod;* it is often used here as the Neuter Relative. In p. 99 comes the curious *whatever* (thing) *whiche*. In p. 171 we have *what is it to us that*, etc. In p. 492 comes *deedis whos*

forbering is, etc. (refraining from which), a rare idiom. Instead of *whose*, in p. 215 is found *the iugement of whom ever hath seen*. Pecock likes to couple two or three synonyms; thus he has *oonli or aloone*, p. 12. There is *ech such man*, p. 243; *eny oon person*, p. 384; also the new repetitive idiom *twixe persoon and persoon*, *rewme and rewme*, p. 450; *eny man, preest or no preest*, p. 295. He is always bringing in two words of his own coining, *evereither* and *neverneither*. He Englishes *multum* thus, *bi a greet deel;* we now drop the *bi*. Instead of our "so much for that," he has the short sharp sentence, *thus miche there*, p. 197.

Among the Verbs we remark *would* beginning to encroach upon *should* (oportet); as *if so, it wolde folewe that*, etc., p. 24; *thouȝ a man wolde denye*, p. 186; still in Pecock *should* sometimes keeps its old place. In p. 95 stands *thouȝ God schulde not and wolde not suffre;* we have now all but dropped the *should*, except as a synonym for *debere*, though we still say, "it should seem that." The *shall*, as in Manning, is used for *soleo; thei han mouth and thei schulen not speke*, p. 153. In p. 112 we hear of a *sermon to be prechid;* the *about*, which we should insert after the noun, had not yet appeared in this sense. Two Infinitives Passive are strangely bracketed in, *what ouȝte be askid to be doon*, p. 517. In p. 351 stands *bileeve* (it) *to be trewe*. There are phrases like *born into liif*, *renne thoruȝ* (a book), *make an assaut*, *make proof of*, *make a ȝifte*, *make no difference*, *make answer*, *prechingis rennen arere* (into arrear), p. 90, *do sewtis and servicis*, *lock it up*, *han no place in matters of faith*, *have part and lott in*, *have access*, *a weel tried revelacioun*, *bear office*, *alle thingis considerid*, *hold residence*, *turn jewelis into money*. Pecock coins a verb in *ooned* (united) to God, p. 41; also *to unworship God*, p. 64; later writers made this *disworship; to strengthe it*, p. 67, *to be bodied* (embodied), p. 245. A curious Latin idiom is, *it is walkid ariȝt*, p. 75. The revenues are said to *schrink* (become less), p. 347; in p. 374 a leg is said to *loll* (dangle) from a stirrup; Piers Ploughman had long before spoken of lazy devotees as *lollers*. In p. 548 we hear of the *blasing colour* of dress; something like our *loud* patterns. In p.

563 Lollards, speaking of the Eucharist, *myscall it bi foule names;* the first hint of our *calling names.* In p. 102 stands *ther came into my knowing, that* (came to my knowledge); in p. 246 *ydolatrie came up.* In p. 377 stands *he mai avorthi* (afford) *to have;* here the old *iforþien* loses the sense of *perficere*, and the idea of command of money comes in.

Among the Adverbs we see *men comen rathir* (sooner) *or latir*, p. 94; *of the newe* (anew). In p. 19 stands *men musten needis graunte;* we can now never use this old adverb (nearly all its old strength is gone) except after *must;* in p. 192 Pecock coins *nedisli.* There is a change of meaning in "to speke *wiildeli*," p. 72, referring to *hyperbole;* we have *piththeli.* The *that* is dropped in *y am sikir* (that) *thei wolden*, p. 71. In p. 370 we have *esilier*, and in p. 268 the corrupt *esier*, which is here a comparative adverb; in p. 159 comes *knele louȝer* (lower). In p. 267 stands *whanne and whilis he is present;* the coupling of these is something new. Pecock is fond of imitating the Latin *quin; not so myche lasse but that*, etc., p. 344; *y can not see but that*, etc., p. 433. In p. 350 stands *so or so or so it is writun*, which is unusual. The *notwithstanding* is employed for *quamvis*, p. 355, and for *tamen*, p. 402, no *that* following in either instance. The *as* is still further developed, for it stands before Passive as well as Active Participles; *take it as for doon* (done), to which Pecock adds the explanation, *or as thouȝ it had be doon*, p. 394.

Turning to Prepositions, he is fond of *anentis;* he has *gift under trust, in large lengthe* (at great length), p. 563. He often prefixes *up* to verbs. He objects to *fore* as a prefix, for he has *the before goyng conclusioun*, p. 167; he is guilty of the strange blunder, *to biforbar* (prohibere) *a thing*, p. 477, where the verb is the French *bar*, and where the intensive *for* should be prefixed, as in the verb *forpamper.* Pecock is fond of setting *over* (nimis) before Romance adjectives, as *over contagiose*, in p. 345; according to a favourite idiom of his he has *over and above it;* but he couples more than two prepositions in his *out, fro, and bi an occasioun*, p. 327. He employs *toward* in a new sense; *toward the eende* (of a book), p. 303. In p. 458 he has *of liik state*

with, a new idiom, where the preposition supplants *as*. We see *obiecciouns biholding the bible*, p. 85 ; this is the first hint of our *regarding* used as a Preposition.

Among his Romance words we see *lay men*, *waastful*, *pointis of lawe*, *vituperacioun*, *neutralis*, *unsavory* (sermon), *necessarili*, *habituali*, *alloweabili*, *usuali*, *abhorre*, *to cumpeny with*, *a concordaunce* (for the Bible), *a reverent persoon* (man), *rehercel*, *assignees*. We see how many long foreign adverbs Pecock brought in. He has *to dress words to* (address), p. 2; *streyn a text*, p. 58. We see the substantive *choice* (purpose), p. 42. The Latin form is often preferred to the French; we see *the conversis* (converts), p. 59; *cartis or chartouris* are coupled in p. 402. We find *graceful* in the sense of *gratus*, p. 66; *curiose* in p. 245 is something strange that cannot be understood, reminding us once more of *quaint*. In p. 68 *attend to* is used in the French sense (*expectare*); in p. 85 it is used in our present sense of the word (*operam dare*). In p. 135 we find *waite to be hoosilid;* here the first verb, bearing the sense of *morari*, governs an Infinite Passive. In p. 74 we read of *sensitif wit* (referring to the five senses); in p. 519 we see in one sentence, *inward sensityve wyttis and outward sensityve wyttis*. In p. 88 *detect* means to *inform against;* the verb in this sense comes often in Lollard trials seventy years after this time. In p. 103 we see *improve* with the meaning *redarguere;* and in p. 120 *comendyng* gets the new sense of *laus*. The adjective *symple* means *stultus* in p. 157; it means *honestus* in p. 272. In p. 183 something is *doon in the better forme* (way); the last noun has in our day come into great vogue. In p. 450 we read of *badde maners* (conduct); in p. 519 *maner* means *custom*. Pecock gives, in p. 484, the two meanings borne in his time by the word *religioun*, touching on the well-known passage in St. James. He clings to the old way of forming the comparative of Adjectives, even if they be Romance, for he has *evydenter* and *perfiter;* there are also *vertuosenes*, *quietnes*, *contrariose*, *prestial* (priestly), *religiosite*. He prefixes *un* to Romance words, as *unfruytful*, *unusid*, p. 431. For *vinea* he has both *vyner*, p. 389, and *vyne gardein*, p. 383. He makes *opinioun*

and *Church* masculine, calling them *he*, pp. 96 and 334. Pecock continues our old verb *stie*, but brings in *ascend*, the stranger that was to supplant it. He has a favourite phrase of ours, *manye ȝeeris in successioun*, p. 306. In p. 477 stands *expropriat poverte*, that is, a state of life that forbids holding property.

The famous ballad of 'Chevy Chase' may date from about 1450. Here we find the Northern *Jamy;* also *driver* and *spearman*. The word *like* is used in a new sense (ut decet); Douglas marshals his host, *lyk a cheffe cheften of pryde*. We see *meet him on man for on* (man to man). The *half* stands before a Passive Participle, as *half done*.

The Stasyons of Jerusalem (Horstmann, 'Altenglische Legenden') may belong to 1450. We hear of *Candy* (Crete), p. 356, and we find the word *quaryntyne* in p. 365; it here means the place where Christ fasted forty days. We read of the *covere* of conies, p. 361, a new form; it was usually *covert*. The traveller is struck by the fact that the Latin clergy at Jerusalem wore long beards; they were barefooted friars, p. 359.

In the same volume, p. cxxi., may be found the word *herthstede*, whence comes our *fire place*, in a document of this age.

There are some poems in 'Religious and Love Poems' (Early English Text Society), pp. 52, 95, 215, which seem to belong to 1450. The Southern Imperative, ending in *eth*, comes often; on the other hand, there is the Northern *in no kyns wise*. We see *weel at hir ease*, where the pronoun is something new. There are the new phrases *better saide thanne doon*, *I betake me to*, etc. In p. 217 we hear of a *soukyng sore;* this shows us the source of Tyndale's *soaking consumption*. Among the Romance words we find *obstynate*. We see the form *defyled*, p. 104; like the previous *undefiled*.

There are many pieces, dating from about 1450, scattered through the 'Reliquiæ Antiquæ.' In i. 91 stands a curious mixture of English and Latin in hexameters, beginning with an invective against fleas, flies, and friars—

"Fratres Carmeli navigant in a bothe (boat) apud Eli,
. . . . . .
Omnes drencherunt, quia sterisman non habuerunt."

Something not unlike these lines has come down to the schoolboys of our own day.

In i. 324 stands

"Is gote eate yvy.
Mare eate ootys."

I well remember, about 1850, hearing in Devonshire the line, rapidly pronounced, as a puzzle—

"Can a mare eat hay? can a goat eat ivy?"

A favourite usage of schoolboys dates from 1450 or so; we see in ii. 163—

"He that stelys this booke
Shul be hanged on a hooke.
. . . .
Whane yee this boke have over-redde and seyne,
To Johan Shirley restore yee it ageine."

There are several other couplets of this kind given here. The phrase "not at home" was used to troublesome visitors in 1450; see i. 271. In i. 2 is a poem on the miseries of the sea. There is the sailor's cry, *y how* (yoho); we hear of the *bote swayne* and the *steward*, who is ordered to bring a *pot of bere*; this beverage had hitherto been hardly mentioned at all. The passengers also partake of *a saltyd tost*, the first appearance of this last word as a noun. The word *mate* is used, like *fellow* on land. The command is given, *vere the shete*; the verb is French; the *shete* for the first time stands for *velum*.

In the Treatise on hawking the former *Tomme* is now cut down to *Tom*, i. 84. We see the new Substantives *dovecote*, *quicsand*, *nightcap*, *grub*. In i. 25 comes *I am your man*, addressed to a lady; this noun we usually address to a comrade. We hear of the *ruff* (roof) of the mouth, i. 300. There is the Shakesperian *eyas*, used of a hawk, i. 294.

Among the Adjectives we find *lyght of love*, i. 28; a woman is called *chiri ripe* (ripe as a cherry), i. 248.

Among the Verbs are *flusch* (put up game), *bubble*. There is *gagul*, used of the noise made by a goose; hence Bishop Montague's book, nearly two Centuries later, called 'A Gag for a Goose.' There are the phrases *have lovers in hand, drive the dust in his eye, keep* (maintain) *a wife, to hold abacke, set foot there, take payne*. The proper technical words for hawking are given in i. 293; a hawk *eyrs* (the French *aire* means *nidus*), but does not *breed;* hence came *eyrie;* so in p. 296 a hawk *nims* its prey, but does not *take* it; a covey is *merked* (marked), p. 297. When we say, "I cannot help it," *help* means *prevent;* we see the source of this in p. 301; *that the hawke schal not dye thus a man may help hit*. The two forms *lorn* and *lost* occur in one line, i. 50.

As to the Prepositions, in i. 261 stands *nowe for the fourth poynte;* this *for* had hitherto been *to*.

There is the Scandinavian *flounder*, the fish.

Among the French words are *salpetre, sausage, trinket, vitriol, radish, decrese, money maker*. The word *galant* had been so long in use that it gives birth to *galantnesse*, i. 75 (bravery of apparel); *gallant* and *brave* later underwent the same change of meaning. In i. 77 *nyse* loses its old meaning of *stultus*, and bears the exactly opposite sense of discriminating judgment; a meaning it may still bear. In i. 303 we have both the old *triacle* and the new *treacle;* it here loses the sense of *remedium* and gains its present meaning. We learn in i. 296 to speak of a *covey* of partridges, and of a *bevy* of quails. In i. 28 is the common *be rewlyd by me*. In the next page, Stafford *blewe* seems to have been as famous as Lincoln green.

The Book of the Knight of La Tour-Landry (Early English Text Society) was compiled in French in 1372, and was translated into English about fourscore years later. It may be due to Salop; we see the forms *seing that, melke, kesse, fere* (ignis); there are the Northern *nor, are, sen* (quoniam), *eggis* (ova), *manered*, as in 'Piers Ploughman,' and *leude* (libidinosus, p. 23), Myrc's sense. There are many Southern forms, such as *suster, beth, thilke, ydo, she nis not, moche;* we find in one sentence the two old forms of

the Imperative, *knouithe you and heres therof*, p. 83; there are both *thair* and *her* (illorum); the Southern *her* follows a Northern idiom and becomes *heres* (theirs), p. 53. The English word for *subula* had been pronounced in Southern England like the French *oul* or *ioul;* but in p. 67 it is written *all*, just as we pronounce it, following the unusual sound of Wickliffe's *âl*. There is the very old form *beriels* (sepulchrum); other parts of England had clipped the last letter; there is also *sithe* (time), and the form *wonder devout*, p. 8; this way of expressing the Superlative had been peculiar to the Severn country for 250 years; there are, moreover, the Severn transpositions *nwe* (novus) and *renue;* the old *pitous* has the usual Severn insertion *piteous*, p. 136. The *r* is added, for the old *splent* becomes *splinter*, p. 9.

Among the Substantives we see the form *is* used to form the Genitive, both for female and Plural nouns; mention is made of daughters, and then comes *atte the eldest ys hous*, p. 9. We see *bayte* used in connexion with fishing, p. 59. The modern use of our *gossip* is fully explained in p. 96, where one *godsib* passes on to another a wondrous tale, "till all the contre spake therof." We hear of *a cutting of vynes*, p. 8, used to form a bed; hence a well-known term in gardening.

Among the Adjectives we see *brayne sik*, p. 20; *hote langage*, p. 19. As in the 'Promptorium' the word *fresh*, applied to dress, is used as a synonym for *gay* all through the book; so *fresh and fair* have been coupled ever since. The adjective *mannisshe* is applied to "a woman that is not humble and pitous," p. 136; this *ish* has often since been used to express an evil shade of meaning, like *bearish*, *loutish*.

The Nominative of the Pronoun replaces the rightful Dative in *she hadd ben beter to have been stille*, p. 32; the old *out of his wit* becomes *oute of hym selff* (beside himself), p. 6. In p. 81 we see the phrase *she had not* (nought) *to do there*, "no business there." There is a long expression for *nemo* in p. 69; *no maner of man*.

Among the verbs we see *misanswer*, *put in the way of*, *bear record*, *axe* (in marriage), *how fele ye youre self?*

When we see *grapped*, p. 139, the Perfect of *grip*, there is a kind of compromise between the Strong and Weak form. There is the curious idiom (she) *lost the king to be her husbond*, p. 19. One Severn idiom of this work, *he made as they* (though), p. 77, has been brought into our Bible by Tyndale. In p. 126 stands *ne hadde it be that*, etc. ("had it not been that"), a common idiom in our days. The former *bihabben* now appears as *behave herself*, p. 127; there is the noun *behaving*, soon to be supplanted by another form of the word. In our day a person "has the last word," the source of this is in p. 28; she let him *have the wordes* (all the talk). In former times men *let crie festis;* in p. 110 the first verb is altered into *made*, following French usage. In p. 11 men *wynde up* water at a well; this expression was later transferred to watches and mercantile affairs.

Among the Adverbs we find *derkeling*, p. 21, where the old *ling* is applied to an Adjective, just as *sideling* and *hedlinge* (headlong) had been already struck off. A woman is not to answer her husband *overthwartly* (crossly, p. 28); but *across* was now beginning to supplant the older *athwart*. We have *right so* in p. 143, where we now say *just so*. In p. 52 stands *or ever were saide masse;* this curious *or ever* came into the Bible later; it is like *where ever are you coming?*

As to the Prepositions, we see *marry him into* (a family), p. 18. The idiom *at the least* is carried a little further; in p. 81 stands *atte the hardest* (our *at the worst*). We saw in Salop, about 1220, *have a dear bargain on* (in) *me;* we now find, in p. 33, *we are deceived in you*. In p. 166 comes *not so faire bi the seventhe part as*, etc., we should say, "not a seventh part so fair." A French idiom, first adopted in the 'Percival,' 150 years earlier, is continued; *here is a faire body of a woman*, p. 38; like our "he is a fine figure of a man."

There is one Scandinavian verb, *it boted not* (availed not), p. 66; here no Accusative follows, as 130 years before.

This work, as might have been expected, abounds in French phrases; the writer often does not trouble himself to translate, writing *Sampson the fort, parent* (kinsman),

couroux, *verres* (glasses), *scorche* (flay); the old form *roialme* is found. There are, besides, the verbs *goormaunde*, *puissant*, *famissh*, *resuscit*, *to gage bataile*, *disarm*, *to be storied* (rehearsed), *to endoctrine orphelyns*, *usance* (mos), *incontenent* (statim), *custumer* (solitus). In p. 130 stands *a plumme tre pruner;* here we have the French added to the very old English synonym. In p. 148 the Virgin calls herself *the chaumbrere* (ancilla) of God; but the word has a bad meaning in p. 30, where evil women in France make themselves *chambreres* to Englishmen; hence comes the "chambering and wantonness" of our Bible. In p. 128 a Queen is attended by her *gentille woman*. In p. 149 the Virgin shows courtesy and *good nature* on her visit to Elizabeth; the latter phrase was not to reappear till long afterwards. In p. 146 there may be *recoveraunce* (regaining) of time, as well as of sickness. In p. 137 men ought to *be in charite togedre;* in the next page *charitable* is opposed to *unforgiving*. In p. 28 we hear of *evelle langage* (bad language). In p. 84 *symple*, coupled with *debonaire*, expresses our *easy-going;* there is a shade of difference between this and *humble*, one of the old senses of *simple*. In p. 154 a lady is *required* (sought) in marriage; hence our "be in great request;" the verb, like *desire*, will express either *rogare* or *jubere*. In p. 106 we hear of the *faon* (fawn) of a lion. There is the portentous compound *disworship*.[1] In p. 90 a wicked woman is *paied;* we should say *paid out*. In p. 110 we read of *excessive vayne glorie;* this paved the way for Tyndale's use of *exceeding* (valdè) instead of the old *passing*. Samson, in p. 93, is led to the *maister pillour* of the hall; Macaulay's word *master-piece* is in our time encroached upon by the penny-a-liner's *chef d'œuvre*.

The 'Book of Curtesye' (Early English Text Society), composed by an old pupil of Lydgate's, may date from about 1450; it abounds with Imperatives in *eth*, soon to vanish altogether. The interchange between *u* and *v* is plainly seen in *demevire* (demure), p. 10. The later French

[1] I have lately seen a Magazine article, headed "A Dishomed Nation." Do these people suppose that the particle *un* has dropped out of existence?

sound of *ch* is introduced in *schirche* (church), p. 10. The word *fulsumnesse* keeps its old meaning of *copia* in p. 40; but in p. 26 *fulsom* means *satur*. There is *apish*, p. 48. A flogging is called a *berchely fest*, p. 30; the first hint of the English tree of knowledge. We read of *blounte langage*, p. 46. An Adjective is intensified by prefixing a substantive; in p. 6 we hear that nails ought not to be *geet* (jet) *blake*. The pronoun *he* stands for *one* in p. 6; *this childe is he that is well taught*. Among the Verbs are *fecch a compace*, *pley Jakke malapert* (Tomfool), *ye have you* (behave you), p. 16. The Romance words are *pertinent*, *advertyse*, *to brace*, *cyrcumspectly*, *reprocheable*; *attendaunce* stands for our *attention*, p. 12. We now talk of "quality and quantity;" in p. 14 we read, *lette maner and mesure be youre guydes twey*. There is *interrupte*, one of the forms derived from the Latin Participle, not from the French Infinitive.

The trainer of youth who wrote the 'Book of Curtesye' directs their attention to the old English poets; Chaucer has seldom been awarded higher praise than in p. 34; he turned our ears into eyes; his language seemed to his countrymen

"'Not only the worde, but verrely the thing.'"

The 'Chester Mysteries' (edited by Mr. Wright for the Shakespere Society) may have been compiled about 1450; they have come down to us in a transcript made 140 years later. We see, by the rimes, what the original must have been in the following instances:—

Original.	*Transcript.*
In fere (simul)	In freye, i. 126.
Repreved	Reproved.
Breres	Breyers.
Barne (puer)	Baron.
Fere (procul)	Farre.
Has	Hath.
Dalte	Dealed.
Segh (vidi)	Seinge, ii. 77.

In p. 174 we see *swaine* written for the old *swoun* (our *swoon*); a curious instance of the double sound of *oy*, which must have led to the mistake. There are very old words

like *beames* (tubæ) and *thester* (tenebræ), which seem to have died out of the South by this time; there is the Scandinavian *hethen* (hinc). On the other hand, we see Southern forms, as *i-mente*, *oo* (unus), and sometimes *seith* (quoniam). Much Latin is used for the stage directions; some of these Latin words seem to have been Englished much later; in i. 57 stands *havinge restored*, a new idiom which cannot well have been set down in writing before 1520. We also see *common wele* altered into *common welth*, ii. 82. The *seinge that* (quoniam), which so often appears, carries us back to the 'Lollard Apology' in 1400. Cheshire is not far from Piers Ploughman's country; we see his word *pevishe;* his *daffe* (stultus) and *ratoun* now become *dafte* and *rotten*. The old *nagere* (our *auger*) is still preserved, i. 107.

Among the new Substantives are *boe-spritte*, *whippecord*. Cain speaks of *my dadde and mam;* afterwards comes *mame and dadd;* these forms are spread over many lands. In i. 52 *gossip* bears the meaning of the Latin *comes*, losing its religious sense. The audience is addressed, i. 91, as *Lordes and Ladyes that bene presente* (our "ladies and gentlemen"). The old *deal* (pars) is now replaced by *bit; my bodye burnes everye bitte*, ii. 184. The form *gamon* is written for *game* all through. In i. 175 stands the phrase *at your becke*.

Among the Adjectives is *elvishe*. In i. 229 stands the new phrase *thy owine* (own) *dere*.

We find, i. 184, *have thou one* (a blow); here *one* has no antecedent; we still say, "that's one for his nob." In i. 215 stands *it is the vereye same;* here *very* retains a trace of *ipse*, as we saw in Chaucer's writings.

As to the Verbs, we may remark the curious mixture of Southern and Midland forms in the Plurals; beasts that *creepeth, flyne, or gone*, i. 22. In i. 55 *you mon* (must) *knowe* stands by itself; the phrase is now common. There are *take a turne with* (have a bout with); *flye out of his skynne*, i. 151; *brew thin*, ii. 82; *loke up* (search out) *a book* (found in the 'Paston Letters' about this time); *slea them downe*, like the *burn down* of the year 1300.

We have seen *to my knowledge;* we now have *to my deemynge, to your likynge.*

As to Interjections, *Marye* is an oath used by Noah, i. 54. There is a stage direction, i. 136, *singe troly loly*, something like *tra la la.* In i. 218 stands the curse, *a vengance on them;* this prefixing the article is curious. We see in ii. 57 the Shakesperian *anon, Maister, anon!* equal to our "coming, Sir."

The Scandinavian words are *filly* (equa) and the verb *tipple.* In ii. 142 we read of *skewed* horses, the first hint of our *skewball;* this seems to come from the Danish *skiev* (obliquus), irregularly marked.

Among the French words we see *baronete* coupled with *barrones* and *burges.* There is the phrase *wage warre*, i. 173, where the verb takes a new meaning; also to *caulk* a ship. We often see Chaucer's *I coũngĕr thee* in the sense of *obsecro.* The Devil is spoken of as *Ruffyne*, i. 17, which perhaps led to our *ruffian.*

In the York wills, ranging between 1451 and 1458, we remark in p. 175 that a *yoman* in the house is sharply distinguished from a *grome* and a *hyen* (hind); we read of *lytill Nanne*, a curious instance of *n* being prefixed. We see the verb *will* (in the sense of *bequeath*), ii. 149; in p. 192 stands the old *to overlife me;* the *over* in compounds, when referring to time, was thirty years later to be replaced by *out.* There is the term *resedenter* (resident), used by Lord Scrope, p. 191; this still lingers in Scotland. In p. 176 we hear of the *jornenall* (journal), which Constable, a Yorkshire squire, bore always in his sleeve; these two pages are full of Northern forms.

In the 'Paston Letters,' between 1448 and 1460, we mark the lingering traces of the Norfolk dialect, soon to vanish from the correspondence of the educated. Sir John Fastolf (the Shakesperian hero) talks in his will of *Mikel* Yermuth, and has *gove* (datum), *farthyst* (not the proper *furthest*); he also uses the Northern Imperative "*sendis* me word," p. 94; having lived long in France, he writes *moyen* for *mean*, p. 309, and *ayle* (avus), p. 362. Agnes Paston, one of the old school, born about 1400, often writes the

Infinitive in *en*, and uses the *rewli* (rueful) of the Genesis and Exodus poem, p. 219. William Paston has *a* (he) *toke me*, p. 302, much in the style of Robert of Brunne; and a Lincolnshire knight talks of women *mylkand* kine, p. 98. On the other hand, we hear of "pillows of a lasser *assyse*" (size), p. 478. The word *assuage* appears as *squage*, p. 160, like the East Anglian *squilk* (talis) of the year 1280. The forms *syns* and *nor* appear in Norfolk use in the year 1450; see p. 179; the old *chapitle* has not been quite ousted by *chapter*, p. 395. The Duke of York employs the Northern form *childre* (liberi), while the Duke of Suffolk has the Southern *axe* (rogare). One of the most amusing things in the 'Letters' is Friar Brackley's dog Latin, which is sometimes worthy of Molière's quacks. See i. 524.

As to the Vowels, *a* replaces *e*; we see *harbyger*, an official sent on before his Lord, p. 525; initial *a* is clipped, for we see *larum*. The city of *Debylyn* has not yet become Dublin, p. 505. The *y* is prefixed in *yelfate*, p. 490; the Scotch still say *yill* for *ale*. The *a* becomes *i* in *Yimmis* (James), p. 514; whence our *Jim*. Warwick writes *goud* for the old *gode* (bonus), p. 95; and the proper name *Shuldam* stands in p. 191, one of the few words in which we still keep the true old sound of *u*. We see in these letters both the old *Bewcham* and the new *Bemond*. The Duke of York turns the *rihtwus* of 1303 into *rightuous* (Introduction, lxxx.), not far from our *righteous*. The old *honur* is much altered, for we hear of "dishonneurs and losses," p. 259.

As to Consonants, *b* is inserted in *debt*, p. 370, an unlucky imitation of the Latin; the same takes place with *p*, for *attempte* stands in p. 457. There is a transposition of letters in p. 172, where the King's taxes become *taskys*, a word used in the 'Cursor Mundi.' In p. 93 "having *rewarde* to" is written for "having *regard* to;" this may also be seen in Pecock. The *d* is struck out in the middle; for we see *Wenstay* (Wednesday), written by the learned Botoner, p. 414. The *w* at the beginning of a word vanishes; *bede oman* (mulier) is in p. 343; this is often heard in our time. The letter *z* is constantly written for the old ȝ, our consonant *y*.

Among the new Substantives we find *hand-gun*, *warehows*, *kynsefolke*, *rydynghoode*, *fornoon*, *forecastell*. The powerful Suffolk uses the phrase *from kynrede to kynrede*, p. 122; here we now substitute a Latin noun. Chaucer's *brew-house* now becomes *browere*, our *brewery*, p. 250. King Henry VI., in p. 329, is said to threaten, *I shal destrye them every moder sone*. In p. 462 a house is to be pulled down, *every stone and stikke therof*. In p. 512 stands (*he*) *and ye bene grete frendes;* here the *grete* replaces the former *good*. In p. 428 we hear of xxviii. *sayle* (naves); this *sail* is one of the few English words that may be either Singular or Plural. In p. 526 *lyflod* stands for a man's *land*, or, as we should say, his estate.

Among the new Adjectives we remark *hevedy*, our *heady*, p. 514; it was long before the old *heafod* (caput) parted with its middle consonant. In p. 125 we read that Suffolk was beheaded by *oon of the lewdeste of the shippe;* here the adjective takes the new meaning of *vilis*. In p. 224 *tall* is used where we should now say *fine; on of the tallest younge men; proper and tall* go together in English ballads. Botoner, in his own phrase, p. 369, writes *blontly;* that is, "with little elegance."

King Henry the Fifth's change is imitated in a letter of Parson Howes; *other*, like our *some*, had usually been both Singular and Plural; but in p. 311 we find *otherez*, and in p. 404 *othyrs;* the older form still lingers in our Bible.

Among the Verbs may be remarked *go lose* (loose), *peke a qwarell*, *hold fote wyth* (keep step with), p. 189; *he turned pale colour*, p. 158; *fysh the water*, *bear chargys*, *ley upp money*, *thei wylle laboren all that in hem lyeth* (Agnes Paston, p. 423); *breke the mater to*, *breke aweye* (effugere), *left for dede*, *they have as moche as they may do to kep them down*, p. 541. Friar Brackley has the curious *find no bonys* (scruples) *in the matere*, p. 444; a Century later they substituted *make* for *find*. In p. 83 stands *fall in felaschepe with*, the source of our *fall in with*, and the military *fall in*. A most curious phrase, where we have to search for a dropped Nominative, stands in p. 361; *Fastolf ys owyng for his reward;* that is, "money is in owing to Fastolf;" something like this phrase

of the year 1455 has already been seen in 1410. The ruling idea is *debetur*, not *debet*. There is another curious confusion of the Verbal Noun with the Active Participle in p. 510, *I am yn bildyng of a pore hous;* here the two prepositions are not needed; the ungrammatical *be a fighting* was to come two generations later. In p. 392 something *is in doyng;* here we should now, most incorrectly, drop the *in*. In p. 360 a verb is dropped; baronies were gotten by Fastolf, *and no charge to the King;* hence comes *and no blame to him*. In p. 514 the verb *broke* takes the new meaning *tolerare;* it had hitherto expressed only its kindred form *frui*. In p. 535 certain persons are *made for evir;* something like the *make a man of him* of 1320. Seamen are ordered to *stryke*, p. 85; here the Accusative *flag* is dropped.

As to the Prepositions, we find Thursday *by the farthyst*, iii. 425, where *by* replaces the older *at*. We have long ago seen *out of his wits, out of reason;* we now find *he is owte of charite with him*, p. 393. The *after* is coupled with nouns, so as to form one word; *an aftr mater*, p. 540; *fore* had long been used in this way. A new Preposition appears in p. 85, *I cam abord the Admirall*. As to the new words found here, the Dutch *vier* (quatuor) produced our *ferkyn*, fourth-kin, since it holds the fourth of a barrel. The same people seem to have given us *warff* (wharf).

Among the Romance words stand *a letter* (bill) *of exschawnge*, p. 78; *romer* (rumour), *flagon, saltsaler, streytly charge hem, to quyte us lyke men, joyn batayle, factors* (agents), *a debentur*, p. 364; *to sort things, to scryble, good conducte, an ante date, to audyt accompts, polityk, a servaunt domysticall*, (counter) *pane, curass, Morysch daunce, solicitour, trotter*. In p. 274 stands *she laboured of hir child* (Ilithyia); in p. 321 *to labore the jury*, like our "work the oracle." In Norfolk *carry hay* seems to have been the right phrase, p. 219; some shires talk of *leading* it. In p. 427 a town is *refreshed* (refurnished) with ordnance, a French phrase that comes in Froissart; hence "to refresh the memory." The French verb *écumer* gives us an instrument, here called a *skymer*. In p. 480 a piece of linen is said to be of a certain length,

countyng lenthe and brede; the Participle is used like Chaucer's *considering*. The legal verb *demur* is used, not for *morari*, but for *obstare*, in p. 90. We see Teutonic endings in *symplenesse*, *malissiousness;* and *grievous* is written *gravewis* in p. 97, a curious imitation of the old *rihtwis;* in p. 134 the weapon *brigantine* is written *bregandyrn*, as if it had something to do with Teutonic iron; in p. 303 appears a *jantylmanly man*, where *man* comes twice over. In p. 172 *menage* and *housold* are coupled. A sister of the Pastons speaks of her husband as *my mayster*, p. 435, much as Mrs. Thrale did; a Norfolk Prior sends a letter *to my Sovereyn, John Paston*, and subscribes himself *your orator*, p. 78. A priest is called *Doktor* Grene, p. 350. In p. 380 we hear of *dubble intendementz;* this by no means implies the vicious meaning conveyed by the French phrase that we have used for the last 200 years. In iii. 428 *very* is used by Fastolf in a new sense; *my very last wille;* it is like making the adjective a Superlative. In p. 514 *fumous* stands for *iratus;* the verb *fume* took this sense in France during the Fifteenth Century. Friar Brackley, in a sermon, uses *audacite*, *affluens*, and *perfight* (perfect).

In 'Gregory's Chronicle,' between 1450 and 1460, we find mention of *Beuley* Abbey in Hampshire, the place now written Beaulieu; one of the few words that are left to show the old sound of *eau* in both French and English. Jack Cade's men are called *ryffe raffe;* we hear of a *londelord* in connexion with the tenancy of houses, p. 199; the new phrase *the aftyr none* appears, p. 204. The verbs are *put to a rebuke*, *take* (houses) *for a terme*, *leve owte* (things). Two men fighting *went togedyr by the neckys*, p. 202; hence our "set by the ears." In p. 191 stands *halfe besyde hyr wytte;* it was now long since *beside* had expressed *extra*. The French words are *his costys* (costs) (in the Plural), p. 203; *bacheler of devynite; be ilowe* (allowed) 2d, p. 199; here the first syllable must have been mistaken for the Past Participle's prefix; the verb had expressed *give credit for* a hundred years earlier.

In the 'Rolls of Parliament,' between the years 1450 and 1460, we find an instance of the English habit of

docking the final vowel of foreign names; just as we have done with the names of Machiavelli and Titiano; in p. 214 we read of Ambrose Spinull (Spinola) of Genoa. The *a* replaces *e*, as *gaol*, not the old *geol*. At the bottom of p. 280 come the verbs *imply* and *emploie*, two forms of the Latin *implicare*; both are here used in our sense of the words; *helpour* stands for *helper*. We see Chaucer's *markis* give way to *marquoys*, p. 394, the *oy* being sounded like the French *e*; our *marquis* is a compound of the two forms. The former *interesse* now becomes *interest*, p. 185; the *t* being added. In p. 194 servants of the Crown, such as porters, etc., are often styled *yomen*; we hear of the *clerk of oure Grenecloth*, p. 197, and the *clerk of our hanaper*, p. 317. In p. 182 comes the ill-omened *sterre chambre*. In p. 285 the phrase *their good Lordshippes* is employed for *domini*. In p. 325 appear the *silkewymmen*, a very old London trade, as we are here told. In p. 204 stand *gonne powder* and *longebowes*; here the adjective and substantive are coupled, to make a sharp distinction from *crossbow*. The late form *mornyng* (mane) is stamped with Royal sanction, p. 282. In p. 300 we read of a *crue* of ccc men; soldiers, not sailors; this word is Scandinavian. In p. 225 comes the curious phrase *a setter-forth of a shippe*, like Pecock's *a ratler out of texts*; it is not often that the adverb stands close to the noun that expresses the agent. In p. 184 we read of the parish of Much Billyng; this word for *magnus* is still sometimes found in towns of Southern England, just as *Mikel* is still used in the North for the same purpose. There is a curious idiom of pronouns in p. 384, *in whos handes so evere they be*. A habit is now coming in of setting *un* before Passive Participles; we have here *unspotted* and *unbrused*, p. 280. We see the phrases *lie dormant*, *pight tents*, *call to remembraunce*, *put to silence*. An Exeter petition to the King, p. 390, begins with *shewith* (ostendunt) *your subjectis*; the word *shewith* is still used to head petitions to Parliament. We see our common *thenne and there* for the first time, I think, at full length in p. 282. Both the forms *nor* and *ne* are found in p. 294; the former was soon to triumph.

Among the Romance words are *diabolique*, *celerite*, *plenitude*, *irrecuperable*, *getee* (jetty), *delibre* (discuss), *aniversarye*, *barreer*, *defete a title*, *be at diettez* (maintenance), p. 293. In p. 280 we see one of our present senses of *address; they addressed thaim toward*, etc.; in the same page *directly* expresses "in a straight line." In p. 309 an Act extends; before this time it was *stretched*. In p. 389 we read of an *act of atteindre*, in our sense of the word; this very properly belongs to the bloody year 1460. In p. 399 a Northern petition uses *catell* for *pecus;* but in the South *catelles* stood for our *chattels* for some time after the year 1500.

In the 'Letters' belonging to this time, printed by Ellis, the chief new phrase is, *stand possessed of*.

Many of the pieces printed in 'Hazlitt's Collection' belong to 1460 or thereabouts; they were printed about fifty years later. In vol. i. there are the pieces in pp. 4, 69, 111-152, 196. We see *flateré*, *a great tenement-man* (rich in houses, p. 133), *long-sided*. In p. 135 stands *thys ys the schorte and longe;* we now transpose these adjectives. Among the Verbs are *follow the chase*, *sell up* (chattels). In p. 146 a man has no more goods, *but ryght as he in stode* (the clothes he stood in). A miser will not lend, *but* (unless) *he wyst why*, p. 114; a common phrase now.

There is the Scandinavian *frisky*, which may also be French. We have *to bere offys*, *pecys of silver*, *call him foul* (names). The word *gracious* is now applied to a *sale of goods*, p. 149; it must mean *pius*. The word *nice* (fastidious) was now getting the new sense of *elegant*, like the words *dainty* or *exquisite; that was a neys seyte* (seat) is used ironically in p. 8. The word *paramour*, which might mean *virgo* in 1290, gains its evil sense in p. 199. In p. 205 stands the emphatic *certen sothe;* something like our *certain sure*.

In vol. ii. the pieces to be here considered are in pp. 2, 23, 138. The þ is struck out in *Norweste* wind. In Substantives there is Barbour's *tryst* coupled with another noun, *trysty tre*, p. 154. A juror becomes a *swerer*, p. 149; this word was applied to those who took the oath to William III., two Centuries later. A squire, when he

serves the King in hall, bears a *white yeard;* hence the white staff coveted by English ministers. We read of *falow deer.* Men do not talk of *Rhodes* (the island), as in Wyntoun's time, but of *The Rodes*, p. 31. We have *Clym* for *Clement.*

Among the new Verbs we see *angle*, *fowl.* A man, when swearing, has to *hold up his hand*, p. 56. There is *take the mesure of* a man, p. 150. We see the old *win your shone*, p. 30; after this time it was *spurs* that were won. A great change in the Perfect is seen in p. 30; a man *ware* velvet; this replaces the old *wered;* we have already seen the Northern *worn.* It is not often that a Weak verb becomes Strong, as in this case. Men ring bells *bacward*, p. 153, for an alarm; this phrase is seen in a ballad of Scott's. In p. 42 comes *it stode with hym full harde;* we should now substitute *went* for *stode.* We see the Scandinavian *skulle* (remus). Among the French words are *jennet*, *dulcimer*, *dulcet*, *bowles* (for playing), *sykamoure.*

In vol. iii. of 'Hazlitt's Collection' the pieces of this time may be found in pp. 60 and 100. The initial *a* is pared away; "this is *long* of thee" (per te), p. 79, used afterwards by Scott. There is the Dutch word *trick*, p. 117. In p. 103 something is near, not the *length of a lande;* here length stands for *distance;* in Scotland they say, "I will come your length." In p. 113 *further* is revived as an Adjective after long disuse, "the further side of the hall;" it is here more akin to *far* than to *forth*, its old positive. Among the Verbs we see *beat him both blacke and blewe*, *beleeve me* (in the middle of a sentence), *get him down* (in fight), *you knowe* (at the end of a sentence); a musician *blows up;* hence our *strike up.* There is a most curious change from transitive to intransitive in p. 109, *a dore will undoe.* The *swa* (so) formerly expressed *quoniam;* this is continued in p. 109, "you should know your way better, *so oft as* you come here." In p. 102 a man steals more *by a deale;* we should say *a deal more;* here *great* is dropped before *deal.* There is the Interjection *hey howe*, p. 62, leading to our *heigh ho!* As to the Romance words, the word *bombe* is seen in p. 68; a woman is afflicted

crepitu invito, and is told, *tempre thy bombe;* hence, I suspect, comes *bum*.[1] The *nyce* keeps its old sense *lascivus*, p. 107; and shows its new sense *elegans*, p. 117, where a wench is *proper and nyce;* just as young ladies now ask, "Do I look nice?"

There are two old Lollard treatises reprinted by Arber as an appendix to Roy's "Rede me and be not wroth;" they are in pp. 150 and 172. They belong to an age of civil war; see p. 184; but were first printed in 1530. There is the new *syns*, though *sythen* is oftener used; both *tho* and *thos* may be seen in p. 154. The *ship* is used to form new nouns, as *apostleship*. Among the Verbs are *bear out* (support), *break an entail;* the *deme* bears here its Northern sense (arbitrari). There is the phrase "the most cruel enemy that might be," p. 178. We have a new phrase, *it is all one as he sayeth*, p. 152, the old *swa* had expressed *quasi;* in the same page stands *say otherwyse than it is*. We see how *abrode* slid from *latè* to *foris*, in p. 181; God scattered the Jews *abrode* among the *hethen*. The language used by Bede is said to have been *Englishe*. There are the phrases *compile*, *unequity*, *to ensue* (sequi), *entromedle*, *barbarus*, *resign up;* *mortefy* (hand over in mortmain) is a sense still known in Scotch law; it comes from the *amorteyse*, *amortesy* of p. 161; the long *s* being *mistaken* for an *f*. These Lollard treatises of 1460 were pronounced to be *barbarous*, when reprinted seventy years later; see p. 170; a fact that shows how our tongue was changing.

In the 'Political Songs of 1458' (Master of the Rolls) we remark that *rejose* bears the two meanings, *gaudere* and *frui*, in one stanza, p. 254; the former meaning was to be the lasting one. There are also the phrases *forswear the lond*, *in every quarter*.

There are two ballads of this time in the 'Archæologia,' vol. xxix. There is the well-known expression, *the good shype*, p. 326; also *taklynge*, *a good stay*, *shrowthes* (shrouds), words well known to sailors. Further on, we see *ragged staf*, *curre dogges*. We say, "three Rs running;" in p. 331 we see that the old expression was, *thre arres togydre in a*

[1] Mr. Skeat, on the other hand, derives *bum* from *bottom*.

sute. There is the phrase *as þe world gos*, p. 341. In p. 339 there is *lay wayte to a thing*, and also *lie a-wayte to do a thing*.

In Halliwell's 'Original Letters of our Kings,' Edward IV. uses *foreigners* to express "men who are not fellow-citizens," p. 128; something like this usage still prevails in some parts of our country; the sense belonged to *forain* in French.

The 'Book of Quinte Essence' (Early English Text Society) is a translation from the Latin, about 1460, and abounds in medical terms. In p. 21 we see how our phrase "a little rhubarb" arose; there is first *a litil quantite of pulpa;* then, *a litil of rubarbe*. Among the foreign words are *lapis lasuly*, *grose mater*, *þe splene* (which seems to imply *choler*, p. 18). A man at death's door is said to be almost *consumed* in nature, p. 15; the first hint of *consumption*. The old form of the verb *fiche* is now changed to *fix*. We read of a *brute beast*, and the Latin *equality* comes instead of the French *egality*.

Some poems, edited by Mr. Furnivall in the 'Book of Precedence' (Early English Text Society), belong to this date. We see the contraction *Antyny* for *Antonius*, p. 39. There are *roppys end*, *coke fyghtynge*, *callot* (light woman), p. 40, and the name *Kate*. There is our familiar *who ys that?* p. 40. In p. 53 stands *call her by no vylons name;* hence the later *call him names*. There are a few proverbs, as—

> "Syldon mossyth the stone
> þat oftyn ys tornnyd and wende" (p. 39).

We have *fayre wordes brake never bone*, p. 45; here we now change the adjective; *erly to ryse is fysyke fyne*.

Capgrave's 'Chronicle of England' (Master of the Rolls Series) seems to have been compiled about 1460. The writer was born at Lynne, and we see some of his East Anglian forms in *levene* (fulgur), *dyke* (fossa), *bigge* (ædificare), *tidyndis*, *who* (quomodo); he has the hard *g* in *give* and *again*, and he uses the Active Participle in *and*. But he has Southern forms like *i-sought*, *be* (been), and *o* (one). He follows Latin forms when he writes *Lodewic* (Louis),

and *Duke Aurelianensis*, p. 300; Arius, however, appears as *Arry*, p. 77. He has Manning's phrase, *to avale a hood.*

Capgrave is fond of casting out vowels in French words, writing *banch* and *punch* for *banish* and *punish.* We may trace in him the two sounds of *oi*, for he writes *cleystir* for *cloister* in p. 308, and *Groyne* for *Corunna* in p. 242. He has the old form *Beaumont* and the new *Beamount* in one page, 182. He has *foster* for *forester*, like his East Anglian brother Lydgate. The Suffolk habit, seen in 1230, of changing *th* into *d* appears in *erdequave* (earthquake), p. 80; here also is the origin of our *quaver*, *k* changing into *f* and *v*. Our *navel* is written *nowil* in p. 82; *av* must have been mistaken for *au*, and *au* and *ow* were both sounded like the French *ou.* The *f* was often mistaken for *s* (*fitting to* and *sitting to*); in p. 194 *enfess* is written for *enfeff.*

Among the Substantives we find the old *querne.* In p. 130 stands our common "he had not a peny in the world." In p. 365 *rusticus* is Englished by *chorle*, and in the next page this becomes *carle.* The adjective *fonned* (stultus) gives birth to *fonnednesse*, p. 151. We read of *Grete Bretayne*, *whiche is cleped Englond*, in p. 359, the first time, I think, that this grand title is used by an Englishman. The renowned Percy of 1400 is called *Herry Hatspore*, p. 242. The old *Burgeyn* (Burgoin) is found, as well as the newer *Burgundy*, coming from the Latin; *Burgenye*, p. 219, seems to be a compromise between them. There is not only *Almayn* but *Germaine*, p. 111, showing the influence of the Latin; the *Germanes* appear in p. 106; *Acon* stands for *Aachen*, and *Maydenborow* for *Magdeburg*, p. 118.

Among the Adjectives we hear of *a fayre-spokyn* man, p. 81; a curious instance of the Passive Participle replacing the Active; it reminds us of the Old English *heom gesprecenum* (illis loquentibus). Our common *fayn to fle* is in p. 119.

Among the Verbs we remark phrases like *take hors*, *make difficulte*, *make oth*, *picche tentis*, *to poll a man* (tondere), p. 234. The verb *gore* is formed from the *gorwound* of 1380. To *waste* is used intransitively in p. 104. A convent is not built but *takes place*, in p. 153. In p. 187

men swear to do something, "*come hem lyf or come hem deth.*" The three stages of punishment are (rather unusually) set out in their right order, when in p. 190 a man is doomed "*to drawyng, hanging, and hedyng.*" The verb *chepe* adds the sense of our *cheapen* to its old meaning *buy*, p. 180. Capgrave, in one of his earlier writings, uses the phrase *happed hym to be*, etc., p. 365; in his latest book comes Wyntoun's phrase *he happed to mete*, etc., p. 288; a good example of the encroachment of the Nominative upon the Dative, and of the journey Southward of Northern forms.

We have often seen *but* (standing for *ne but*) used before a Substantive; we now see *Daniel but ȝong led into Babilonie*, p. 47. There is a new phrase *not half mech* (big) *inow*, p. 132; and in p. 141 stands *I had as lef be killid, as*, etc.; this phrase, already used in the late Lollard tracts, is the one phrase that still keeps alive the Old English *leof* (carus).

Among the Prepositions we remark the new phrase, a man is hanged *for his laboure* (pains), p. 278.

Among the French words are *monstrous*, *code*, *antepope*, *unmanerly*, *cass* (quash), *cariage* in the sense of *currus;* here there must have been a confusion with *caroche*. There are phrases like *have a touch of*, p. 1; *graces* (indulgences) were bought in p. 244; this phrase lasted till Strafford's time. There is the curious compound *semi-goddes*, p. 50, like Shakespere's *demi-devil;* this replaces Chaucer's *half-gods*. In p. 190 the King, when judging a traitor, *dispensid with him of the peynes;* an idiom that we have now changed. *Gentil*, as in Barbour, adds the meaning *mitis* to its old sense *nobilis*, in p. 122. The Pope disguises himself, in p. 309, like a *Malandryn;* hence perhaps our Merry Andrew, with the usual change of *l* into *r*. A large sum becomes *a horibil summe*, p. 155; this is something like our present use of *awful*. To *purpose articules* comes in p. 175; this verb and *propose* had not yet been marked off from each other. In p. 189 we find *he cacchid or caute;* a curious instance of double forms. The form *Wiclefist*, p. 244, coming from the Latin, is preferred as a party name.

In the Coldingham papers for 1461 we see *lossez* (damna), p. 191. In p. 215 stands *on way and odur;* we should say, "one way or another." In p. 203 *trewbill* (trouble) stands for *bellum;* something is *grevous costly* in p. 215, and we now often use an adjective for an adverb, as "awful hard."

In the York Wills for 1466 we come upon *a draght ox*, ii. 285; in the same page a man talks of *my sonnes Herre Eure, Maister William Eure, and John Eure;* the second son enjoys the title of respect because he was a rector.

In the 'Testamenta Eboracensia,' iii. 185, there is *weikly* (every week); *daily* had appeared sixty years earlier, both coming from the North. There is *do what hym pleases*, p. 197; showing that *you* in *what you please* is a Dative. A well-known surname appears in *John Dicconson*, p. 204. In the same page stands *their burds* (their boarding when children).

The amusing tale of the Wright's Chaste Wife (Early English Text Society) dates from about the time of Edward IV.'s victory in 1461; the poet speaks

> "Of roses whyte þat wyll not fade,
> Whych floure all Ynglond doth glade,
> Wyth trewloves medelyd in syght;
> Unto the whych floure i-wys
> The love of God and of the Comenys
> Subdued bene of ryght."

The old *bridale* loses its last letter and becomes *brydall*, p. 3. The *b* is added, for the old *momelen* becomes *mombyll* (mumble), p. 19. The use of *ye* and *thou* in the piece is happily marked; the knight, who means to do the craftsman's wife the honour of seducing her, first jauntily addresses her as *thou;* when she has trapped and half starved him, he uses the more respectful *ye*, which his lady also adopts. A poor woman is addressed as *dame* by her betters; she speaks of an absent personage as *my lady*, p. 16.

In the 'Plumpton Letters' (Camden Society) of 1461 many of the Yorkshire forms may be remarked, such as *gar, ky, kirk, thof* (quamvis), *they deals, gif* (si). The word

milne, found here, had lost its third consonant all through Southern England. The old *maistresse* is seen as *mistris*, p. 15; and the well-known name *Foljambe* is pronounced as we sound it; *Fulgiam* stands in p. 21. The old *holli* (omnino) is now written *wholie*, p. 11, the form that we keep, at least in writing; just so *home* in Lancashire is sounded *huome*. The old *Wyrcestre* now becomes *Woster*, p. 17. In p. 27 the Earl of Northumberland, writing about 1471, turns *liflode* into *livelyhed*, our livelihood, using a false analogy. King Edward IV. sends *greeting* in a letter to certain of his subjects, p. lxx.; and forbids them to *give or shew* ungodly language to Plumpton. We see the proper title for a knight's wife in p. 15; *my lady Ingolshorp, whose ladyship is recovered of sicknes*. In p. 2 the phrase *a readie man* is used in describing a lawyer; I suspect this comes from *rede* (consilium). In p. lxx. Edward IV. addresses his lieges as *all and every one of you*. There is the phrase *he is riden to*, p. 17, in imitation of *he is gone*; also, *it is for her to refuse*, p. 11; here *meet* should be the third word; *money in hand*, p. 5. The Romance words are *longanimity*, *have matters against him*, *what the matter was*, p. 23; *the non-accomplishment of*, *cry havok upon*; here the noun is said to represent the old *hafoc* (accipiter).

There are some London documents, ranging between 1465 and 1468, in Blades' 'Life of Caxton,' pp. 149-151. The verbs are *underwritten*, *lay out money*, *open business to*; hence our *open the case* (reveal it). There is a new use of the preposition *toward*; a certain sum *towarde their costs*. Among the Romance words are *direct a lettre to you*, *it is not oure parte to do it*. The word *adventure* or *auntre* had been hitherto used of knights; but England was now becoming a commercial country; hence merchants trading beyond sea are here called *aventerers* and *adventerers*; a century later the same man might be both warrior and trader. We hear of *custoses* (custodes) of the Mercery, a very English form.

In Gregory's 'Chronicle' (1460-1470) we see *Lambeffe* written for *Lambeth*, p. 229. There is the trade of a *lokyer*, whence comes a proper name. The Salopian *coup together*

of 1350 becomes here *cope with*, p. 219. There is a curious conciseness of idiom in p. 223, "it was not lost, and *nevyr hyt shalle*," where *be* should be the last word. There is the phrase, still common, *to bery his lady;* that is, to lose her by death, p. 233. In the same page is the scornful interjection *bawe!* as in 'Piers Plowman.' We see *to go farre* (in speaking), *she was IX myle of* (*off*, that is, distant), p. 213; *to show favyr*, p. 238.

The French words are *rayl* (vituperare), p. 229; *read lessons* (preach sermons), p. 230; *þe prevelage will not serve* (avail). The chronicler tells us in p. 214 where the strength of an English host has always lain; *in the fote men ys alle the tryste* (trust).

In the 'Rolls of Parliament,' from 1461 to 1473, we come upon the Welsh proper name *Lloit*, p. 596. The former *entrecourse* becomes *intercurse*, vi. 65; the Latin gaining the day over the French. We see much clipping of consonants when we read of the counties of *Not'* and *Berk'*, p. 547; in the same page, *Lytherpoole* stands for our Liverpool; our modern change is like the Russian *Feodor* for Theodore. The old *geol* may now be written *jayle*, p. 488, one of the few English words that still has two lawful forms. The *qu* of the 'Promptorium' makes way for the Latin *ch; chorester* stands in vi. 48; nothing like this word in France is found till much later. In p. 18 we see *to enjoy londes*, where the verb comes in that was to drive out *brucan* in its old sense; in the page before stands *to joye londes;* this last verb can now English *gaudere* alone. The *n* is clipped in the sentence, *men not a* (in) *werke*, p. 506.

Among the Substantives we find *fyretonges, drepyngpannes, paknedle* (the old *batte nelde*), *underwoode*. We see *kerver* (carver) used as a title of honour; Edward IV. writes of a *squier for oure body* (hence came *body guard*). We read of *the hede of a hous*, p. 518; *gunner* stands for the keeper of artillery in a castle, who has many men under him, p. 543. There is the form *handcrafty men and women*, p. 506; also *man and woman clothmaker*, p. 563; it was a pity that we lost our female ending in *en*. The *ness* is employed in

forming *fynes* (fineness) and *stobournesse;* we see both *pakkour* and *pakkir* in one page. We read of *Thomas Broun*, of the *shire of Rutland*, vi. 22. In p. 65 there is a grant to the "Duchie Hanze, otherwise called Marchauntez of Almayn." There is the adjective *unmanly*.

Among the Verbs we remark, *to set outeward an armee*, vi. 4; *take seyntwary, make hym sure* (surely dead), p. 36; *he was put in the bylle*, a phrase well known to all Etonians, but it here refers to a bill of Attainder, p. 29. We see *repakke*, p. 59.

Among the Adverbs the distinction between *de jure* and *de facto* turns up in p. 20; Henry VI. *late of dede and not of right kyng*.

Among the French phrases an address to Edward IV. refers to *beaute of personage*, p. 463; this last word (one of Monstrelet's) was also used by Pope with the same meaning, in the 'Rape of the Lock.' We see *journey men* opposed to *householders*, p. 506. We read of *the III estates, lordes spirituell, lordes temporell, and commons*, p. 622. In vol. vi. 4, *exhibition* stands for *maintenance;* this sense of the word, which does not come from the French, still survives at the Universities. In p. 65 stand *lettres of Margue or reprisale;* further on, we read of *proprietaries and owners;* in our time the Teutonic word has almost vanished before its Romance synonym. In p. 35 we see another instance of coupling words, *welwillers or benevolentes*. In p. 479 stands the verb *unable*, our *disable*. We have *cardes for pleiyng*, p. 507; *brushes, an infourmer, verger, ymposition* (tax), *in tymes passed*. In p. 545 we read of *the countie of Wiltes*, very different from the old name. In p. 635 comes *the Kynges eschaunge*, the office whither they brought gold and silver. In vi. 37 men have names of *baptisme, surnon, and addition*.

In the 'Paston Letters,' from 1461 to 1473, we remark the well-known Norfolk names of Jerningham, Townsend, Gorney, Wodehouse, Wymondham (Wyndham), and Jermy. Some of the old East Anglian forms are still used, such as *arn, sal, qwan, levand, beseke, mekil; nor* is ousting *ne;* the new *thos* (illi) is coming in, replacing *tho* and *thei;* it is used by the Earl of Oxford, ii. 421. A gentleman writes *at*

the fardest, iii. 27 ; this reminds us how East Anglia turned *burthen* into *burden* two Centuries earlier. We find the proverb, referring to an old rite now gone out, "A man must sumtyme set a candel before the Devyle." Margaret Paston quotes two other saws that date from 1260 at least, "men cut large thongs of other mens lether," ii. 226 ; *oftyn rape* (haste) *rewith*, iii. 78.

The *a* is struck out ; *fantsy* is in p. 83, which becomes *fansey* (fancy) in p. 243. The *ay* replaces *a ;* we see *bayly* in ii. 249, while *baly* comes in the same page ; this contraction of *bailiff* is now a common surname ; *laydy* stands in ii. 416. The *e* replaces *a*, as *der* (audeo), *meke* (facio), *Temse*, *hesty ;* there is a distinction made between *persone* and *parson* in ii. 307. The *e* replaces *eo* in *Lenard*, iii. 99. The old *Bewcham* gives way to *Becham*, ii. 224. The old form *manoir* (manor) appears as *maner*, ii. 306, and as *maneur*, p. 382. The *i* or *y* is added, as *nowgty* (malus), ii. 26 ; it replaces *e ;* we see *it hadde byn*, ii. 51 ; *wyke*, *hyr* (here), *priste*, *spyde* (speed), *fyle* (feel), *agry* (agree), *beshyche* (beseech), *hyde* (heed). Many of these changes in pronunciation, foreshadowing our present usage, are in the letters of Margery Paston and her son Sir John ; the Northern innovations had now reached Norfolk, and were to arrive at London 100 years later. We see *Smith* turned into the genteel *Smythe*, iii. 431. The sound of one *o* is dropped, when *do on* (induere) becomes *doon* (our *don*), ii. 233 ; the change in *doff* had preceded this by a century. In the pedigree of the Dukes of Suffolk, ii. 210, their name is written both *Pool* and *Pole*. We see *exskeus*, *rebeuc*, *meuve* (move), both *Dewk* and *Duck* (dux), *sewt* (lis), *indew ;* it cannot be too often repeated that *ew*, from first to last, unless it follows *r*, is the most favoured and unchangeable of all English vowel sounds ; it has often encroached upon *u*. In ii. 356 we see *reauyll* (rule), showing the sound of the old *au*, which was like the French *ou*. There is the form *plesyer* (voluptas) in iii. 6, which becomes *plesur* in iii. 30. The form *guyde* seems to be well established. We see *maryache* (marriage), ii. 139, showing how every vowel of the word was once sounded.

As to Consonants, we see from the form *manslauter*, ii. 378, how completely the sound of the old *gh* had died out. The former *ploge* is now written *plowe*, ii. 286, which is often seen in our time. The *hu* (quomodo) is written *howghe*, iii. 15; and *hwi* becomes *whyghe*, iii. 94. We have *Jernemuth* in ii. 97, and *Yermouth* in the foregoing page. The *p* is inserted in *Thompson*, ii. 46. The *d* is struck out, for *Kirkcudbright* is written *Kirkhowbre*, ii. 46. The name *Hobart* is spelt *Hobard*, ii. 368, whence comes *Hubbard*. The *d* is replaced by *th*; *ther* means *audeo* in ii. 195; perhaps this is a confusion with the now vanishing verb *thar*. The *l* is struck out, *Alnwick* is written *Annewyke*, iii. 432; *enemies* becomes *elmyse*, ii. 309. The *rt* is struck out in the middle of *Fortescue*, which is written *Foskew*, iii. 9, just as *forester* became *foster*. Margaret Paston, iii. 78, talks about *my nawnte*; *nuncle* was to come later in Shakespere's plays. An *s*, as well as other letters, is struck out in the old *Glowsestyr*, ii. 357, which appears as *Glowsetyr* (Gloster), ii. 358. The old form *ilde* (insula) is once more seen in iii. 93.

Among the new Substantives stand *hedermoder* (hugger-mugger, ii. 28), *bald batt* (ball-bat, ii. 125), *undershireff*, *pothok*, *choppe* (ictus), *pakthred*, *delyng* (conduct, iii. 4). We see *lyklyhod* replacing Chaucer's *liklihed*; the *ship* is added to foreign words, as *serchorship*; a Romance ending is added to a Teutonic root, as *stoppage*, ii. 221. There are the proper names *Dawson*, *Pytte*, *Jakys Son*; we see a sharp jibe at *yonge Wyseman*, *otherwise callyd Foole*, iii. 32. Our noun *work* now often means *incommodum*; *they make us werke*, iii. 92. In iii. 481 stands the phrase *man of the world*; we now put a slightly different meaning on the phrase, which used to be opposed to *religious* life; in the same page comes *man of livelode*; we should now change this last word into *fortune*. A sharp distinction is drawn between *lyfe* and *lyfflode*, ii. 370. We read of *wynfall wod* in ii. 176, the source of our *windfall*. The old *reke*, little known to the South of Norfolk, is used for *fumus*; *seven of the belle* (clock) is in iii. 61, a future sea phrase. The word *back* was now much used in compounds; *bak rekenynges*

comes in ii. 224. There is the new phrase *a writinge of olde hand*, p. 285, which we now make more concise. The word *bawde*, as in the 'Promptorium,' is applied to a man, p. 299. In p. 347 we see *humys and hays* (hums and haws) for the first time.

Among the Adjectives are *knavyssh*, *trew hertyd*, *prystly*, *a thanklesse offyce*. There is *lavish*, which seems to be Teutonic, not French. We hear of men that ben *knowyng* in that behalf, ii. 360; the same meaning is conveyed in iii. 18 by *a wytty felaw*. To *come stronke* (strong), ii. 375, means to come in great force; we say, "came out strong." The old *mad* means *avidus;* "they are *madde* upon it," iii. 71. A younger brother addresses the elder as *rythe worchypfwll broder*, ii. 258; also as *Syr*. Margaret Paston is hailed by her husband as *myn owne dere sovereyn lady*, ii. 235. Sir John Paston addresses his sire as *my ryth reverrend and worchepfulle fadyr*, ii. 244.

As to the Pronouns, we have *he shuld be servid the same*, ii. 48; *by the same token*, ii. 134. There is the Reflexive Dative, *I fere me*, ii. 82, which also appears in the 'Coventry Mysteries' about the same time. There is a curious substitute for *all men* in iii. 52, *you most of eny on man alyve;* Pecock had employed a phrase something like this. In iii. 59 *any he* stands for *any man;* Shakespere writes of *the shes*. One Paston declares in iii. 75, *I am not the man I was*. Instead of *some one* we see the very early *What-calle-ye-hym*, iii. 104. In iii. 33 comes *beffor Twelthe*, referring to 6th January; we now usually confine this particular numeral to August and grouse-shooting, except in *Twelfth-cake*.

Among the Verbs we remark *have a plowe going*, *they myght not cheese* (choose) *but*, *take out the patent*, *take a ferme of him*, *shift for yourself*, *fall out* (quarrel), *do him a shrewd turne*, *kepe an howsolde*, *breke up howsold*, *the jury found*, etc., *make a serche*, *make up a sum*, *make sport*, *make promes*, *I wyle rubbe on*, *make him or mar him*, *it schal do no hurt*, *take my part*, *take no thowth* (thought), *I took it upon my sowle that*, etc., *make war upon*, *make a man partye* (to), *put her in remembrawns*, *put our tryst* (trust) *to*, *pyke it owt*, *give her*

warning, lead him a dance, cast calves, se hym saffe, sett at lyberte, set (them) *at one, he is lodgyd at*, etc. In ii. 26 stands *she wost ner howe to do for mony;* here *do* means *rem agere*, but we should now put *what* for the *howe*. In ii. 64 we have *mak hym yonger than he is;* we should now put *out* after *hym*. In ii. 205 besiegers are said to *sit uppon us;* the phrase is in our day used for *male tractare*. John Paston means to *take assise* against a man, iii. 482; hence our "take the law of him." In ii. 348 stands *eete yow owte at the dorys*, our *out of doors*. In ii. 254 comes *hold up your manship* (keep up your pluck). Up to this time English knights had won their *shoes;* in iii. 102 we find *wynne yowr sporys*. Margaret Paston, like Manning, did not use the *shall* and *will* as we do; in iii. 78 she writes *I will love* (like) *hym to be a good man;* also, *I wold be sory* (if, etc.). The Passive Voice is making strides; *I have don as I wolde be don for*, ii. 375. There is a new use of the Past Participle in ii. 288; "he took it, *unknowyn to the priour;*" this is very concise. In iii. 47 a man is called *the best spokyn archer*, like Capgrave's *fair spoken*. There is a curious change of meaning in iii. 483, "he *harped* upon the thought." To *axe* (a couple) *in chyrche* appears in iii. 46. To *crosse* writing is in iii. 47. In iii. 57 stands *he is evyr choppyng at me;* we should now say, "*cutting* at me." We see Wyntoun's *it is woryn ought*, iii. 73; the new Perfect *ware* stands in p. 141, replacing *wered*. There is a curious attempt at turning a French verb into a Strong verb, *he was scope* (escaped), iii. 17.

Among the Adverbs appears the *streyt weye* of King James I., ii. 38, which here seems to refer to place, not to time, like the French *direct*. In ii. 236 we have "in that yere, or *ther aboutes*," which is new. There are phrases like *I reke not thowe he did it* (etiamsi), iii. 87; *he was entreated like a jentelman*, ii. 205; *weell owt off the weye*, iii. 92; *he is thorow with him* (wholly on his side), ii. 299; here the preposition is turned into an adverb. There is the curious idiom, *ye schall not be longe without a byll*, iii. 47. In iii. 100 stands, almost for the last time, the hoary old phrase, *with thys that* (on condition that). The *but*, in the sense of

quin, is developed, *there ys but few but they know*, etc., ii. 263; in this last we should now drop the *they*. In ii. 291 *nyer* (near) stands where our *nearly* (ferè) was to be written a Century later. The *as* is used in a new sense, *if ther were c of hem, as ther is non, yet have they no tytill*, ii. 211; here the idea must be, "which is no true fact."

As to Prepositions, the *at* is used, as in our *at length*, in the sentence, *at the longe wey* (in the long run), *Godde woll helpe*, p. 351; there is also (they) *were at words*, p. 105. In iii. 481 comes, he profited us not *to value of one groat;* in Old English this would have been much more concise, *to one groat*. In ii. 372 stands (they will die) *to the grettest rebuke to you;* hence comes *to your shame*. In ii. 358 stands *it was refusyd by avise;* here the last two words express *deliberately, advisedly*. Shakespere's great comic hero hopes that the Chief-Justice goes abroad *by advice*. In ii. 207 men are *in fer of ther lyvys;* this *of* expresses *anent*, and we still keep this unusual employment of the preposition in this phrase. The idiom connected with the old *beswican* is continued in *I was deseyvyd of* (certain) men, ii. 246; hence our *baulk of, cheat of*. The phrase *in the name of* had hitherto been confined to Scripture; we now have *I labored hem yn Yelverton's name*, iii. 445. Capgrave's phrase again appears, a man is to have something *for his labour*, ii. 373; we should say, "for his pains."

Among the words akin to the Dutch is *blaver* (our verb *blather*); Edward IV. intends, in iii. 98, to be a *styffeler* between his quarrelsome brothers; that is, to *stifle* their dispute; the word is Scandinavian, as also is *queasy*.

Among the new Romance words is the *pane* of a window, from *pagina; straggle* seems akin to *stray;* and *mangle* is from the Low Latin *mangulare*, foreshadowed by Wyntoun's *mank*. We have *ferror* (farrier), *ipedemye* (epidemic), *agonye, gayle delyverye, juntor* (jointure), *boke of remembraunce, a splayyd hors, a comon carier, a lees* (lease), *saffegard, incedentes, contermaund, decay, qualifyed with, recompense, suppena, it concerns him, insurreccion, enforsyd to, it is*

his own defaut (fault), *interlyne*, *asserteyn* (certify), *kasket*, *probatt*, *entyrpryce*, *fensyng* (inclosure), *sorepe* (sirrup). In ii. 4 and 29 we see the twofold meaning of *bribery;* as before remarked, it might express both *robbery* and *corruption.* A new sense of *dress* is seen in iii. 3; a young Paston, wounded at Barnet Field, is *dressid* by a *serjon.* In ii. 78 *catell* seems to bear its Northern meaning of *pecus.* In iii. 436 we hear of *a stokke gonne* (gun) *with III chambers;* a new sense of the last word; in iii. 441 *culverin* appears in the Latin form *colubrina.* We see a repetition, in ii. 314, of Chaucer's *kepe it close;* a little further on a man is called *close* (unblabbing). In iii. 35 a man can make his peace *by no meane;* in ii. 107 a man *fond the meanys* that something should be done; a new use of the noun. In iii. 27 *your quarters* is used for "your neighbourhood." An abusive name comes under the head of *language*, ii. 112; hence our "bad language." In ii. 360 the Queen is *attendid wurshepfully;* a new sense of the verb. In p. 358 young Paston offers his *servyse* to a great Lady; hence our phrase "my service to you." He, when writing to his mother, subscribes himself *your humbylest servaunt*, iii. 8. The Duke of Norfolk is addressed as *the right hyghe and myghty Prince; my Lord the Dwke; your good Grace; your hyghnesse*, iii. 75, 76; we afterwards read of *my Lady of Norffolkes grace*, 157. The hostess of the Black Swan is called *Mestresse Elysabeth Hyggens* by young Sir John Paston, iii. 18. We should do little business now without "a power of attorney;" in ii. 68 a *letter of attournay made in the strengest wise that ye can* is asked for. There is the phrase *passe your credens* (give your word), ii. 369; we still use *pass* in this sense. The form *Geane*, standing for Genoa, is borrowed from France, ii. 293; so the French *Gawnt* is preferred to the true *Ghent* in iii. 79; these two foreign forms are used by Sir John Paston, a Court-bred youth. We see in ii. 300 *I kannot fynde hyr agreable that*, etc.; the old form was, *she is agreed that*, etc.; we still say, *I am agreeable* (willing). In ii. 145 a man hath *put excepcion onto* certain persons; we should substitute *take* for *put.* The noun *fee* begets a verb; for we read of the King's *feed*

men, ii. 145; the verb *councel* is found in ii. 360. The word *comfort* may now refer to a man as well as a thing; he is *a grete comfort* to me, writes Margaret Paston, ii. 187. In ii. 241 a matter is *gydyt* in a certain way; this sense still lives in Scotland; as also does *plee* (lis), ii. 306. In ii. 387 servants seek for new *servysys;* this Plural is something new. In ii. 352 stands *they wold not dampne ther soules for us*, a new phrase. We see the source of our "make a fortune," when the founder of the famous Pole family is said to have been a Hull merchant *grow* (grown) *be fortwne of the werld*, ii. 210. In ii. 324 crusty old Fastolf swears, *mevyd and passyoned in his soule;* hence comes our *passionate*. At elections for Parliament, men *geve ther voyses* to candidates, iii. 52; we still "have a voice" in the matter. In iii. 70 we read of *standardis*, that is, standard trees. In iii. 102 comes the sporting phrase *a brace a growndes* (greyhounds). In iii. 25 currants appear as *reysonys of Corons*. In iii. 33 a money grant is expected from a *convocacion* of the clergy.

In the book on English Gilds (Early English Text Society, p. 370) there is a Worcester document of the year 1467. We see the Southern form *brugge* (pons) and the Severn *fuyre* and *huyde;* there is both *croys* and *crosse;* but the English of the piece, in general, resembles the London standard. We see *fredom of the burgesshippe*, *smale ale*, *the Kynges pease*. There are the Verbs *make feith* (oath), *make out a capias*, *put aparte*, *set up a craft;* there is a curious Passive form in p. 400, this is done *for serche to be hadd*. The form *oftener* replaces the old *ofter*, p. 378. Among the French words are *recordor* (of the town), *Baillies* (both here and at Exeter, p. 331). In p. 407 a *jorneyman* is distinguished from a *craftsman*. There are the verbs *to try a man*, *to rente ground*, *commit to prison*, *to wage law* (like *war*), *men find a person defectyf* (guilty).

In Rymer's 'State Papers' (1461-1473) we find *Herry* and *Harry* close together in p. 710; also *the goeing downe of the Soune*, p. 509; *Keper of the Seal*, p. 579; *rightwis* (rightful) *king*, p. 714; *give in complaints*, p. 788; *a question ryses*, p. 579; *answer at their parell*, p. 523; *to proport*

(purport), p. 788. A *diet* is to be kept between England and Scotland, p. 717.

But the most valuable Scottish work of this time is the poem on Wallace by Henry the Minstrel or Blind Harry (edited by Dr. Jamieson in 1869); it may date from 1470. There is much here in common with Barbour, such as *oi* for *u*, *w* for *v*; the *b* struck out, as *temir* for *timber*; *fling* used transitively; *suppose* used for *si*; and the phrases *on ster*, *schor*, *tryst*, *get on fute*. We know how Northern England turned the *a* of the South into the sound of French *ê*, so far back as 737. We now see *madeym* written for *madame*, p. 209; the old *râd*, the Southern *rode*, is here seen as *raid*, and this has been the longer-lived of the two forms. Manning's Scandinavian word *squyler* now becomes *scudler*, p. 97, whence comes *scullery*; the French *escouillon* (dishclout) must have had some influence here. The most remarkable clipping of Consonants is the turning of Barbour's French *discourriour* (scout) into *skouriour*, p. 55; hence "to *scour* the country," which has nothing in common with the Teutonic "*scour* the floor." The consonant at the end is often clipped in the true Scotch fashion; thus we have *pow* (pull), *sel* (self), *befaw* (befall), *aw* (all). The old French *scarmish* appears as *scrymmage*, p. 39.

Among the new Substantives are *ourset* (overset, defeat), *schipburd* (shipboard), *mudwall werk*, p. 337; we see *salis* (sails) standing for *naves*, p. 225; we now, however, make a difference, as to Singular and Plural, between five *sails* of a ship and five *sail* out at sea; *sail* has here followed our construction of *yoke* and *pair*. The Southron enemy are called *Saxons*, though Blind Harry himself writes good Northern English. We see the old *goym* (*guma*, homo) in p. 194; but this is written *groyme*, p. 123. A pirate, in p. 225, is called the Red Reffayr; the old *reafere* (spoliator) was soon to be confined to the sea, at least in England, and to be supplanted by the Dutch form *rover*. The expressive word *unlaw*, that had long dropped out of Southern use, stands in p. 144. The Romance *et* was tacked on to a Teutonic word; we see *howlat* in p. 286.

The new Adjectives are *dewyllyk* (devilish); this ending is also added to French words, as *chyftaynlik*. The word *awful* is much employed by the Scotch of our days in the sense of *valdè*; in p. 69 we read of *ane awfull hard assay*. There is a difference between a fish that is *landed* and a *landyt man* (terræ dominus); the latter stands in p. 276. The word *awkward* had been used as an Adverb by Hampole; it is turned into an Adjective in p. 74, as in one of the earlier Robin Hood ballads of the North. The same change befalls *forward*; in p. 249 it is turned into a synonym for *zealous*, and from it is compounded a new adverb, *forthwartlye*, p. 301.

Among the Verbs we find *play a part*, *make a ster*, *make* (get) *quyt of*, p. 146; *besy him to*, etc.; *burd* (board) *him* (of a pirate); *byd thi tym*. There is the alliterative *do or de* (die), p. 60; a favourite phrase of Scotchmen ever since. The verb *kerve*, even so late as this, is used of a soldier cutting his foe's neck. In p. 156 men *maid tham for the flycht*; hence our "make for a place." The verb *clap* had hitherto meant *pulsare*; but in p. 206 Wallace *clappyt harnes on his leg*. In p. 227, when at sea, he bids his steersman *lay thaim langis the bourd* (along the board); a well-known technical use of the verb. Instead of saying "I bet my head," the phrase in p. 258 is *my hed to wed*; perhaps it was owing to this phrase that the *to*, standing here before the Infinitive, triumphed over *for* and *against* in betting sentences. The *to* (Latin *dis*) is still prefixed to some verbs in this poem. In p. 13 young Wallace treats an Englishman to the *thou*; the indignant rejoinder is made, "*quham thowis thow, Scot?*"

The old Adverb *timliche* is now altered into *tymysly*; hence came the Northern *timeous*, something like *righteous* and *wrongous*, where the *ous* stands for an Old English *wis*.

There are some peculiarly Scotch words, such as *craig* (guttur), *layff* (reliquum), *inch* (insula), a corruption of the Celtic *innis*.

The French words are *fraudful*, *in frount*, *a natyff Scottisman*. There is *excedandlye*, which Tyndale was to make so common. Wallace is called in p. 20 the *Apersé*

(A per se) *of Scotland;* something like this had appeared in Chaucer. In the same page we read of a sword's *temper*. The old *number* is used in the Plural; *with nowmeris* (turbæ) *mony ane*, p. 164. Edward I. is said, in p. 311, to have forced *Salysbery oyss* (use) upon the Scotch clergy, while he burnt the Roman books. The Virgin acted as *convoyar* to Wallace, p. 168; this form of the verb has always had a more exalted and protective sense than the other form, *convey*. In p. 206 Wallace *croyssit him* (crossed himself); this is almost the last appearance in our island of the French form of *cruc-em*, but we must except *croisade*. In p. 225 *extasy* stands for an agony of despair. In p. 224 we hear of a *gud gay wynd;* this *gay* is still much used for *valdè* in Scotland; like the English *a jolly good wind*. In p. 227 we see *God gyd our schip! gude guide us* is still a favourite Scotch cry of surprise. The word *barge* is used for a fine sea-going ship. The poet, or his transcriber, can make nothing of the French *avoué* (advocate); so in p. 134 St. Andrew is called the *wowar* of Scotland. In p. 238 *turn-greys* is used for a winding-stair; something like *turnstyle*. In p. 17 a kinsman of the hero's is called *the Squier Wallace;* we should now dock *the*. In p. 106 an Englishman, mockingly polite, greets Wallace thus—

"Dewgar, gud day, bone Senyhour, and gud morn!"

These French phrases are requited with a little Gaelic. An intruding bishop has rents given him *in commend*, p. 256; this last word we now write *commendam*.

The 'Coventry Mysteries' (*Ludus Coventriæ*, by Mr. Halliwell) are important, as they were compiled so near to Shakespere's birthplace. They bear the date 1469, and show us the speech of the Warwickshire folk about the time of his great-grandfather's birth; they give us also a foretaste of the dialogue in 'Middlemarch.' Being compiled upon the Great Sundering Line, they display a mixture of Northern and Southern forms. Thus we have both *mekyl* and *meche*, *chylder* and *childeryn*, *tyl hym* and *to hym*, *sin* and *sith*, *beteche* and *betake*, the two Imperatives *thinkys* and *lystenyth*, the Present Participle ending

both in *ande* and *inge*. There are the Northern *tydandis*, *arn*, *tan* (capere), *tyth* (cito); *ken* (scire), *take tent to*, *go thy gate*, *in no kynnys wyse*, *tende* (decimus), *kyrke*. On the other hand, we find the Southern *her*, *hem*, *suche*, *weren*, *i-born*, *kusse*, *buschop*, *o* (unus); the Infinitive in *yn* comes often, especially in stage directions. We are reminded of the 'Blickling Homilies,' written about 500 years earlier, by the *e* substituted for *i* or *u*, as in *unkende*, *fer* (ignis), and many other such; this is a mark of the shires bordering on Salop, as is *won* (unus), p. 147. We see some of Orrmin's phrases, as *take on* (proceed), p. 297; *on lofte* (aloft), p. 325; *forthwith*, *nor*, *howte* (vituperare), p. 182; *heyle* (salutare), p. 293; *eyn* (oculi). There is the Midland *we han* (habemus). We see *stow* (compescere), p. 217, *sweting*, *come by* (adipisci), p. 263, *lesser;* phrases peculiar to the Western part of England, as we remarked before; also the *qu* (replacing *hw*) of the 'Havelok;' the *chyse*, *shrill*, and *round* followed by an Accusative, forms which had appeared in the 'Alexander.' There are some phrases that give us a foretaste of Shakespere, *well met*, *hit the pin*, *here a lythe* (hic jacet), p. 319, where the *a* represents *he;* and the unusual *dolour*, p. 327; there is something like a well-known proverb of his in p. 367, *trewthe dyd nevyr his maystir shame*. The author seems to have copied the first lines of the 'Harrowing of Hell,' the play of 1280, in p. 346. We see the long Latin stage directions in p. 149 and elsewhere. Alliteration is still popular; in p. 100 a promise is given to be true *bothe terme*, *tyme*, *and tyde*. The usual homely diction of the plays is exchanged for the finest and longest Romance words, when a Prophet, or an Angel, or even the Devil is speaking; see p. 240. Latin words are often preferred to their French children.

As to Vowels, *die* (mori) is written *day*, p. 250, showing the old sound of *ie*. It seems that there must have been some difference of sound between *ay* and *e;* for in p. 5 the rimes *mayde*, *afrayde*, etc., are contrasted with the rimes *lede*, *dede*, etc. The *i* is clipped at the beginning, for *tys* stands for *it is*, p. 284, another Shakesperian token. The *e* replaces *i*, as *pekyd* for the *pikid* of 1440; *pekyd schon*, p. 241.

As to the Consonants, the *g* is softened, for we have *wagour* (wager) instead of the old *waiour*, p. 45. The French *attacher* becomes *takk* (astringere), p. 319. The *gh* is completely lost in the middle of a word, as *syeng* (suspiratio), p. 39. The initial *di* is clipped; we have *splayed*, not *displayed*, p. 242; hence a *splay* foot. We see *w* written for *v*, as *dowe* for *dove*, p. 48. The *x* is constantly used for *s*, as in Norfolk; we see *xal* for *sal*, *shall*.

Turning to Substantives, we find the Proper Names *Kate*, *Sybyly* (Sibby), also *Symme Smalfeyth* and *Letyce Lytyltruste*, p. 131. In p. 241 we hear of *a shert of feyn Holond*. A woman is called a *stynkynge byche clowte*, a *scolde*, and a *sloveyn*. We see the old confusion between Teutonic and Romance, when in p. 297 Gethsemane is called a *3erd* (yard, garden). The Verbal Nouns continue, *whantynge* stands for *lack* in p. 44. The Latin *pedissequa* seems to have suggested *footmayd*, p. 72; our *footman* preserves a trace of this. We find *abyde a qwyle*, p. 73; these last two words were later to be joined and made to appear like an Adverb. The loss of the Genitive ending is remarkable, when Christ is called *Joseph and Maryes sone*.

Among the Adjectives are *bare-leggyd*, a very different form from the old *bare-foot* and *bare-head*. On the other hand, the old *sliper* (lubricus) still stands, soon to be confounded with *slideri*. The word *careful* is used for *tristis*, p. 53, when Abraham, about to slay Isaac, calls himself a *careful fadyr*. The Americans talk of having *a good time;* in p. 319 we find *his good days xul be past*.

As to Pronouns, we see brothers and sisters address each other with the *ye*, not with the *thou;* which is most different from the French usage; see p. 223. There is a curious instance in p. 126 of *he* being applied to a man, who has not been named, a token of close familiarity; Elizabeth describes the Angel's promise to her, and goes on, referring to her husband, *and hym thought nay;* here Zachariah has not as yet been mentioned.[1] The *which* is much employed as a Masculine Relative. The emphatic

[1] In Scotland the goodwife will say, without any previous mention of a name, "*he's awa to-day*," the *he* referring to the goodman.

that is now made to stand, as in Gower, at the head of the sentence; "hath any man condemned thee?" "*That hathe ther nought*" (not), p. 222; here also we see the verb *done* dropped after the *hath*, and *any man* is omitted. The old *manifold* is strangely corrupted in the sentence, *God thou dost greve many a folde*, p. 138. There are a few corrupt Plural Genitives, not destined to live much longer, *3our altheris* (omnium) *leche*, p. 202, and *3our bothers* (amborum) *stryffe*, p. 28; there is also *her tweyners* (duorum) *metyng*, p. 125.

Among the Verbs we see the phrases *take it or ellys lef* (leave), *thin herte is sett to serve God*, *I fere me grettly*, *I am aschamyd to*, etc., *whedyr* (whither) *they arn bent* (bound), *it wyl be longe or* (ere) *thou do thus*, p. 207, as in the 'Paston Letters,' *take him to grace*, *telle no talys*. There is *I pulle oo draught*, p. 142, whence comes our "taking a pulle at a tankard." We see *make good face*, p. 269; hence our *put a good face on it*. We have, in p. 136, *do this, or I xal make 3ow;* here the Infinitive is dropped after *make you*. The Verb *slake* may govern an Accusative or not; *to slake hungyr*, p. 208; *sorwe doth slake*, p. 229. The prefix *un* is often set before the Verbs and Participles, as *uneten*, *unbegete*, *unlose*. The verb *crak* is applied in a new sense; in p. 325 stands *my lyppys gyn crake*. The *if that 3e plese* in p. 363 shows the rise of one of our commonest phrases. In p. 142 stands *put at* (to) *repref*, a future Biblical phrase, the last word meaning *dedecus*.

Among the Adverbs we remark *sum way*, p. 40, the parent of our *somehow;* here an *in* is dropped. The happier sense of our *sore* comes out strongly in *thei plese God sore*, p. 82. In p. 335 stands *I se, I wote nevyr how*, where a verb is dropped after the last word. The call *come away!* is now commonly used in Scotland, where in the South we say *come along;* in p. 132 the audience are invited to the play by the phrase *com away!* this in Chaucer's time had been *come off*. We know Byron's *far as the breeze can bear*, where *as* is dropped before the first word; in p. 384 stands *ys there ony renogat, fer as ye knawe?* We often use our *sure* as an Adverb; in p. 352

comes *sekyr, this is good.* In p. 223 stands *woundyrly seke* (sick); hence the old-fashioned adverb *woundily.*

Among the Prepositions, *of* is supplanted by *from* in *clene from synne*, p. 140; *aliene from* had come in seventy years earlier, and had brought in a Romance construction. To *rede on a book* is in p. 103, one of the phrases that show the close connexion between the old *in* and *on.*

There is the Interjection *out, out* (heu), p. 46, which lasted long in England; and in p. 125 stands *a! my God!* to express surprise. We find the Celtic word *prong*, and the Dutch *sloven.*

Among the many French phrases we see *try out the trewthe, expound it out; past, present, and future*, p. 70; *it wyl be straunge if he leve.* In p. 115 Gabriel is called God's *masangere expresse;* we have since dropped the first of these two words. Latin is preferred to French, when *adultrye* replaces the old *avoutrie* in p. 10; it is the same with *infaunte*, p. 51, and *regal.* We see not only *revere*, but also the verb *reverens*, p. 20. In pp. 63 and 132 *lay* (lex) stands for "way of life;" in Oliver Twist the thieves talk of "the kinchin lay." The term *audyens* is applied to the spectators of the plays; they are called *sovereynes* in p. 79, Shakespere's *my masters.* The Teutonic *er* is added to the old French *parishen* in p. 71; the rule for a priest's expenditure is thus laid down—

> "So xulde every curat in this werde wyde
> ȝeve a part to his chauncel iwys,
> A part to his parochoneres that to povert slyde,
> The thryd part to kepe for hym and his."

When we find a form like *comfortacion*, p. 116, and *moralysacyon*, p. 244, we see how easily *ruin* became *ruination* after this time. The word *material* appears as an Adjective, p. 208. Our common "I am *afraid* that you did it," referring to the Past, comes more than once. The old *pynne* and the new *pynnacle*, meaning the same, are seen side by side in p. 208; Satan, tempting Christ, says—

> "Up to this pynnacle now go we,
> I xal the sett on the hyȝest pynne."

The Latin *mora* had been Englished in many ways; it is written *delacion* in p. 248. The Latin *seriatim* is turned into *seryattly*, p. 273. The former verb *travail us* becomes *trobel us*, p. 294. We find *dubytacion*, *lyberary*, *intelligence* (news, p. 125), *anameryd* (enamoured), *metaphesyk*, *reynes* (renes), *roberych* (rubric), *excuse me*, *ravenous*.

In 1469 Sir Thomas Mallory compiled from various French books the History of King Arthur and his Knights; this was printed by Caxton a few years later, and the work, a pattern of sound Old English, has been reprinted again and again, down to our own day.[1] The compiler was a Northern man, as we see by his prefixing *for* to Verbs, and by his using *what will we do?* i. 125; *what is your will with me?* iii. 51; *gaynest* (proximus), i. 270; *give back* (regredi), i. 192; in iii. 120 his *everilk* has been altered by Caxton into *everyeach*. In a chronicle, quoted in the Preface to the Plumpton papers, p. xcvi., Sir William Malary is mentioned along with many other Yorkshire knights in 1485. There are in this work more Teutonic words, now obsolete, than would have been used by a Southern writer; Caxton's own early translations are far more modern in diction.

As to the Vowels, *e* is added; for Chaucer's *hoor* becomes *hore*, our *hoary*, i. 86. The old *lein*, the Participle of *lizen* (jacere), is written *lyen*, p. i.; the form *lien* remains in our Prayer Book; *ie* had always in the South been pronounced like the French *ê*. The *d* is inserted in *ridge* (dorsum).

Among the Nouns we see *hough-bone* (huckle bone), iii. 32; *in my days* (time); *hot as any stew*, iii. 2; *short breathed*, *better winded*.

As to the Verbs, we see *ride on Maying* (a new Verbal noun), *do thy worst*, *went to the ground* (in Milton's sense), *to be nighted* (benighted), rather differing from Manning's use of the verb; *he will never make man* (become a good soldier), i. 234, *unbolted*, *run wild*, *set hand to*. There is the verb *hem*, iii. 16, when a sound is made to arrest attention. The *to* (dis) is sometimes prefixed to Verbs in the good old way, as *all to-shiver*, *all to-hew*; but this *all to* now began to be mistaken for *omnino* or *vehementer*; hence

[1] I have used Wright's edition, 1866.

we here see *all to beat, all to scratch, all to besweat*, iii. 51; this corruption is employed by Tyndale and More, and lasted down to 1700. A man is said to be *more than half dead*, iii. 327.

Among the French words stand *labouring man, an hard case, by no manner of meanes*, ii. 2; *place of worship* (respectable house), *bay window, estrange herself from*. Mallory was so literal that he translated the cry *aux armes!* by *at armes!* i. 27. The word *promise* gets the new meaning of *assure*, iii. 216, as in our asseveration, "I promise you." In i. 109 a knight is described as full of good *parts*; this is the sense of the word that Lord Macaulay was so fond of. In i. 263 a lady makes *curtesie* to a man down to the ground; here the noun slides into the expression of an attitude. There is in ii. 160 the proverb, "hard it is to take out of the flesh that is bred in the bone."

The 'Play of the Sacrament' (edited for the Philological Society) is interesting as the first English play that is not based upon a Scriptural subject. It must have been compiled about 1470, and seems due to Norfolk; there are some uncommon words found also in the 'Promptorium;' there is *arn* (sunt), *ylke* (idem), a late instance of this word, also the hard *g*, as *goven*, not the usual *yeven*. The *ow* supplants *g*; for a famous German port is written *Hamborowhe*, p. 108. The *o* is replacing the sound of French *ou*; for we have here *sole* (anima) and *knoest* (scis). There is the new form *ah*, not *a*, p. 118.

Among the Substantives are *player* (of an interlude), *bone setter*. There is *boldero*, some part of man's frame, which has given rise to an English surname. There is the new Verbal noun *firing*, and the phrase *a great meny of Jewys*, p. 136; the *of*, after the French word, was soon to be dropped. The *dom* replaces French endings; as *dukedom*.

Among the new Verbs are *untaught, kepe his howre*, a new sense of *kepe*.

There is the new *nay than*, used at the beginning of a sentence; expressing not denial but acquiescence, p. 126.

The French words are *bank* (of money), the adverb

masterly, *fruition*, *punch* (an awl), p. 114, *the audience* (the spectators), *represent a play*. A man wishes for the *deliverance* of an article to him, p. 116 ; we have since coined *delivery* to express the shade of meaning here denoted. A leech says he saves lives with *prattise*, p. 126 ; hence a physician's *practice*. A servant is directed to *brushe* intruders away, in the same page ; Wyntoun had used this verb intransitively. A master bids his servants *tenderli to tende me tylle* (attend to me), p. 111 ; this adjective seems to have been confused with the verb ; for to *tender* a thing (attend carefully to it) is in constant use for the next Century. Occleve had already had the phrase.

A second Version of the 'Gesta Romanorum' seems to have been compiled about 1470 ; at least we see *ware* for the old *wered*, p. 395, which is found in the 'Paston Letters' about that date.[1] This text is far more Northern than the Salopian text of 1440 ; we have Manning's *go a good pace*, also *kirke*, *arne*, *alse longe as*, *thou knowes*, both *mekille* and *mych*, *lefte for bilefte* (mansit), *to-morne* (cras).

In p. 48 Layamon's *Gornoille* becomes the *Gonoryll* so well known to us. There is the new Substantive *pokefull*. The word *stole* still keeps its dignified meaning of *sedes* in p. 418, not having come down to the sense of *scabellum*, as in Norfolk.

Among the Adjectives we see *moste myghtiest*, p. 423. In p. 405 we have both forms, *rightful* and *rightwise*, used for *justus*.

We see, among the Verbs, *drynke it up*, *a sperite walks*, *ye han nought to do here*. In p. 35 the Paston *put out eyen* is substituted for the *do out yen* of the older Version.

Among the Adverbs we see *why so?* A request is made in p. 410 ; the Southern answer *I nille* becomes *that shall I not*.

As to the Prepositions, we have *I will make with the a covenaunte of ten agaynes oon that*, etc., p. 374 ; our sportsmen have now wonderfully shortened this betting phrase.

As to French and Latin words, we find *transite*, used

[1] This Version extends from p. 327 to p. 428, besides some earlier parallel versions of the First text (Early English Text Society).

both as a noun and as a verb. A moral lesson is drawn from grammar in p. 416, and all the *fallyngis* or *cases* are named. We hear of a woman *wele enfourmyd*, p. 396; of the *Rialles*, p. 408, whom Miss Burney calls "the Royalties." A *jurrour* (juror) seems to have little differed from an *extorcioner* in this age; see pp. 372 and 386. Children are arrayed *nysely* (elegantly), p. 388; the new sense of the word. Our *unstedefast* was being supplanted by *unstable*, soon to become a Biblical word. We see *vecious*, *ruynouse*. There is a pun in p. 417, turning upon *eyre*, which expresses both *hæres* and *aer*.

The 'Revelation of the Monk of Evesham' (Arber's Reprints) seems to have been translated from the Latin about 1470; it was printed about 1482; I suspect that it was compiled not far from Tyndale's birthplace. We see the new words and forms, *behave*, *ware* (induit), not *wered*; *thoes* (illi) and *dyke* (fossa) have come down from the North, while *thylke* appears only once. But the old Imperative *sechith* remains, and the Present Plural ends in *en*, as *they desiren*; these forms were soon to drop. There are Salopian forms and words like *mekylle*, *horrabulle*, *seche* (talis), *doers*, *hethir to*; there is the Worcestershire *gyve* (catena); and Trevisa's Gloucestershire phrase, *three nyghtis togedyr*. Both *her* and *their* stand for *illorum*; the South and North meet in "a neybur of *herns*" (hers), p. 70. Many of the new words and phrases I mention here were fifty years later to be inserted by Tyndale, another son of the Severn land, in our Version of the Bible. Among these is the new sense of the verb *worship*.

As to Vowels, the *i* is replaced by *o*, as *hedlong*. The *u* is inserted in *sepulcur*, p. 93, much as we pronounce it. There is *tedusnes*, and also *tedeusnes*, p. 76. The old *sceos* (calcei) becomes *schewis*. Among the Consonants we find *d* changed into *th*, as *hethur* (huc); Tyndale was fond of this. The þ is represented either by *th* or *y*; *yow* is constantly written for *thou*, and this perhaps helped to supplant *ye* and *thou* by *you*. The *w* is prefixed to vowels, as *wolde* (senex); also to *h*, as *whore* (canus); it is struck out, for *home* (quem) replaces *whom*. The *r* is added, for *lesse*

becomes *lessur* (minor), one of Tyndale's forms. There is the new Adjective *onspekable*. Among the Pronouns we remark that *after*, unlike other prepositions, is not prefixed to *one another*, as the new usage of this age enjoined; in p. 20 the phrase is *one after a nothyr*, following the former construction of all prepositions. There is the new phrase *any lenger* (longer); "he knew not that it were *any synne*," where *any* supplants *a*. The old *me* (man) has been dropped since Audley's time; we see *how myght a man sey*, etc., p. 46.

Among the Verbs we see *schynyd* instead of *shone*, p. 108. In p. 77 we have both the old *holpyn* and the new *helpyd*. A new phrase for the Future, a phrase now always in our mouths, comes in p. 43; *a sowle was goyng to be broughte*, instead of *shulde be broughte;* this reminds us of the Old English *he gæþ rædan*. There are new phrases like *have any suspycyon*, *dead and gone*. The old Teutonic *rap* (auferre) is confused with the Latin; hence we see the Participle *rapt*. In p. 72 *take* stands for *intelligere*, as in our "I take it." In p. 105 the saints *worship* Christ; in p. 87 Christ *worships* His servant, that is, "does honour to him;" it was unlucky that one English verb should come to express both *adorare* and *colere*. There is the medical verb *cup* in p. 32.

Among the Adverbs there is *fer and brode*, p. 68, where we should make the last word *wide;* in p. 103 stands *an evyn heyre with me* (co-heir).

As to the Prepositions, we have *many of myne acquentans*, p. 41; *cruel apone* (them), p. 57; whence "hard upon them." There is *for a more wondyr*, p. 22; here a preceding *what may be held* is dropped.

We see the German noun *brack* (bush), our *brake*, p. 40.

The Romance words are *conteyne* (restrain) *him*, *expedyent*, *contrary wise*, *plead a cause*, *join himself to*, *fugytyve*. The form *state* is set apart for *conditio;* *estate* was needed to express other ideas. In p. 63 a clerk is wise in his own *conceyte;* we now make a difference between this noun and *conception*. The verb *mervel* was coming in fast, as we see in this treatise. In p. 106 a man is so amazed that

he is *absent* to himself. In p. 93 a man is *prevent* by mercy, to repent before death; here the idea of *forestalling* begins to come in. The *very*, standing for *valdè*, is in great use.

About 1470 were compiled the 'Babees' Book' (Early English Text Society) and some other poems in the same volume. The chief author here is John Russell, some time servant to the good Duke Humphrey. He uses the *y* prefixed to the Past Participle, the *ande* which ends the Present Participle, and *uche* (quisque). He prefixes the *y*, as in *yerb* (herba); we see the alliterative *ryme or reson* in p. 199; the *h* is clipped; *hrœcan* becomes *reche* (vomit).

Among the new Substantives are *wrapper*, *slipper*, *runner* (strainer). In p. 1 *babees* is used for young lads, reminding us of Baby Charles. In p. 195 Russell uses *in my dayes*, Mallory's phrase for *olim*. We see a new Adjective formed by adding *som* to an old one, as *werysom*, p. 168. There is the new phrase *any further*, p. 161.

Among the Verbs are *set abroche* (a pipe), *set on egge* (edge). In p. 3 the greeting prescribed is *God spede*. A new idiom with the Imperative is often used, *be tastynge*, p. 128; Coverdale was to be fond of this.

There is the Scandinavian substantive *roughe* (roe of fish), p. 154, also *squirt*.

Among the French words are *posset*, *junket*, *Muscadel*, *sugar candy*, *basshe* (modest, p. 161), *courtly*, *vycount*. The lees of some red wine are called *coloure de rose*, p. 125. The expletive *sans doute* is used. We hear of *these gromes called wayters*, who set out the table of Edward IV., p. 314, Note. The word *mess* gains a new meaning in p. 188; it does not mean food, but a party of men eating together. In p. 8 *report* stands for a written document. We see *to brush clothes*; the foreign word had also given birth to the Participle *unbrushen*. We read of the *blod royal*, one of the few instances where we still make the Adjective the last word.

The Middle class seem to have been making way about this time, for in p. 187 it is stated that merchants and rich artificers may sit at table with ladies and squires.

No one under the rank of an Earl employed a taster as a preservative against poison, p. 196. The Abbot of Tintern is named in p. 192 as the poorest of all the Abbots, he of Westminster being the highest; in the same way, the Prior of Dudley is opposed to the Prior of Canterbury.

In the 'Chronicles of the White Rose' (published in 1845) there are many documents of 1470 and 1471. We see *avant* cut down to *van*, p. 80, and *discouriour* becomes *scourer* (scout), p. 75, as in the North. There are the verbs *set in array*, *it lies in his power*, *keep terms with*; this last reminds us of *kepan half dale with*, in 1210. The verb *get*, following the example of *come*, takes an Infinitive; *he might get to have the overhand*, p. 52. We hear of "so able and so well *picked* men," p. 45. There is an inversion in *truth it is that*, p. 234. We see the new adverb *hourly*, p. 235; there is terseness in the phrase *they dispersed the soonest they could*, p. 92. The Romance words are, *the appointment is broken*, *abuse* (fallere), *his funeral service*, *tranquillity*, *to minister justice*. In p. 57 we hear of *comfortable* (cheering) messages, where the *able*, as in the old *defensable*, has an Active sense. In p. 233 we have *put it in ure* (practice); hence came the verb *inure* twenty years later; still more remarkable is *put them in their uttermost devoir to*, p. 240; the change from the sense of *debere* to that of *conari* is most strange; a few years later Caxton wrote *indevor him to*, etc.

In the 'Political Songs' of the year 1471 (Master of the Rolls) the Northern change, which substituted *aro* (sagitta) for the Southern *arwe*, is making progress; in p. 277 *waloing* stands for the Participle of the old *walewen*. The old *cloþer* is now written *clothyer*, p. 285. The form *Bewme*, not *Beeme* (Bohemia), appears, p. 284; perhaps this was an imitation of the German sound of the word. The French words are *penowry* (penury), *altratyd* (altered).

Warkworth's Chronicle (Camden Society) seems to belong to this time; the writer must have been an East Angle from his use of *qwiche* (which) and *till* (ad). Some documents of the time are added to the Chronicle. The old *on lesse* becomes our common *unless*, p. 50. We know

the old idiom, *a man of his;* this is extended in p. 16, *a manne of the Erles.* Among the Substantives we see once more *hande-gonnes*, as distinguished from cannon; Edward IV. owed the recovery of his throne mainly to three hundred of these light weapons, borne by Flemings, p. 13. An adverb is made a noun; for in p. 17 stands *the forwarde* (of the battle). The new *thoos* (illi) may be read in a State paper, p. 46; it was soon to drive out the old *tho.* There is *halff so myche more*, p. 3, *four of clokke*, p. 16, not far from our phrase. Among the Verbs are *give knoleage to, to loose gonnes at* (our *let off*), *lose it to the King, to turn out* (come forth), *make out commaundements to*, also *commissions to.* We see the cry wherewith a favourite chief was hailed: *A! Kynge Herry*, p. 14; this had come South since Wyntoun's time.

Among the Romance words we find the new *put them in devir to*, etc.; there is *pety capitaine, resist, execute him, levy war;* the word *dyverse* is used without any substantive, p. 27, like the Latin Plural *quidam*, a new sense of the word; *dyverse of them were turned.* The word *inconvenience* stands for *damnum*, p. 37; *debate* is now used of a Parliamentary contest, p. 60; York's change of the succession was *debatet.* The Western shires are expressed by *the west countre*, p. 17. An old French proverb comes in p. 27, "a castelle that spekythe, and a womane that wille here, thei wille be gotene bothe."

In 'Halliwell's Original Letters of English Kings,' for the year 1473, we see the new substantive *breakfast*, p. 138, stamped with the authority of Edward IV.; also *behaviour*, p. 141, the ending of which seems to have been suggested by the word *haver* or *havour* (opes), coming from the French *avoir.* The word *humanity* stands here for "polite learning."

In the 'State Papers,' vol. vi., dating from 1473, we see "letters sent *in that byhalf*," p. 1; a new phrase for *object.* In p. 6 stands *a minuit* (minute) *of a letter.* In p. 8 we find *the premissez* (what has gone before).

London had been extending her sway over the shires South of Trent for the last Century as regards language;

her influence can be measured by glancing at the Staffordshire poem in Horstmann's 'Altenglische Legenden,' p. 308, supposed to have been compiled about 1460. Chaucer, Wickliffe, and Henry the Fifth had not written in vain, but something still remained to be done; the old manuscripts were now to yield to a new invention.

CHAPTER III.

CAXTON'S ENGLISH.

1474–1586.

HITHERTO the New Standard English had been militant; it was now at last triumphant; the many dialects, at least to the South of Trent, very seldom reappear in writing after 1474. Caxton's press marks the beginning of a new period; it arrested the decay of old Teutonic words, and gave stability to our spelling. The Reformation was to bring Standard English home to all men; the Bible of Tyndale and Coverdale, and the Prayer Book of the reformed Anglican Church—books read every week in every English parish—were to insure the triumph of the East Midland English that had forced its way to London and Oxford. The form, in which the world-renowned English classics were soon to appear, now comes before us; it differs in some points widely from Pecock's works that were compiled only a score of years earlier.

Caxton, a Kentish man, whose grandfather must have been born not long after the time that the Ayenbite of Inwit was compiled, lived for three years in London; and then about 1441 betook himself to the Low Countries, where he combined trade and authorship. We might have expected, from his birth and breeding, that he would have held fast to the old Southern forms and inflections, at least as much as Bishop Pecock had done. But Caxton had come under another influence. In 1469 he had begun translating into English the 'Recuyell of the Historyes of Troye;' in the previous year King Edward's sister had been

given to Charles the Bold. The new Duchess took an interest in the work of her countryman, who had sickened of his task after writing five or six quires. In 1471, "she commanded me," says Caxton, "to show the said five or six quires to her said grace. And when she had seen them, anon she found defaute in mine English, which she commanded me to amend." She bade him (he had a yearly fee from her) go on with his book; and this work, the first ever printed in our tongue, came out in 1474. It was "not written with pen and ink, as other books are, to the end that every man may have them at once." Wherein did the Duchess and the Printer differ in their views of English? In this, that the one came of a Northern house, while the other had been born and bred in the South.[1] Owing to the new influence, in Caxton's first work we see the loss of the old Southern inflexions of the Verb; and we find Orrmin's *their*, *them*, and *that* (iste) well established, instead of the Southern *her*, *hem*, and *thilk*, beloved of Pecock. Caxton uses *besiness* for *occupation*, and has the phrase *to passe the tyme*, whence a noun was to come, thirty years later. When we weigh the works of Caxton, who wrote under the eye of the Yorkist Princess, we should bear in mind the English written by her father in 1452, not very unlike the State papers of Henry V.[2] The Midland speech was now carrying all before it. The Acts of Parliament, passed under the last Plantagenet King, were soon to be printed by the old servant of the House of York.

Caxton says of himself, "I was born and lerned myn englissh in Kent in the weeld, where I dowte not is spoken as brode and rude englissh as is in ony place of englond."[3] He got the 'Recuyell' printed at Bruges

[1] See Mr. Blades's 'Life of Caxton.' 'The Recuyell,' and some of Caxton's later works, are exposed to view in a case at the British Museum.

[2] See York's long State Paper in Gairdner's 'Paston Letters,' lxxvii.

[3] I may remark that this *weeld* (the old *weald*) was written *wolde* (saltus) in other parts of England. As to *broad*, it had been degraded from Chaucer's sense of *planus* to *incultus*; hence our *broad Yorkshire* applied to speech.

by his friend Colard Mansion in 1474; another of his works, the 'Game of the Chesse,' was printed by the same friend in the next year. In 1476 Caxton seems to have set up a press of his own in Westminster, where he worked till his death in 1491. Good reason has England to be proud of this son of hers, who opens a new era in her literature.

The 'Game of the Chesse' (I use Axon's reprint in 1883) abounds in new French words, which did not take root in England; there are very few Teutonic words, now obsolete, to be found there. Here we doubtless trace the influence of Caxton's fair patroness. Colard Mansion, a foreigner, had no type for the English þ; hence *th* usually replaces it, and our loss of the old character is accounted for. The letter *y* is sometimes used for it, as y^u (thou), y^t (that); hence we often see in our time y^e written for *the;* this last may be seen in p. 133. Another token of foreign influence is the Flemish *gh* before *e*, as *ghest* (hospes); *ghost* appears in later works. The Northern *syn* (quoniam) is preferred to the Southern *sithen*, p. 44. We see *ner* (neque) an odd mixture of the old *ne* with the North-Western corruption *nor*.

Caxton is fond of striking out vowels; he constantly prints forms like *thanswer* for *the answer*, a usage which lasted for a hundred years; *captayn* replaces Chaucer's *capitaine; pawne* (the chess piece) is written for Lydgate's *poun*. The *o* replaces *ow; soroful* is written for *sorweful*. The *ch* replaces *t*, as *scracch;* we see not *reckless* but *recheless*, which comes into our Prayer Book. Caxton is fond of the *z*, writing *Cezar*. Among his new Substantives are *husband man, grauntsirs fader;* this last was to be altered by 1530. The forms *heyghte* and *hyghnes* stand in one sentence, p. 159. The word *rodde* is used for a carter's whip, p. 76. Caxton is fond of new Plurals; thus he talks of *heetes* (ardores), p. 103, applying the word to the mind. The word *forfex* is now Englished by *a pair of sheres*, p. 93. Among his Adjectives is *the hye sea;* men may dress *in whyte*, p. 36. Among the Pronouns we see *thee* needlessly inserted, as *ne doubte the* (fear not), p.

21; we have already seen *I fear me*. The *her*, now and then, still stands for *illorum;* there is the very Northern phrase *a frende of heeris* (hers), p. 32. The *nothing* is very often used for *not*, the old *nought; no thynge so grete as, nothinge lyke to it*. Caxton's countryman Shoreham had used *nothing loud*. There is the new phrase in p. 67, *answer none otherwyse*, where *in* is dropped. Caxton was unable to pass the Double Negative on to Tyndale, a generation later. An English sentence may now consist of two words; in p. 87 the question is asked, *who entendeth to*, etc.? Then comes *Certaynly none;* this we must owe to the French. We see the new phrase *they ben worst of alle other;* here the *of* expresses *beyond;* or else the *other* is not needed.

Among the Verbs we see *sette in enprinte, gyve thankyngis, kepe a promise*. The verb *break* gets the new sense of *domare; his hors well broken*, p. 43. In p. 59 certain advice is given, which *they toke;* in our phrase *take advice*, the verb may mean either *rogare* or *amplecti*. In p. 72 Cæsar is ready to *do* for his soldiers (act in their behalf); hence landladies profess to *do* for their lodgers. The old *cleave* (findere) becomes intransitive in p. 152; it moreover begins to take a Weak Perfect.

Among the Adverbs are *a fore tyme, cornerwyse;* this *wise* was to be much used in compounding. The old adverb *clerelier* becomes *more clerely*, p. 2; a change for the worse. In p. 65 a man acts *for nothynge that* (non quia) *he mystrusted;* this was soon to become *not that he mistrusted*, where a *for* is dropped. In p. 90 stands *the grettest synne that is;* here a *there* is dropped before the verb.

As to Prepositions, there is a new idiom connected with *for* in p. 90; it is an evil thing *for a man to have suspecion; laws hard for them to kepe*, p. 54; here the *for* connects an Infinitive with the Adjective. A covetous man is not *good for ony thynge*, p. 109. In p. 121 money is *holden and gaged upon* something; this is a new betting phrase, both as regards the verb *hold* and the preposition.

Among the Romance words are *redoubted, to endoctrine, parole, clyent* (at law), *gauntelet, barbaryns* (barbarians), *dis-*

agreable, *depose* (as witness), *trowell*, *abandon*, *net* (purus), *to confisc*, *clere seing*, *treangle*, *vailliant*. Caxton does not care to alter the French forms and words in the book which he was Englishing, thus we see *Seneque* (Seneca), *moyan* (mean), *to estudy*, *mysericorde*, *to enseygne* (docere), *esprised with her*, *fumee* (smoke), *tryste* (mæstus). He often restores to a French word a sense that it had long lost in England, as *defend* (vetare), *caitif* (captivus). New French forms replace older ones, as *renomée*, *loyalty*, *gardes* (no longer *wardeins*), *guarisshe* (not *warish*, to heal). We see both the Latin *tractate* and the French *traytee*, meaning our *treatise*. We hear of strange birds that men call *wultres* (vultures), p. 10. The two Participles *corrupt* and *corompid* stand side by side in p. 37 ; they are formed from different parts of the Latin verb. The word *pietous* is in constant use for *pitying*. Caxton couples *franc* with *free*, p. 79 ; he also brought in new Plurals, as *vilanyes* (scelera). He uses *marchal* for *smith*, p. 85 ; this word must have been commoner in every-day speech than in literature, to account for our frequent surname *Marshall*. We hear of *dyvyne pourveance*, p. 113 ; we now usually give to the substantive its Latin form. The old *estate* makes way for another word ; men *in good condicion*, p. 132 ; but it here refers to the mind, not the body. We are told in p. 158 that the *myles* of Lombardy and England are called in France *leukes* (leagues). The foreign verb *extend* was now driving out the Teutonic *reach*. The word *succession* now expresses *proles*, and is used of a king, p. 170. We saw, about the year 1470, the new phrase *put them in dever to ;* this is now altered by Caxton into *endevor them to*, p. 3 ; and a further change was to come thirty years later. Caxton is fond of using *peple* for *homines ;* a queen should spring *of* (from) *honest peple*, p. 27 ; we now often use *my people* for *my family*. A *manoir* is used for *castellum*, p. 30 ; hence our Worksop *Manor*, referring to a house. Caxton's Southern birth is evident when he writes *tumerous* for *timorous*, p. 32. In p. 50 we see the new word *botye* (booty), and also its French form *butyn*. There is a favourite phrase *set it a part* (aside), that is, *abolere*. The verb *close* becomes intransitive, p. 90. The

barbarous compound *scawage* (show-age) appears in p. 139; it here means toll taken upon goods displayed for sale; hence shortly was to come *scavenger*. The Latin *mulier* is derived from *mollis aer* in p. 123; this was repeated by Shakespere.

The technical terms of Chess appear in this book, such as *chesse borde*, *chesse meyne*, *chesse men*, *a quadrante* (square), *set the chesse*, *take his adversary*, go from *black to whyte*, *to meve* (*ire*, not *movere*), *to cover* (your men).

In the 'Book of Curtesye,' printed about 1477, Caxton follows a manuscript that makes a few alterations in the text of 1450, upon which I have already remarked; see p. 285 of my book. He preserves the old Imperative in *eth*. He couples the verbs *mocken* and *mowe* in p. 49; the first word was to be replaced by Shakespere's *mop*. The *morowe* (mane) and *thilke* of the first text are here altered into *morenynge* and *these*, pp. 5 and 43; *and* (si) is turned into *yf*, p. 9. A wonderful mistake is made in p. 47, where *to goo louse* is altered into *go to the galowis*.

In 1481 Caxton translated *the hystorye of Reynard the Foxe* from the Dutch; this is the most valuable treatise ever set in type by him, and it has been reprinted again and again; I have gone to the Percy Society for my text. In this piece Caxton brought in many Dutch words, such as the verbs *rutsele*, *wentle*, etc. He prints *diere* (fera) in the Dutch way, not the English *dere*; so also *lupaerd* and *ungheluck*. He says, "I have followed as nyghe as I can my copie, which was in dutche, and translated into this rude and symple Englyssh;" here *Dutch* is restricted to *Hollandish*, I think for the first time. In this work, the diction of which is most unlike the 'Game of Chesse,' Caxton shows his Southern birth by printing *axe* (rogare), *anhongryd*, *suster*, *everiche*, *tryew*, the old *treow* (verus), and *valdore* as well as *faldore*, p. 34. But the Northern words and forms had come down in flocks, and were now embodied in Standard English. *Where* replaces *there* (ubi) in p. 121. Caxton has *already* (jam), *halow* (clamare), the Perfect *thou dalf-est*, *gete* (ire), *sware*, *upsodoun*, *she-ape*, *ranne* (cucurrit), *cratch* (scratch), *have the overhand of*, *kyndenes*

(benignitas), *ill life*, *have done*. The Danish *whatsomever* and such like forms are found. Caxton's great claim upon us is that in many words he gave us back the old hard East Anglian *g*, which for the foregoing 300 years had been commonly softened into *y* in words like *gate*, *get*, *again*; he even writes *galp* instead of *yelp*. In p. 73 comes *to day by the morow*; Gualtier, the later editor of 1550, turned this last word into *morning*. The Northern *has* begins to replace the Southern *hath*, p. 31. The old Gloucestershire *kyen* (vaccæ) was made a Standard word by Caxton. Nothing shows more plainly the influence of the Dano-Anglian forms than that he should write *ridge* (dorsum), the old *hrycg*; here he prefers the Northern *i* to the usual Southern *u* (rugge), or to his own Kentish *e* (regge).

We find many old proverbs here; among others, *a pot may goo so longe to water, that at the last it cometh to-broken hoom; I am no byrde to be locked ne take by chaf.*

As to Vowels, there are *herke*, *hearke*, and *harkene*, all three; we have seen the old *estatlich*; the first vowel of this is clipped in p. 48; *jeopardy* and *manace* become *jepardye* and *menace*. It was now settled that we should write *peyne*, not *pine*. The king is addressed as *me lorde*, p. 78. We find our form *bier* (feretrum), p. 8, where the *ie* is new. Caxton writes *gylty* and not the usual Southern *gulty*. The old *swelwen* now becomes *swolow*, p. 83; the Northern *bile* (pustula) here is seen as *bule*, which is also a Flemish word; this shows how our *boil* was once sounded. The *o* and *u* still interchange, for both *rome* and *ruym* (p. 81) appear. Caxton was fond of turning the old prefix *bi* into *be*, as *bely* for the old *bileoȝen* (falsely accuse).

As to Consonants, he is fond of the *gh*; he has *syghe* for the old *sike*, used by Chaucer. The *d* is inserted in *hedche*, p. 103, as before in the 'Promptorium.' The *z*, an unusual letter, replaces *s* in *wezel*, p. 157, which had been written *wesile* in the 'Promptorium.'

Turning to the Substantives we see the double forms *neve* and *neveu*, *Bruin* and *Browning*. The *racke* (not long known in England) is mentioned in p. 29, and this is spelt *ratte* in p. 12; just as we have *backe* (vespertilio) in p. 109.

We see the common phrase *a deel of hem* in p. 18, where *great* should follow the article. A man is said to be a *Friese* (Frisian), p. 55. We hear of the bear's *ridge* (back), p. 58; *burgh* stands for *burrow* in p. 80. *Quene* is here used as a synonym both for a Monarch and a wench; the old *chorle* stands for nothing higher than a *clown*, p. 133, and is opposed to *Lord*, p. 49. Reynard eats his *bely-ful*, p. 139. We find in this book *good luck*, *brome* (for sweeping), *sorenes*. In p. 140 *nyckers* is used for *fiends*; this Scandinavian word may have given birth to Butler's Old Nick. There is *shadde* (our *shed*), which seems to come from our word for *umbra*; there is the true old Kentish *inwytte* (conscience), p. 93.

Among the Adjectives is *shrewessh*, p. 28. In p. 86 we read of *loos prelates*; that is, *lege soluti*, a new sense of the adjective. We find *rude and plompe beestis*, p. 140; here the *plompe* means *rusticus*; the sense of *pinguis* was to come later.

As to Pronouns, we may remark that the King, when angry, uses *thou* to his subjects, pp. 38, 46; when in a gracious mood, as in pp. 22, 23, he uses *ye* to each animal. The Queen, when eager to know a secret, uses the flattering *ye* to Reynard, though he is at the moment a criminal on his way to the gallows. The ram, p. 68, is addressed as *ye your self*. We also find *fyve of us*, p. 97; one who was *your better and wyser*, p. 140, a very Old English form; also, *that one*, *that other*, p. 150. Caxton is fond of *as who saith*. In p. 77 stands *he sayd not a trewe worde*; here we should substitute *one* for the *a*; Caxton here had probably the old Southern *o* in his mind.

On turning to Verbs we are struck by the frequent repetition of the solemn *should* (answering to *must*), where we use the lighter *would*. In p. 126 the old *gecomen*, *icomen*, becomes *a-comen*, just as it is now pronounced in the West. In p. 160 stands "they wold *not* of his felawship;" here we should now set *have none* for *not*. There are verbs like *bespatter* (something like *bispitten*), Piers Ploughman's *galp* (yelp), *unsho*, *maw* (the cry of a cat), *dasel* (dazzle) from *dase*. There are phrases like *it goth to my herte*; *I goo in*

drede; saye ony good of hym; smell sweet. We now often hear the phrase *not if I know it;* this may be found in p. 55 without the first word. In the same page may be seen *here ye;* our insolent *d'ye hear?* In p. 85 stands *slepe your dyner;* we should now put *off* after the verb. The *growl* is often used, but only as an Impersonal verb; the old *grillan* in its Southern form; *hym myght growle that*, etc., p. 108; our present use of the verb came about 1700. To *smeke* is used as a synonym for *flatter*, p. 126; this may have had its influence on our later *smug.* Layamon's *marke*, found here in p. 134, is a weightier word than its synonym *see.* Two phrases afterwards inserted in the Bible appear, *skrab* (scratch) and *come to passe*, p. 151. *Look aboute yow* is a synonym for "to be wary."

Among the Adverbs are *heirtofore*, p. 57; in p. 107 stands *go to fore;* we now insert *the* before the last word, and make it a noun. The fox, we are told, might better (be) *of and on*, p. 150; our *on and off* is now mostly applied to love affairs. *How wel* stands in p. 49, where Skelton, a few years later, wrote *however well;* and *do so wel as to*, etc., stands in p. 51 for our *be so good as to.* In p. 55 comes *XII yer agoon;* Caxton thinks that the *a* is a separate word and disjoins it from the *goon;* in the North this phrase would have been replaced by *sinnes.* In p. 122 a bone sticks *thwart;* this is the old *overthwart*, our *athwart.* The *outright* (omnino) of 1300 is clipped; *hear me all out.*

Among the Prepositions we find *hurt unto the death, I know myself for one*, p. 108; hence "I for one;" *half fro myself*, p. 92; that is, out of my wits; like our "he is from home;" *the fayrest of theyr age*, p. 138. The Interjections are *Oho* and *Ach.*

Among the French words are *to plaghe* (plague), *deux aas*, p. 62, *clere hym, lycensyd* in law, p. 84.[1] *Awreke and avenge this* is in p. 75; the old and new verbs stand side by side. *Place* is now evidently ousting the old *stede.* We hear of

[1] The Dutch, like the English, must resort to Latin in discussing legal matters. The original of Caxton's translation was in this place; *Ich heb mit meesters van der audiencien questien ende sentencien ghegheven, ende was ghelycenceert.*

riche curates, p. 87 ; the epithet in our days seems strange, until we remember what was the old term for *parish priest*. The verb *bray* is used for the noise of both a bear and a bull. *Ummercyful* is in p. 48 ; this is the same kind of formation as Ælfric's *undeclinigendlice*.

In 1482 Caxton printed Trevisa's Chronicle, which was then all but a Century old. The variations in the language show us the changes that had been at work, unchecked by any counteracting influence ; the printing press had been unknown in England until 1474. The letter ȝ (for *y*) is clean gone, and þ is hardly ever used for *th* ; this þ which was now vanishing is a sad loss. Henceforth the language was to be much more stable ; a hundred years later still Sir Philip Sidney would have altered but few of Caxton's words. I give a specimen of the changes in English—

Trevisa.	*Caxton.*
1387.	1482.
i-cleped	called.
schulleþ fonge	shall resseyve.
ich	I.
to eche	encrece.
lore	doctryne.
to wone	dwelle.
byneme	teke away.
to welk	fade.
to hore	wexe hore (canus).
eyren	egges.
buxom	obedient.
hiȝt	was named.
as me troweþ	as men suppose.
steihe	ascended.
heleful	helthful.
teeldis	tents.
lesue	pasture.
aȝe	agayn.
schenful	shameful.
schrewednesse	ylle disposicioun.
deel	part.
ȝede	went.
swiþe good	right good.
nesche	soft.
chepinge	market.

Caxton brought out an edition of Chaucer's 'House of

Fame' in 1483; we can thus mark further changes in our speech. The printer replaces *gost* by his new Dutch *ghost*. The old Imperative *haveth* (habete) makes way for *have ye*, *do* (factum) becomes *don*, *y-be* appears as *be*; (it) *nas but*, etc., as (it) *was but*, *arne* (sunt) as *ar*, *nyste I* as *I ne wyst*, *wilnen* as *wylleth*, *hevenyssh* as *hevenly*, *graunt mercy* as *gramercy*, *other* as *eyther*, *disesperat* as *desperate*, *disport* as *sporte*, *mochil* as *grete*. Chaucer had written *Cataloigne and Aragon*; but in Caxton's time another part of the Peninsula had taken the lead; he therefore writes *Castyle lyon* (Leon) *and Aragon*, p. 215. Even Thynne in 1532 often sticks closer to the old text than Caxton does. The latter thus speaks of Chaucer, "In alle hys werkys he excellyth in myn oppynyon alle other wryters in our Englyssh. For he wrytteth no voyde wordes, but alle hys mater is ful of hye and quycke sentence. . . . Of hym alle other have borowed syth and taken in alle theyr wel sayeng and wrytyng." Few poets, in modern times, have enjoyed 500 years of continuous honour.

In Caxton's edition of the 'Book of the Knight of La Tour Landry' (Early English Text Society), given to the world in 1483, there is the Southern form *suster*, the Northern *ask* and *the which*, also *some body*, p. 176, and *straw* (sternere) to be afterwards used by Tyndale; the old *assay* becomes *essay*, p. 170; both *dommage* and *dammage* stand in p. 194. In p. 175 stands the pleonasm *one onely word*. In p. 179 stands *better men of theyr persones*; hence the later "a tall man of his hands." In p. 194 we find *not above ten yere old*; here this preposition is first prefixed to numerals. In p. 200 stands *at all aventure* (in any case); this paved the way for our "at all events." French words are brought in from the original without the slightest reason, as *arrache*, *vergoynous*; there is *custommed to doo* (solitus), p. 195.

Dr. Murray's Dictionary shows that Caxton prefixed the *a* to the old *knouleche* (fateor); he has also *amuse* (fallere), *absolutely* (certainly), and *by accident*.

In the 'York Wills' for 1482 and 1483 we see a thoroughly Northern substitution, when a Saville writes

his own name as *Sayvell*, iii. 294. In p. 287 an executor, speaking of a servant, *calls hym to accomptes;* we now put the last word in the Singular.

In Rymer's documents, from 1474 to 1477, we see the form *buye* (emere) in a grant of Edward the Fourth's, p. 185; the word has at last all but taken its modern form. In p. 175 we once more see the Present and Future coupled in *the nobles being and to be under him.* This was also an idiom of Caxton's. The word *Duchery*, p. 826, occurring in a Scotch document, is a compromise between *duchy* and *dukery;* the latter word is well known in Notts. We see *non*, as before, prefixed to a Teutonic word; *in non-doing of* (it), p. 838. In p. 849 stands *the expedition and setting forth of the army;* here both the Romance and the Teutonic nouns convey a transitive sense, though we now use them as neuters. There is a Scotch substitution of *bringage* for *bringing* in the year 1477. There is the new *placquart* (placard).

In the 'Rolls of Parliament,' 1474-1483, we see the Old and New forms coupled in p. 166, where mention is made of the village *Iwarne Courteney, otherwise Yewarne Courteney;* both *Janyver* and *January* appear. In p. 113 we read of *the Northrithyng and Estrithyng* of York; this *th* had not yet been corrupted into *d* in the East Anglian fashion; in the same way the old verb *aforthe* lingers in p. 156, followed by an Infinite. There is the surname *Gibbes*, due to Gilbert; and new nouns like *oversight, neernesse, mysbehavyngs;* the latter shows how readily the *mis* was prefixed to a new word. In p. 188 various plays are mentioned, among them are *half bowle, handyn and handowte;* these, like our skittles, were played in gardens. In p. 134 we read of 12 *fathom;* the word is unchanged in its Plural form. The Commons are addressed as *youre wisdomes*, p. 182. In p. 221 we see that *grilles* was anything but equal to a salmon. In p. 156 we learn that Englishmen were getting fonder of playing cards than of archery; a statute is passed (like one of the Emperor Frederick the Second's), compelling every ship to bring home bowstaves from foreign parts. In p. 193 stands *it is comen to his knowlage.*

The preposition *out* (we saw one instance in Chaucer) was now beginning to encroach upon *over* in composition; *to outleve him* stands in p. 234, where the *out* expresses *super*, not *ex*. Among the Romance words are *sewers* (of water), p. 210, *demeane* (domain), *to quiet them*, *arable land*. We saw *determine* (statuere) in Trevisa; we now find in p. 241 *we be determined to*, etc. In p. 210 we hear of *the Priour and his confreres*; the latter word is now a thing of beauty and joy to our penny-a-liners. The old French form *bordure* still stands, not having given way to *border*.

The 'Paston Letters,' from 1474 to 1485, show many changes at work. There is the East Anglian *plot* (of ground), *huswifery*; *thos* (illi) is much used for *tho* by the upper class. The sound of the French *ê* is making its way to the South, for there are *declair*, *gayt* (I gat, got), p. 227; in p. 254 stands *Leystoft* for *Lowestoft*, owing most likely to the twofold sound of *oi*. The *o* replaces *ow* in *boroed*. In p. 140 we have *streyghtly charge theym*; here the Teutonic *gh* is thrust into a French word. A Paston uses the very Southern form "(it) *ys do*" (done) in p. 247; this *do* was very near sharing the triumph of *ago* (agone). The most curious use of consonants is that of *psal* for *sal* (shall), p. 221. The *r* is inserted, for the *quavin* of the 'Promptorium' now becomes *qwaver*, p. 174.

Among the new Substantives are *shomaker*, *wardship*, *the lete* (let of an estate), *your moderchypp* (mothership). In p. 109 a letter is directed to a knight, "lodgyd at the George by Powlys Wharff;" here we see the titles of Saints clipped in common usage. The word *toweardnes* before the Conquest had meant *futurity*; this had died out, and the substantive, bearing another meaning, is coined anew from the adjective *toward*; see p. 122. The word *stok* had expressed *progenies* in Wickliffe; it stands for *domus* in p. 190, and for *pecus* in p. 238. In p. 133 we hear of a *grome of the chambyr*. In p. 170 a young lady addresses her betrothed as *her Voluntyne*. In p. 148 a new title comes up; Sir John Paston talks of *Mother Brown*; in p. 171 reference is made to *my lady my moder*. It is hoped, in p. 163, that a marriageable girl may come into *Crysten menys handys*;

here *Crysten* must stand for a *man of worth*. In p. 155 something is gotten *by stronge hand* (violence). In p. 162 the conquerors of Charles the Bold appear as the *Swechys*; Tyndale later called them *Souchenars*. We have already seen *your wisdoms*; in p. 181 we have *yowr wurshippys*. There is the new word *growndage*, p. 211, expressing the right to what comes aground after a wreck at sea. The old *fere* was now being replaced in composition by *fellow*; in p. 235 stands *bedffelawe*. In p. 244 there is not only Chaucer's *brue hous*, but also the new *bruewyf*. We find *Tully* for Cicero in p. 301, just as *July* had replaced Julius nearly 200 years earlier. We see the proper name *Whyte* in p. 211.

Among the Adjectives something is called in p. 239 *not goodely nether goddely*; the latter word starts once more to life after a long sleep. In p. 144 we hear of a gravecloth *not worth II*^{d}, a phrase that we still keep, sometimes adding to it *halfpenny*. The word *onhappy* is applied to a thing without feeling in p. 121, much as *unlucky*. The word *slak* is employed in a new sense in p. 166, *slakke payeres*. The Past Participle of *hreddan* (liberare) had not often been used hitherto; *she wold be redde of it*, p. 295. We read of a *free* horse in p. 200; this must mean *generosus*; we now talk of "a free goer."

Among the Pronouns we see *on* (one) *weye or other*, p. 153.

As to the Verbs, there is a most unusual coupling in p. 159, *I wyll and shall be redy*. The Imperative stands for the Future in p. 211, *lesse* (lose) *your ryht now and lesse it for ever*. We see *do the best I can*, p. 143; *lay to me* (a charge), *let loose, it is well ment, brynge it to effecte, I took* (visited) *him in my wey, put in possessyon, make trobyll, fall in qweyntaince with, gete it into yowr handes, draw ought* (up) *a bylle, kepe possession, doo as moche for yow*. We have seen *mean* applied to the signification of a word; it is now applied to the reality denoted by the word, *they wote what yt meneth to be as a sauger*, p. 135. The verb *crase* is still used both of sea-sickness and of illness produced by bad diet in p. 161; we now confine it to failure of brain. In p. 149 *deele*

stands for *make a bargain.* In p. 188 *yowr mater is blowyn wyde*, "made common talk;" hence character is *blown upon.* Our slang use of *sit upon* is foreshadowed in p. 235; the King intends *to sitte uppon* a criminal; that is, in judgment. In p. 231 stands *ye may do meche with the Kyng;* here the *do* represents the old *dugan* (valere), not *don.* The Infinitive is dropped after *have* (jubeo), *how ye wyll have me demeanyd*, p. 159. The verb *spring* is made transitive in p. 130, *iff* (it) *sprynge* (produce) *any sylver;* a new verb is coined in p. 162, where the Swiss *berde* the Duke of Burgoyne. We see the Chaucerian *I gesse* used as an expletive in the American way, p. 185. The Passive Voice is further developed, *I am promysed to know*, p. 228. The verb *do* is even at this late date used for our *make, do him come*, p. 238. The phrase *go to lawe*, p. 245, means simply "begin to study law."

As to Adverbs, *down* is employed in a new sense in p. 226, *the wod* (wood) *is down; out* is prefixed to nouns; we hear of the *owt chargys*, that is, *extra* charges, p. 126. In p. 194 stands *the soner the better.* There is a new phrase for *tolerare* in p. 199, used afterwards in the Bible, *my charges be gretter than I maye a weye with;* perhaps a verb *make* is dropped before the *a weye*, representing some sense like *facere viam;* the whole construction is most curious. Old Margaret Paston uses *there* in its old sense, *ubi*, in p. 284; she speaks of *Redham, there as I was borne.*

Among the Prepositions we find *be in hand with a man, it is in the giftt of*, etc., *be in goode hope, be out of facyon;* here the last word takes the sense of *mode.* Hitherto a man had appeared before the Lords of the Council; now *a mater is beffoor them*, p. 153. A well-known law phrase is in p. 166, *ye sholde have it with your wyffe to the lenger lyver of yow bothe.* In p. 219 stands, (she) *is upon L yer of age;* here *close* is dropped after *is.* In p. 204 we see *long of comyng* where the *of* must stand for an *on.* Instead of saying "she has a sister," a lad writes in p. 241 *ther be II systers of them;* our "make a night of it" is something like this.

We see the proverbs, *grettest clerkys are nott alweye wysest men*, p. 153; *it is but a sympill oke, that is cut down at the first*

stroke, p. 169. If a thing is very easy to be obtained, *a goose may get it*, p. 163.

The well-known letter of young Master Paston from Eton, anent love-making and Latin verse-making, stands in p. 240; it was written in 1479.

There is the Dutch word *waynescotte*.

The Romance words are *specify*, *plunge* (as a frisky horse does), *relyffe* (relief), *rental*, *weell-monyed*, *prefyx*, *compleynaunt*, *senior* (set after a proper name), *ipse dixit*, *seyetyka* (sciatica), *a gradwat* (graduate), *marye with yowe* (filiam tibi dare, p. 168), *pylyon* (on a horse), *my quarter wagys*, *sertyfy*, *suppliant*. Dame Margaret Paston repeatedly addresses another lady as *Madam*, p. 197; she talks of a *somma* of money and *summa totalis*, p. 135. There is the phrase *have a horse with him at lyvery*, iii. 280. We see the two meanings that may be borne by one verb in p. 141, *ye shall not depart tyll dethe depart yow*. We read of *good dysposyn* (disposition), and of a person being *dysposyd* to act, p. 201. In p. 148 stands *please it yow to sende*, etc.; we should now strike out the three middle words. The young Etonian is the first Englishman, I think, to use one of our commonest phrases, the French translation of the Northern *even; she is just weddyd*, p. 241; this refers to time, but Pecock's *even so* was to become *just so*. The verb *desire* gets the new meaning of *jubeo*, p. 256. In p. 300 we read of *a boke in preente*, which is something new; this refers to the first book ever printed in England. There is a curious mixture of Latin and French forms in *be proveyd* (purveyed) *of*, p. 211. We see the verbs *to meve* and *to mocyon* in one sentence, p. 158; another verb, coined from a noun, is *to laches* (neglect), p. 216. The old *no fors* was making way for a longer-lived phrase, taken up by Tyndale rather later; *it makyth no matyr how corse it be* is in p. 237.

In the 'Plumpton Letters' (1474-1485) we see the sound of our common *do* in *dow* (facere), p. 42; the *r* is cast out in *Knasboro*, p. 32; the old *begotten* is seen as *gotten*, p. xciii. In p. 33 we read of a *watche word*, which here means *a caution*. The Southern *reve* (gerefa) appears more correctly in Yorksire as *grave*, p. 39; another form *grieve* is still in being. I have remarked upon *monger* in com-

position; in p. 30 we hear of a *supersedeas mounger*. We see the source of *drive a bargain*, when a man says of an article, in p. 37, "I have *cheaped* (it) . . . and that is the least that I can *drive* it to."

Among the French words are *moyte* (half), *to file* (papers). Orrmin's *Pasch* is still in Northern use for Easter. We read of *parson Tuly*, p. 31, a familiar way of mentioning a priest; Robin becomes *Robenett* in p. 38.

There are some other Northern documents (1477-1485) in Davies' 'York Records.' We see the old *gude*, *bryg* (pons), *tochand*, *we gretys*, *eyn* (vesper). Some of these forms, evidently the work of a Yorkshire clerk, are contained in a letter signed by the future Richard III., p. 147. So fond were the Northern men of changing *a* into *ê*, that we find here *pairt*, *depairt*, *airms*. The old *sawel*, where the first syllable answers to the French *ou*, is now changed into *sall*, p. 142; and this remains in Scotch use. There is the proper name *Nelson*, p. 183; we read of *wards* (of a city) and *wapentaks*. A pageant is called *a syght*, p. 162; the *lokkes* of a river are mentioned in p. 84. Men are made *toll free*, p. 144; a new instance of compounding with an adjective. In p. 178 news comes that Buckingham *is turnyd ayanst* Richard III.; *bear the charges of*, etc., is in p. 115; *find things upon him* is in p. 200. The Romance words are *almyfluent*, *jacket*, *javelin*, *usefullnes* (profit).

In the 'Testamenta Eboracensia,' iii., we see *shaft* for *sagitta*, p. 253; *beriall* loses the sense of *sepulchrum* and means *sepultura*, p. 244; there is the phrase *woman of livelod* (property), p. 257; a man of wealth and rank is *yoman of the chambre* to the King, p. 294. There is the phrase *break ground*, used literally. There is the compound *gardenshipp* (of a child), p. 241.

We have the Statutes of an Exeter Guild ('English Gilds,' Early English Text Society, p. 304), drawn up in the year 1480. The *y* is prefixed to Past Participles, *as y-occupied;* but it hardly ever appears after this time. We see the Salopian *won* (unus), p. 323, and *wothe*, p. 316; the Northern *whatsomever*, p. 318; *fang* (recipere) is

found, which remains to our own day in Devonshire mouths. There is a habit of prefixing *y* to vowels, as *yand* for *and ; soul* (anima) is written *sole*, just as we pronounce it, p. 318 ; in p. 314 are the two forms *sower* and *sewer* (stitcher). There is a curious change of *i* into *oy ;* the old *spillan* (lædere) becomes *spoyll*, p. 321 ; the Teutonic verb was thus confused with the French corruption of *spoliare*. The *g* and *d* are still confused, as *acordynd to*, p. 336 ; a very late instance. There is the new substantive *foreman ;* one of the old senses of *free* comes out in p. 316, *free of the craft.*[1] Among the Verbs is *call him a mysname ;* here we now dock the *mys*. As to new French words, we read of the *customers* of a shop, p. 317 ; and *quarter dayys*.

In p. 413 of the same work we find a Bristol document ; very few old turns of phrase remain, except *tho, beth, ycome*, "*our alther* (omnium) *liege lord*," p. 415.

In Gardner's 'Letters of Richard III.' (Master of the Rolls) there is a curious insertion of *ps* in *anempst*, p. 23, the Scotch *anent*. In pp. 6 and 7 *morne* and *moro* are at last distinguished and are employed in our sense of the words. The form *thoos* (illi) was now rapidly driving out the rightful *tho ;* the former is used by Richard III., p. 51. We see *fore-horse, bear love towards, I here for certeyne, havyng respecte to, frountures* (frontiers). These are in 1483.

William of Worcester, known also as Botoner, penned his observations upon English geography and history in 1480, paying particular heed to his native Bristol ; his 'Itinerarium' was reprinted in 1778. What was *Aldgate* in London had been corrupted into *Oldgate* at Bristol, p. 182. The *ala* of a Church is seen as *yle* in p. 79, and as *isle* in p. 82 ; whence comes *aisle ;* the confusion between *ala* and *insula* is curious. We see *Chedsey*, p. 144, the *Chedzoy* of Lord Macaulay. We read of *Botrowse* Castle,

[1] Swift made a fair pun on the two meanings of *free, liber* and *potens ;* Burnet had set down that one of his heroes was *free of vices ;* upon which Swift remarked, "I suppose in the same sense that he was free of a corporation."

near Tyntagel, p. 123; this is a corruption of *Botreaux* (Botriouse); so the village of *Wickham Breaux*, near Canterbury, is now pronounced *Broo*. William shows his Southern breeding by talking of *vethym* instead of *fathom*. The *d* is struck out; there are both the forms *St. Audoen* and *St. Ewen* (applied to one Bristol church), pp. 221 and 215.

Among the Substantives are *seebord*, *ward* (of a castle), *wildfire*, *crossway*. The word *kenning* is applied to a view reaching over twenty-one miles out at sea, p. 110; hence our "within ken." The unusual word *le slip* is explained in p. 218, *anglicè a steyre*. There is a nickname in p. 324; a man who has no hands is called *Thomas Stompys* (stumps). A famous town on the Dee, which had long lain *waste*, appears as *West-chestre*, p. 263. The old *firren mast* now appears as *mast de vyrre*, p. 175. Names of places keep their old forms more exactly than other words; we see the old Genitive Plural in *Monken-brygge* and *Hounden-lane; dyke* (fossa) has not become *ditch*, p. 217.

There is the Celtic noun *gull*, for a bird, p. 111. Among the Romance words are *text-wryter*, *custom-hous*, *cylyng* (ceiling), *casement*, *reredes* (reredos), a *gargyle*, *crosse-yle*. We see the *ovyrstorye* of a building in p. 82; this noun coming from *estorer* (instaurare) is confused with *historia*, for *le ovyrhistorie* stands in p. 78. We see *panys* of glass in p. 93, which appear also as *panellæ*, p. 82; we now distinguish between a *pane* and a *panel* (pannus), each meaning a *portion* of something. In p. 117 we read of *le pleyn de Salysbery*. In an heraldic description in p. 164 we light on *ung egle displayed de argent*, the spread eagle of later times; it was heraldry, no doubt, that caused the French *eagle* to drive out the English *ern;* we see how the verb *display* took root. In p. 169 we read of *lez shamlys* (shambles), from the Latin *scamnum*, *scamellum*. Soon after 1240 the great trench or quay to the North of Bristol had been dug; this in 1480 still retained its old name *le graunt key*, p. 255. Other traces of the Norman Conquest and its results on the burgher class are seen; in p. 243 the place of justice is called *anglice lez fourches sive galowes;* the Old Market stood on the East side of the

town, and this is also called *le veyle market*, p. 211. Our author translates *compassion* by *pietas*, p. 271. We see *filius naturalis* in p. 340, a phrase which could not take root in English for more than a Century. The parish authorities were as heedless in those days as now; the South aisle of All Saints was built in this Century, when the bones and freestone tomb of our author's uncle, who died about 1420, were removed; see p. 171.

In Ellis' Letters for 1483 we see *Collougne* written instead of the usual *Coleyne*, owing to the twofold sound of *oi*. There are the phrases *in myn opinion*, *charge upon their lives*. In p. 168 stands *the rekenyng to begyne*, etc.; here *being*, which should be the third word, is dropped.

The 'Chronicles of the White Rose' were compiled about 1483. How utterly lost the Old English grammar was may be seen by the fact that the Commons begin a petition with *pleaseth* (placeat) *it your Grace*, p. 272. There is the phrase *twenty persons of gentlemen*, p. 114. We learn that the three most Royal houses of Christendom in 1483 were reckoned to be England, France, and Spain, p. 276. A curious mixture of official language in this year is seen in p. 279; a bill in English is read before Richard III.; then comes *A ceste bille les Communs sont assentes;* then the King's assent is set down in Latin, p. 279. The Romance words in these Chronicles are *profane* (secular), *edition* (publication); the *policy* of England is in p. 277 coupled with her laws and liberties, and must therefore mean here *political interest*.

In 1483 was compiled the 'Catholicon Anglicum' (Early English Text Society), an English-Latin dictionary; it seems to be due to the North-East of Yorkshire. Among the Northern forms and phrases, now unknown in the South, are *hundreth* (centum), *lyke sange* (*nœnia;* who forgets Monkbarns' *lykewake?*), *neddyr* (aspis), *fee* (pecus), seen in *feehouse*, *smallum* (minutim), *stag* (pullus), *gudsyre* (avus), *forgetyll* (obliviosus), *girn* (grin), *towne* (both *pagus* and *villa*), *to uppehepe* (cumulare); *tomorne*, as it still does in Yorkshire, stands for *cras*. The old *kakel* (used of a hen) is here seen as *kaykylle*. The old *haga* (hedge) is unsoftened in *hag-*

worme ; but *beche*, *belch* (the old *belk*), *drone*, show Southern forms creeping up to the North. In p. 190 we see a Latin verse, an aid to memory in declining *domus*—

"Tolle *me*, *mi*, *mus* (mis ?) in variando *domus*."

This, in my schoolboy days, had become—

"Tolle *me*, *mi*, *mu*, *mis*, si declinare *domus* vis."

The *a* replaces *e*, as in *parcelle* (parsley), *harthe* (focus). The final *e* is sometimes not pronounced ; *howe* is written for the old *hu ;* the *ea* replaces *ia*, as *treakylle* (treacle). The *y* is added ; there is *gramary*, here meaning the same as *gramere* (grammar). The *y* supplants *o ; nyke* is written for *nokke* (notch), as we saw in the 'Ballads.' We find *chine* written for *chain*, a Yorkshire usage seen before. The old *þawen* (degelare) is here written *thowe*, a very different sound from what the verb now bears in the North ; the old *tawere* (coriarius) becomes *tewer*, taking the favourite English sound.

As to Consonants, we see the true old form *borgh* (mutuum), and also the Southern corruption *borowe* (mutuari) ; we find also *bower* (arcuarius), whence comes a surname. The old *g* had long been softened in the Old English *geolo* (flavus), but it is hard as ever in the Northern *gulle*, seen here, from the Scandinavian *gulr* (flavus). There is the Scandinavian *chafte*, and also the English *chavylle* and *chawylle* (maxilla), whence *jowl* was to come. The *b* is inserted ; there is *schambylle* as well as *schamylle* (whence *shambles*). The *t* is added ; for *parchemin* becomes *parchement*. The *n* is struck out, *spinder* becomes *spyder*, p. 116. The *r* is inserted, as in *hoarse*, long before ; a *swathe* of grass becomes a *swarthe*. The *m* is inserted, there are the two forms *apostem* and *imposteme* (imposthume). A change of meaning is shown by simply adding an *s ;* there is both *glosse* (adulari) and *glose* (glosare). The *l* is added, for there are both the old *pedder* and the new *pedlare ;* the latter form had come much earlier.

Among the new Substantives are *cade* (ovis domestica), *dawe* (monedula), *rokett* (rochet), *sappelynge*, *wagstert* (our

wagtail). There are the compounds, *ake apylle*, *arowhede*, *banefyre* (bonfire), *bedtyme*, *blynde worme*, *fery man*, *fidylle stik*, *fleschour* (*carnifex*, a Northern word), *flesche schamylle* (macellum), *hay coke* (the last part of the compound is Scandinavian), *hartstringe*, *hedelande*, *lynsy wolsye*, *litilnes*, *mure cok*, *schepherde dog*, *snayballe* (snowball), *thonour bolte*, *toste yren*. The old *bow* may now be used for the *arch* of a *building*, as the Netherbow at Edinburgh; we also read of the *bryge* of a nose. The word *schafte* may now be used of a pillar. The word *folowynge* may now express *sequela*. There is a new word *merytotyr*, the source of our "merry go round;" in Yorkshire *merritrotter* is still used for a kind of swing. What we now call a *pore* appears as a *swet hole*. The old *eldfadyr* (avus) is made to express *abavus* in p. 428. Two nouns are revived after a long sleep, *scutelle* (canistrum) and *newness*. We see *Huchon* for Hugh.

There are many Teutonic Adjectives ending in *able*, as *biteable*, *clenseable*, *eteable*, *loveable*, *untellable*, with several others. There is also *ill fame*, *wyde opyn*, *wordy;* an epithet that will always stick to the luckless Alison. One word out of all those compounded with the Teutonic *sam* (semi) lived beyond the year 1400; it here takes the form of *sande blynde* (luscus), and in this form it was used by Shakespere. The *open* is made a substantive, as *þe opyn of þe hede* (calvaria). In p. 426 *anniculus* is Englished by *a ȝere olde*.

Among the new Verbs we see *miselle* (mizzle) coming from *mist*, *whewe* (fistulare). There are *unbend*, *bryst up* (burst up), *crakk nuttes*, *wax even* (vesperare), *stryke fire*, *to halfe*, *hold halyday*, *putt out strength*, *schute* (as corn does). The verb *wirshipe* adds to its old sense of *colere* that of *adorare*, as in the Monk of Evesham. The verb *cross* gets the new sense of *cancellare;* we say *cross out*. The verb *grave* here means not only *sculpere* but also *fodere;* this last sense has vanished before the Southern *dig*. We see *scrud*, with *rub* given for its synonym; hence perhaps our verb *scrooge*. There is a curious instance of a French ending tacked on to a Teutonic root, *unwernyschit* for *unwarned*.

The Adverb is placed before a Participle, as *clene rynynge;* there is also *hereaway* (hac).

There is the Interjection *schowe*, p. 338.

The Scandinavian words are *kylte* (succingere), *snap*, *kytylle* (titillare). There is the Celtic *bannok*.

Among the Romance words are *arsenic*, *brusket* (brisket), *case* (theca), *congruity*, *cowrbe* (a curb), *disfigure*, *halfe a cerkylle*, *to halfe tone*, *lavyr* (lavacrum), *legerdemayn*, *nowne*, *obstynate*, *to order*, *ospray*, *pasnepe* (parsnip), *pynappylle*, *sculȝon*, *tendron* (tendril), *thre cornarde* (triangulus). The word *clokke* supplants the old *horiloge*, and drops the sense of *campana*. There is *pille garleke* (vellicare), whence came a scornful term. We see the word *hympsynger;* we now talk of *psalmsingers*. The Latin *in* may be seen encroaching on the French *en*, as *inquire*, *invyous*. There is the curious substantive *mawnchepresande* (a munch present), equal to *sicofanta;* this looks like a literal version of one of Hesiod's Greek adjectives. The word *pair* is now used with the Genitive both of *tongs* and *pincers*. The noun *robynett* is employed for the redbreast. The old *tretabylle* (tractabilis) is still in use; but in *tracte* (sistema, tractus) the Latin, not the French form, is followed. We see both the Substantive forms *trayn* and *trayle*. There is *goffe* (godfather); this may have had its influence on *gaffer;* also *gome* (commère), whence perhaps *gammer*. There is *sprynge* (enervare); the Teutonic form is used for the French *espreindre*, our *sprain*.

We have already seen the 'Promptorium Parvulorum' of 1441; I now show, from later editions, dating from about this time, 1485, what alterations had been made in our tongue within little more than forty years. I have added to the second column one form taken from Caxton—

1441.	1485.
gnastyn	gnachyn (gnash).
lawncent	lawnset (lancet).
left hande	left handid.
selwylly	selwyllyd.
Ma fey!	Maffeyth! (my faith).
Make (Celtic)	Magot (maggot).
Sewstare (sutrix)	Soware.
Upholder (the tradesman)	Upholster (Caxton).

I may call attention to *morwyn* (mane) and *morwynstere*, old forms that lingered down to this time. The alteration of Adjectives into Past Participles in the above list will be remarked.

Of the 'Digby Mysteries' (Shakespere Society) two pieces may be set down to 1490 or thereabouts; these are 'The Killing of the Children' and 'Mary Magdalene.' They seem to belong to East Anglia; there are *xal*, *arn*, the *strait way* of the 'Paston Letters,' and *bigg* (ædificare); also Lydgate's *precyows knave*. The form *defyle* comes very often. One of the greatest changes is, that *wolde God* becomes *wold to God!* p. 74; here the *e* being clearly pronounced was mistaken for *to;* Chaucer's *I wish to God* may have had some influence here. The old *fader* and *moder* now become *fathyr* and *mother;* the *h* in *dohter* was still sounded so clearly that it is written *docctor* in p. 88.

As to Substantives, in p. 123 *stynt* is employed for *wages*, something like *pittance*. The word *harlot* is applied to women in p. 14, I think, for the first time; this usage was established by Tyndale. Herod uses *lang baynes* (long bones) as a term of abuse, p. 61. In p. 128 the Virgin is called *sokor for man and wyff*, that is, for all mankind; hence "all the world and his wife." We see *what is your wyll? a word with thee;* also the name *Maryon*. Among the Adjectives are *blabyr-lyppyd;* a woman is addressed as *my own dere*, p. 75.

Among the Verbs is the Northern *inbring*. We find *give audience*, *shew sport*, *fall flat to the ground*, *bring to abaye* (bay). There is the Northern *wyll we walk?* p. 75. The *have* is wonderfully clipped in *had natt a* (have) *byn ded*, p. 88. A sailor is ordered to *sett of* from the land, p. 109; here the Accusative *ship* must be dropped, and we gained a new term for *proficisci*. The old phrase *go a pilgrimage* had long been in use; this is extended in p. 127, where a woman has *gon þe stacyounes*.

Among the Adverbs in p. 76 stands *how I tremyl!* the *how* had hitherto been coupled with an adjective or adverb. The *so I shall* of 1320, beginning the answer to another man's speech, is continued; we see *so am I* in pp. 7 and 96. A

person is called and answers *here, lord, here*, p. 82, using no verb. The *like*, in the sense of *as*, was coming in ; *they fight like develles*, p. 9.

The Preposition is now placed after its case ; (children) *of two yeeres age and within*, pp. 2 and 5 ; another manuscript has the new *under* for *within*.

There is the cry *hof ! hof !* p. 73, with which young gallants began their speeches for the next eighty years ; Skelton has *huffa ! huffa !*

Among the French words are *bewteful, elegant* (written *ilezant* in p. 73), *redolent, apostylesse*. In p. 61 the verb *opteyn* gets the new sense of *hold ground ;* a sense still kept by us. There is the curious phrase *a soveryn* (optimus) *servant*, p. 76. We have seen the phrase *in ure ;* we now have, p. 134, *woman, inure* (inured) *in mekenesse ;* thus a new English verb is compounded. We find *Malmeseyn* (Malmsey), p. 72 ; in the same page is the old *clary* and the new form *claret*.

In Collier's 'Dramatic Poetry,' vol. ii. p. 213, there is a piece that may date from about 1490. The *d* is added, *roune* (susurrare) becomes *ronde in your ear*. A man, almost hanged, says, *we had a nere runne*, p. 215. The *ecce signum*, Falstaff's future phrase, is set in the middle of the English text.

In the 'Paston Letters,' 1485-1500, *Reginald* is softened, when *Ser Reynold* Bray, the well-known minister of Henry VII., is mentioned in p. 332 ; hence the surname *Reynolds*. The Earl of Surrey, the future conqueror of Flodden, turns *fader* into the new *fathir*, p. 366.

As to the new Substantives, a rebel chief calls himself *Robyn Godfelaws brodyr*, p. 362. A young Paston complains of the price of *horsflesche* (equorum), p. 376. The old idiom of the Double Genitive is carried a step further in the same page ; we read of *a hors of a persons* (belonging to a parson). A peculiarly East Anglian word stands in p. 365, *lobster* (stoat) ; Garnett has discussed the word.

In p. 352 it is lamented that there is no *grete lady* to meet the King ; an obvious translation from the French.

As to the Verbs, a town is *dronkyn drye*, p. 352, when the

King and his retinue visit it. A man is *crasid* in his mynde, p. 391 ; the verb, hitherto a synonym of *frangere*, was later to be restricted to this particular sense. We see the Dutch *hoy* (navis).

Among the Romance words are *skillet*, *inestymable*, *to qwestyon*, *bede rolle*.

A manuscript written about this time (referred to in the Preface to 'Gesta Romanorum,' p. xx.) gives us a new idiom connected with *few ;* we see *a fewe of the tales ;* this differs much from the old *âne* (soli) *feâwa worda* (a few words).

In 'Caxton's Life,' by Mr. Blades, we see the new word *Chirchwardeyn* used in a document of 1491 (p. 162). The old *late* (nuper) becomes *lately* in a book of 1493 (p. 362).

In 'Gardner's Letters of Richard III. and Henry VII.,' 1485-1500 (Master of the Rolls), we see *Bemares* (Beaumaris) in ii. 297, followed by *Bewemares* in the next page. There is the contraction *Chomley* for *Cholmondeley* in ii. 283. The Irish *Cavanagh* appears as *Cavenok*, ii. 304. In i. 109 *breche* stands for *inimicitia*. A ship is called a *man of warre*, ii. 69. In a Scotch document we hear of *peetis* (peats) *and colis*, ii. 332 ; the former word is said to come from *bet-an*, to *mend* the fire, like the *purse* of 1220 from *bourse*. There is the *skippar* of a ship and the Northern form *raid*. We see the Verbs *to ren a cours* and *to onhelme ;* there is the phrase *take him into favor*, i. 92 ; *be of oone mynde*, ii. 67.

We see *balest* (ballast), which, like many of our sea terms, came from the Dutch.

The Romance words are *signe manuell*, *evyte* (avoid), *baroness*, *of a sewerte*, *he was out of wages* (pocket, ii. 317), *deputie lieutenant* (of Ireland). The old *jangle* changes its meaning, for we hear of *the changelyng of bellis*, i. 394. We see the first hint of a new sense in a Verb, *our resolved mynde is*, *that*, etc., i. 110.

We have the Celtic *kerne and galoglasses*, ii. 67.

In the 'Rolls of Parliament' from 1485 to 1496 we remark the change of *Hobekin* into *Hopkyn*, p. 279 ; there are both *Bedlem* and *Bethleem*, p. 372 ; we find *Ippeswiche* in p.

512; while the rightful *g* still remains prefixed to the word in p. 519. The new *restfulness* stands for *quies*, p. 431. A Bristol petition in p. 391 complains of the paving as *holowid and pitted by water;* here the second verb is new. In p. 288 stands the phrase *upon youre honour*. There is the Dutch *lyghter* (navis). Among the Romance words are *disable* (there is also the older verb *unhable*), *the wayter-shipp* (an office), *gentilman husher, raungership* (of the forest). In p. 276 stands *to forejugge of honors* (in an attainder); this is one of the last instances where our *for*, the Greek *para*, is prefixed to a Romance word. In p. 386 *February* supplants the old *Feverer*. In p. 450 we read of Viscount Welles and Dame Cecilia his wife; it seems that we had not as yet coined *Viscountess*.

In the 'Acts of Parliament' (1488-1496) we see new substantives like *slaughter howze, brickleyer, clyncher*, p. 586. In p. 603 stands the curiously terse new phrase, *the then and nowe Duke*. We here remark that *syn* has long been encroaching upon *sith* in the South. As to the Romance words, in p. 638 (it is the age of Cabot) we hear of the *Marchauntes Adventurers*, a name still in Bristol use, with but little alteration. Chaucer's verb *compoune* now undergoes the usual English change and becomes *componde; compose* came later. There is also *in leage* (fœdus), which bears a sense something different from that of the old *liege;* the new word seems more akin to the Italian *lega* than to the French *ligue;* perhaps we may here trace the influence of Papal envoys.

In the 'Plumpton Letters,' 1485-1500, we see the old form *Everwick* for *York;* it is in a French document, p. ciii. Our *gamekeeper* appears first as *keeper of the game*, p. 79. In p. 124 stands (it) *may be my making;* we should say, "the making of me." We have in p. 132 *a dede of gift*.

In p. c. we see how an Adjective can be made a Substantive; certain closes are there called *The Flates* (flats). There is the term *weighty*, p. 61, used by the Earl of Northumberland, slain in 1489. In p. 111 men will have something, *be yt right or wrong*. In p. 123 we read of a widow, *worth m. pounds*. In p. 63 a Preposition is made

an adjective; we hear of *a thorow search;* it had been made an adverb twenty years earlier.

Among the Verbs *did* was once more coming into use; *he dyd ziffe* is in p. 49. In p. 67 is *stand good master unto*, etc.; hence comes *stand treat.* In p. 140 is *take in good parte.*

There is a new use of *to* in p. 109, *she hath not a cloth to her backe;* here some word like *fitted* must be dropped; there was the Old English *shapen to his likeness.*

As to the Romance words we find the Latin *strictly* (not the French *straitly*), p. 54; *comered* (comrade), a *myskidyd* (misguided) woman is opposed to a good woman, p. 77. In p. c. Elizabeth and Isabell are used for the same proper name; this lasted for sixty years. I give a number of phrases from a French document in p. ciii. which will show the influence of the law upon our speech, *issue, covenaunt, a le valure de, a aver a eux, le remainder, enfeffer in fee, sur condition que, le resideu, pourveu que, son heire apparaunt, les premises, accordant a, in due maner, per force de quel, un Henry Sotell, excepts terres, autres persons, re-eyaunt.*

In Halliwell's 'Original Letters of Kings,' Henry VII. gives his Royal sanction to the use of *get* in the Northern sense of *ire; get to the sea*, p. 176. He is fond of *sure; to be sure of his life, ye be sure ye shall have*, etc., p. 182.

In the 'Testamenta Eboracensia,' iv., we see *chirch warden, riding horse; heirlome* (often occurring now) is slightly changed from the *heir to heir lome* of 1424. A person talks of *my suster Bygott*, p. 152, where the surname comes instead of the Christian name. There is *have word of it.* The Romance words are *casket*, to be *extreme*, p. 50. A new word is formed from the French *gris; a griselde stag*, referring to colour, p. 130.

In Davies' 'York Records,' Richard III., six years after his death, is called a *crochebake;* he was said to have been *beried in a dike* (ditch) *like a dogge*, p. 221. Farther to the North *dike* now expresses *agger*, not *fossa.* In p. 256 stands the phrase *to drawe* (up) *a paupire* (paper). In p. 224 stands *any tyme ye plese to call*, where the *it* is dropped before *plese.*

In Rymer's documents for 1492 we see *have* 13 *billes*

(billmen) *on foote*, p. 479; hence our "set on foot." The new and the old, *according* and *after* (secundum), are coupled in p. 478. We hear of the *Archduke*, and of *the Kingis Grace;* there are the words *quietful* and *prolix*. The old *namely* is supplanted by *videlicet* in p. 480.

Skelton, the first famous Southern poet since Lydgate, wrote a poem in 1489 (Dyce's edition, vol. i.), in which he talks of Lady *Bes*, the short for Elizabeth, p. 6; there is also *double deling*, p. 16, and *wondersly*, p. 17, leading the way to our *wondrously*. In a poem written about this time, to be found in Skelton, vol. iii., we see the strange compound *to preantedate*, p. 357.

Pynson printed an edition of the 'Promptorium Parvulorum' in 1499, which shows further changes in our tongue since the manuscripts of 1485 already referred to.

Original.	*Pynson's Edition.*
Fro fere	Fro far.
Glacynge (devolatus)	Glansyng.
Browdyoure	Browderere (embroiderer).
Ontollerable	Intollerably.
Schere	Scherys (forfex).
Schetyn	Shotyn (sagitto).

The *n*, it will be seen, is inserted in *glansyng*, our *glancing*. Pynson prints *y* for the old þ, which was now all but gone; the following note is written in one copy of his book:—"all these *y* stande for *th*, acordinge as the Saxon carracte was in this sort—þ, and so we pronounce all these wordes at this day with *th*." See 'Promptorium Parvulorum,' p. 535. The older editions of this work employed *swaggynge* or *swablynge* for the stopping or drying up of blood; Pynson turns this into *swabbyng*, the Dutch word well known to our sailors. In the edition of 1441 clothes were said to *teryn* (vetero), a kindred form of the verb *tarry;* in p. 522 we see that Pynson has mistakenly turned *weryd* or *teryd* into *wornë* or *torne*. We have above the true source of the last word in *wear and tear;* it must mean *exhaustion*. In p. 493 stands *tydy* (probus), for which an edition of this time gives the synonym *theende*, the old Present Participle in *ende* of the verb *the-on* (vigere); it is curious that so old

a form should come down to 1500. There are the new French words *reeme* (of paper) and *compostyn* (stercoro), which gave Shakespere a word for manure.

Some poems in the 'Babees' Book' (Early English Text Society) seem to date from 1500; we here read of a schoolmaster *peppering* (flogging) a boy, p. 404; the old verb *cun* or *con* gets a new sense, "to con a book," p. 25; salt must be taken with a clean knife, p. 23; it is wrong to speak or laugh with the mouth full; the hand must be held before the mouth when you spit; the weighty line comes in—

"Here and se, and sey thou nought."

There are some pieces in the 'Reliquiæ Antiquæ,' i. 43, 70, 116, 287; ii. 76, which may be set down to 1500 or so. I give our earliest specimen of *memoria technica;* it is applied to the Kings of England, i. 288—

"Wil. Con. Wil. Rufus, Hen. pri. Steph. Hen. que secundus,
Ri. Johan. Henricus. Edwardus, tres, Ri. que secundus,
Henricus quartus, Hen. quin., Hen. quoque sextus,
Ed. quart, Ed. quintus, Ri. tercius, septimus Henry."

The Creed is now called the *byleve*, i. 43. Among the Verbs, in i. 117 stands *to breke upe the scole; disintegrate* will soon be the genteel word to use here. In i. 45 a man calling his guests to him cries, *sirs, come awaye* (along). In i. 46 there is a new use of *at, wish them at the devil;* also of *for* in i. 71, *weep for company.* In ii. 76 *by, by, lulley!* is the song sung by a mother to her babe. In i. 47 a priest is for the first time spoken of as *this gentylman;* the noble old word was afterwards to be shamefully abused by being applied to all ranks.

There are two pieces in the 'Digby Mysteries' (New Shakespere Society) that seem to belong to 1500; these are the 'Conversion of St. Paul' and a 'Morality of Wisdom.' There are old forms such as *beth* (sunt) and *wondyr wylde*, p. 160; but there are words like *furour*, not found before Barclay. The new Substantives are *a barowfull, slugishness;* the Five Wits (senses) had long been known, and are mentioned in p. 144; but in the next page we make acquaint-

ance with the *Five wyttys* of the soul. We read of *fyne clothyng*, p. 155. The phrase *other than* had long been used to express difference; in p. 49 Saul is *another man than* he was.

Among the Verbs are *begrymlyd* (begrimed), *choppe and chaunge* (a favourite phrase of Tyndale's), *take wyll for dede*, p. 147. In p. 167 we read of *drawte notes* in singing; hence came the later *drawl*, much as *draggle* was formed. In p. 30 a man is thought a knave; any one looking at you would think *ye were at the next dore by;* hence our "next door to a fool," where the *at* is dropped and the *by* is exchanged for *to*.

Among the Romance words are *suer of foot*, *stabyll grom*, *Goddes provysyon* (providence). In p. 30 *hosteler* changes to the new meaning of "attendant on horses." In p. 161 *enbrace* takes the new sense of "follow after;" it is here applied to *questes* (inquests); sixty years later it was to be applied to opinion. There are such Latin forms as *amyke* (friend) and *desiderable* (desirable). In p. 157 the phrase *la plu joly* is put into the mouth of a debauched character —a French phrase in the midst of English words.

There are many poems that seem to belong to the latter half of Henry the Seventh's reign in 'Hazlitt's Collection.' The *n* is clipped, for *Malmeseyne* becomes *malmasyes* (malmsey); the *s* is added, as *afterwardys*. The old *trone* is exchanged for *throne*, iii. 19, showing Latin influence; the form *exsteme*, a few years later, shows a confusion between Latin and French. In the *Notbrowne Mayde* the *oo plesure* of the edition of 1502 is altered into *one plesure* in the edition of 1521; see ii. 283.

Among the new Substantives is *neverthryfte* (neerdowell), *nypple*, formed from *neb;* a spear is put in *rest*, i. 258; there is *tylte* (tilt-yard), *in-comynge* (entrance), whence *income*. A wight may be brainless as a *Marshe hare*, a favourite phrase of Skelton's. A man addresses his parent as *Lady mother*. There is *hyll and dale, pygges in a poke*. In ii. 119 *a body* stands for *homo*. The word *man* is added to another noun, as *marchaunt man*.

Among the new Adjectives are *braynles*, *unkind*, *a pretie*

deale, iii. 122, where the adjective begins to get the sense of *magnus*.

About this time the Accusative *you* is much used for the proper Nominative *ye*. The use of the *it* is curious in i. 220, *ever they prayed, but yt woulde not be;* this *it* must stand for *their prayer*.

Among the Verbs are *keep open housholde, take theyr legges* (we put *to* after the verb), *make provysyon, I can beleve, fall to making shoes*. A Noun is made a verb when a man *freers* well (plays the friar), iii. 125. Our *run* gets the new sense of *agere; run his sword through*, i. 237. The verb *shrink* gets the new sense of *withdrawing; he shranke behynde*, i. 260. The verb *duck* becomes intransitive and need not refer to water; a friar *dooks*, iii. 125.

Among the new Adverbs is *what than?* To come *abrode* is opposed to stay *at home*, iii. 124. There is the new *wonderosly* instead of *wondersly*, ii. 117; *wondrous* was soon to follow. A form of 1400 is repeated; instead of *not a whit sorry* we find in i. 227 *the devyll have the whyt that he was sorye;* hence Roye's *devil a bit*. The *away* comes after another verb, *dispute away money*, iii. 120.

The old *for* is replaced by *to* in *ten to one* (ten times as much), iii. 4.

Among the Romance words are *repast, a quit rent, troublous, to point to, tryumphaunt, valour* (worth), *gorgeous, pastime, charitable, sumptuos, overte* (open), *employ, intoxicacyon, an olde trotte* (anus), *as I am enfourmed*. Lydgate's *splene* now means *ira*, ii. 292. The word *comfortable* in the next page means *benignus;* Coverdale rather later calls Henry VIII. "our most comfortable Noah." In iii. 11 we see both the old French *frayle* and the new Latin *fragylyty*. The Preposition *according to* comes often now. There is *taunt*, from the French *tanter, tancer*. In ii. 126 the word *aydes* is applied to men, like our *aide de camp*. There is *pleate mercy* (ask for it), and the law term *commence an action*. A broad distinction is drawn in iii. 153 between *gentylnes* and *galauntyse* (dandyism).

In iii. 160 we find the assertion that England is the Virgin's dower.

About the year 1500 a Welsh bard made a phonetic transcription of an English hymn to the Virgin; he thus becomes our guide as to the Salopian pronunciation of his day.[1] The changes here seen were to tell on London speech about a hundred years later. It appears that in Salop the *i* had got the sound of German *ei*; *Christ*, *die*, and *guide* were pronounced as in our day. The *ee* and *oo* were sounded like the French *i* and *ou*, as *see*, *queen*, *noon*, *soone*. The *oi* had taken its present sound, as *assoile*; at this time the combination was sounded in three different ways by English mouths. The *owe* was pronounced like *o*, as *bowe* (arcus), *slowe*. The word *earth* was sounded like *yearth*; *he* and *nigh* were pronounced as at present; but the guttural *gh* in the middle of the word, as a general rule, was heard in Salop; and the *k* in *know* was still marked in speaking. The *th* was now substituted for *d* in *fader*, *moder*. The words *our*, *housel* were pronounced somewhat in our way, but not exactly so. The *e* at the end of words was already clipped; the *e* in *tooke* was not sounded.

In the Letters of the first Tudor Kings, printed by Halliwell (1500-1513) we see the ending *ness* often used in compounding new nouns, as *farness*, *extinctnes* (extinction). The Romance words are *brief* (Papal letter), *relation* takes the new sense of *kinsman*, p. 191; we hear of the *contents* of a letter; *impressment* is mentioned in connexion with the navy, p. 214, but it here means *interference*. In the same sentence stands *allowably*; in p. 216 stands *specialities*, where we should now use *particulars*.

We find in a play, written about 1510 (Collier, 'Dramatic Poetry,' ii.), a doublet of a new *make*, p. 220; this noun is something new, and had been before expressed by the French *fasoun*. The French *routier* appears as *rutter*, p. 221; Tyndale was fond of this word for a soldier; England was now once more drawing on foreign nations for her terms of soldier-craft.

Henry the Seventh in his will talks of a *plot* (sketch or design) for his chapel; this was rather later to be written *platform*; in 1670 we were to talk of the *plot* of a play.

[1] Printed by the English Dialect Society in 1880.

Collier ('History of Dramatic Poetry,' i. 61) gives a piece dating from about 1508, in which occur the words *chese mongers, chymney swepers, costerde mongers, bere brewers, muskel takers, purse cutters, money batterers, players* (gamesters), a new sense of the word. In another piece, written not long afterwards, p. 63, we find *hote houses* (unconnected with fruit). In p. 64 occurs the form *varlet*, the old French form of *valet;* we also learn that cards consist of *hertes, dyamondes, trayfles, pykes* (spades). In p. 77 *masculer* is used for *masker;* the masque was becoming a favourite amusement.

In the 'Testamenta Eboracensia,' iv., we see *have it to his oune use*, p. 313. There is the Dutch noun *clamp*. We see the cumbrous phrase *my lady's grace of Norfolk; a well disposed prest* (referring to the mind, not the body), p. 206. Barclay's *she will indevor to*, where *herself* is dropped after the verb, appears in the year 1506, p. 255.

There are some pieces of this time in the 'Reliquiæ Antiquæ,' ii. 72, 115; i. 317. The word *fane* down to this time may still mean *vexillum*, p. 116; it was soon to be supplanted by Palsgrave's *flag;* fanes are placed on the *outsides of the quere;* the new preposition *outside* was speedily to be coined. The supporters of the Royal arms, soon to be sculptured all over the Chapel at Windsor, are called "the King's beasts." In ii. 74 there is a new use of *go;* "how many straws *go* to a nest?" the answer is, "none, for lack of feet." There is another pun in the next page, where *all* stands both for *omnis* and *subula;* the old Southern variation of this, *oul*, was henceforth cast aside. At the siege of Terouenne we hear of the *lieutenant general*, and also of the *capeteyn general*, i. 317, Marlborough's future title. In the next page mention is made of *standing water*.

In the 'Babees' Book' (Early English Text Society), p. xcvi., we hear about this time of a *bass* in music; three pages later the word is written *bais*, just as we sound it now.

In 'English Gilds' (Early English Text Society) we see in the year 1504 *the yn-side of the tabell*, a new noun, soon to become a preposition, p. 327.

William Dunbar wrote at Edinburgh not long after the year 1500 in Northern English.[1] He was our best poet in the long gap of 200 years between Chaucer and Spenser; indeed, he could hit off a picture with a few sharp touches of his brush far better than the great Edmund.

The *a* replaces *e*, for the old *hende* (paratus) becomes *handy*, p. 37. We see the Northern *ai* used for *a*, as in the *lairdis* of ladies, p. 137; Scotland has since then made a sharp distinction between *laird* and *lord*. The *o* is inserted, for the old *besme* becomes *besom*. The *o* replaces *a*, as *Jock fule*, p. 146. We see the French word *burreau* (*carnifex*, probably sounded like their *bourriou*), p. 334; if so, the words with which it here rimes, *snaw*, *blaw*, *law*, must have had the sound of French *ou*. The *ou* replaces *o*; the old *stoppa* (poculum) appears as *stoup*, p. 94. The *u* replaces *i*, as *rumple* (ruga) for the *rimpil* of the 'Promptorium.' We see *spoil* for *spill*, p. 239, as in Devonshire. There is a wonderful contraction in *phisnomy*, p. 317. In p. 330 we have the two forms *Ersche* and *Erische* (Irish).

There is the old *waw* (fluctus) in p. 318; also *duerch* (nanus), p. 332. The *s* is expunged, *brastl* (fragor) becomes *brattle*; *sc* is prefixed, for *rumple* becomes *skrumple*, p. 319, reminding us of *cracch* and *scratch*. The *t* is dropped in *quhissil* (whistle) and *chop* (jaw); this is the *chafte* of 1483. The *th* is added, *pourté* becomes *puirtith*, p. 319. There is *gambol*, the French *gambade*, p. 283. The well-known contraction of *Auchinleck* into *Afflek* is seen in p. 254.

The new Substantives are *heather*, *pyk-thank*, *flaw*, *cadger*. The old *makar* expresses *poeta* here, though it seemed rather old-fashioned to Sidney seventy years later. We see in p. 58 Chaucer's old use of *freedom* (nobilitas), a sense soon to vanish. There is the old *aucht* (opes) and *kynrick* (regnum), words that had long been dropped in the South; curious it is that Scotland should still preserve so many of England's lost treasures. For instance, I am constantly hearing the verb *lippen* (credere) used by Northern peasants; but this word is never met with in any Southern book after 1160. In p. 320 a man is likened to *ane gallow breed*; the first

[1] I have used Paterson's edition, 1860.

instance of *breed*, the noun. The new substantive *drunkart* is coined in p. 210; it is strange that this word was not struck off earlier, considering the habits of our island. The Adjective *odd* is turned into a Substantive, p. 71; the Virgin is *to mak our oddis* (mala) *evyne*. The old *knop* now expresses *buds* of roses, as in Dutch.[1] In p. 165 a bad dancer is called a *juffeller*, one who *shuffles* through his work; the verb is Scandinavian. The noun *elf* is used as a term of abuse, p. 330. The noun *crack* seems to be slipping into its modern Scotch sense (loquela) in p. 239; it stands here halfway between *fragor* and *loquela;* a man may spoil his good service by unseasonable *cracks and cries*. The truly Scotch *skipper* (connected with a ship) appears once more in p. 335; our *shipper* has now a very different meaning. The old *Cuthbert* becomes *Cuddy*, p. 174; and *Alexander* appears as *Sandy*, p. 251; Englishmen, on the other hand, dock the last half of the Greek word, and make it *Alick*. The Arabian prophet *Mahoun* is used as a synonym for the Devil in p. 96; and this usage appears also in Burns; we still read of the old *Termigant* in p. 339.

As to Adjectives, the ancient *engellic* is revived, after a long sleep, as *angel-like*, p. 30. The *ed*, as we saw in Yorkshire in 1250, is much used in forming adjectives, as *honeyed;* there are also the Romance *evil-faced* and *wan-visaged*. The ending *sum* has always been a favourite with the Scotch; they preserved *winsome* and coined *hindersome;* we here see the wholly new *ugsum*, p. 65, and *tiresome*, p. 265; *fensum* (offensive), p. 127. There is the foreign *able* used in *unourcumable* (invincible), p. 268. In p. 222 we see *sorrowful and sad;* the latter word was soon to be used for *tristis* by Tyndale as well as by Dunbar; the first inkling of the change had appeared in 1350. In p. 67 the word *trum* seems to keep its meaning *validus;* Christ comes to suffer for mankind full *trimily;* but in p. 165 a lady dances *trimly* (eleganter); the idea of *ornament* was soon to be attached to the verb *trim;* our *handsome* has undergone much the same change.

[1] Burke remarked upon this Dutch phrase, as we read in Boswell's Johnson.' In Yorkshire, a flower budding is said to be *in knop*.

As to Pronouns, in p. 153 we now see the corruption of Orrmin's Reflexive Dative, *him ane* (alone by himself); instead of writing *you alone*, in p. 153 Dunbar has *solitar walking your alone;* I remarked upon this in the year 1320. In p. 222 there is a new phrase for *men and women*, "*they* will say, baith *he and she;*" it had been used of beasts in 1290. The Southern corruption of the Plural *othere* had now reached the North; we find *oderis letteris*, p. 18, *fra others*, p. 89.

Among the Verbs are *be tyit up* (hanged), *clash*, *run down a man*, *tak thy choice*. In p. 137 ladies are *graithit up gay;* the source of our *get up*, applied to dress. In p. 172 stands the verb *lichtly* (parvi pendere), a most curious instance of a verb formed from an adverb. In p. 334 we find *to back thee;* here a verb is formed from a noun. The old *erd* had meant *habitare* down to 1350; it now stands, p. 10, for *sepelire*, and gave rise to our *unearth*. In Laȳamon's *forriden* the first syllable had stood for *ante;* in Dunbar the same stands for the kindred Greek *para;* we hear of *a foridden* (for-ridden) *mule*, p. 285, like *forsworn*.

As to Adverbs, *hard* expresses something different from *vix* or *cito* in *hard beside him*, p. 95, our *hard by;* a man swears *braid*, in the same page, like Caxton's use of the adjective; this *braid* must be the source of *broad* (coarse) *humour*. In p. 165 a man dances *homelty-jomelty* (higgledy-piggledy); these riming words were now coming in fast both in the North and South.

There is a new use of the Preposition *under* in p. 335, *the ship was under sail;* this may come from the Middle German *under wegen;* our *under way* was to appear later.

The new Interjection *tut!* is seen in p. 97; *bae* stands for the cry of sheep in p. 323.

There is the Low German *loon*, *queer*, p. 324.

There are the Celtic words *tartan*, *catherein* (cateran), *coronach*, *pet* (darling), *tedder* (tether), *brat*.

There are Southern forms which must be due to Dunbar's love for Chaucer; we see *y-bent*, *ago*, *forthy*, *triumphing*. In strong contrast to these stand the curious words long in Scotch use, such as *wallidrag*, *limmer*, *skirl*, *attercap*, *widdy* (gallows).

Among the Romance words are *cummer* (the York *commoder*), *lintel*, *totum* (the toy), *lounger*, *dregar* (oyster dredger), *modern*, *artist*, *dine on creddens* (credit, p. 141), *ruffian*, *incuby* (an imp). The Scotch were fond of *tack*, from *atache*; we have already seen it used for a *lease*; it now, p. 84, stands for a *nail*. The word *geste* (jocus) gives birth to *jestour*, p. 111; and *St. Clown*, the patron of minstrels, appears in p. 128. The word *brigand* loses its former honourable sense and is made a term of abuse, as in France, p. 329. The old *stuf* is employed for a physician's compounds, p. 167. If *breakfast* arose in the London Court thirty years earlier, *disjone*, p. 204, was its synonym at the Edinburgh Court; Scott uses this form. We hear of *practicians* in medicine, and of the *facultie*, a word applied to poets, p. 250. The word *sot*, after a long sleep, comes to life again in p. 336. A groom is still called a *hors marschael*, p. 335; the last word seems to have been peculiar to the North; it occurs in the 'York Mysteries.' A man is addressed as *damnit dog*, p. 339, which is something new. There is the new construction, *he pleases not till hear*, p. 234, where the first word should be in the Dative; the same change was going on in the South. In p. 289 a hat is adorned *richt bravelie*; the *v* and *u* were, as usual in the North, confused, whence comes the Scotch *brawly*; the meaning of *fortis* did not enter into the word until much later. There is *Achil* (Achilles) pronounced in the French way, p. 269, and *Cordilleris* (Franciscans) appear in p. 142, a form not usual in our island. This was the great age of discovery; and Dunbar differs from earlier English poets by talking about *Calyecot* (Calicut) and the *new-found Isle*, p. 264; in p. 273 he takes a *blackamoor* or *ane black* for his subject; *my ladie with the meikle lips*. Like a true Scot he speaks of our island as *Britain*, p. 316. He is the first writer who makes the Thistle the emblem of Scotland, in 1503. He gives us a most terse proverb that afterwards crops up in 'Waverley,' *of young sancts growis auld feinds*, p. 44. Dunbar had a wonderful command of rime; see the poem in p. 69; the *flyting* between him and Kennedy, p. 313, is an invaluable treasure house of fine old Northern

ribaldry.[1] The Scot is fond of imitating Chaucer and his *enamellit terms celical ; the licht of all our English, surmounting every tongue terrestrial.* Our island, Dunbar tells us, was bare and desolate of rhetoric, until moral Gower and Lydgate laureate came with their *mellifluate* mouths ; see p. 39. The Scotch poet will use hardly any Teutonic noun or verb at all, when, as in p. 267, he sings a great hero, *our indeficient adjutory.* We saw a mixture of Latin and English in some lines in the 'Towneley Mysteries.' Dunbar carries this further in his witty Testament of Mr. Andro Kennedy, p. 143.

Contemporary with Dunbar was Bishop Gavin Douglas. He turns *bough* (ramus) into *bew* as a rime for *hue ;* the *stuve* of 1390 now becomes our *stove ;* the old *leye* (novalis) is here written *lea.* The *drabelin* of the 'Promptorium' appears as *draggled,* with the usual change of consonants. The Old English *mycg* is softened into *midge,* an uncommon alteration of the hard *g* in Scotland. The Southern *twinkle* and *twitter* are seen here as *quinckle* and *whitter.* There are the peculiarly Scotch *caller, eldritch ;* Orrmin's adjective *trig* (fidus) is still kept alive. We hear of a window, a little *on jar* (cherre); *charwoman* keeps the truer sound of the old noun. There is the adverb *owerhead* (overhead). Among the foreign words are *dent de lion,* Palsgrave's *dandelion.*

In the Rolls of Parliament for 1503 we see *of his mere mocion,* p. 532, where the foreign adjective is new ; the old verb *possede* is still holding its own against *possess.*

In the Acts of Parliament of this time we see *theves and pikars* (picking and stealing), *reed deere and falowe, blokhouse, a braye* (fossa) ; the old form *kempt* still remains ; and *catall* keeping its Southern sense still stands for our *chattels.*

In the 'Plumpton Letters,' from 1500 to 1513, there are a few things worthy of remark. In p. 180 the *rightuous* of 1453 changes into our *righteous.* In p. 169 the

[1] A student of Old English literature comes across some funny freaks on the part of editors. One of the funniest is in p. 219, where Dunbar's editor, after printing a piece full of dashes (inadmissible words) remarks, "the humour of the poem is certainly of an unrefined character, nay, altogether coarse, though not, perhaps, indelicate." What's the difference here ?

epithet *learned* is applied to *counsel* (a lawyer). In p. 164 a man is *made away with* (killed), a most curious phrase, as the *with* is unneeded. In p. 180 a tenant asks his lord to *beare him out* in certain business; hence also comes our "help him out." There is the new compound with *out*, *I lay at outside*, p. 180; this was soon to be used as a preposition. Among the Romance words is the King's *garde*, p. cvii. In p. cx. *beast* is used for ox, and this is still the technical term among our farmers. We read, in p. 205, of a Prelate's *Vicker generall;* here we still put the adjective after the substantive.

In Gardner's 'Letters of Richard III. and Henry VII.' (1502-1509) we see *lieufully* written for *lawfully*, p. 282, a proof that the old *law* (coming from *laga*) was sometimes sounded like the French *ou;* there is also the old Southern *bruge* (pons), p. 411; *Brandenburg* becomes *Brandborow*, p. 445. The usual *Colaine* is written *Colone*, p. 201. The *b* is inserted, for the German *Pommern* is seen as *Pomberne*, p. 265; the *v* is struck out, *I marled* stands for *I marvelled*, p. 257. The *g* replaces *w*, for *vanguarde* is written for the old *vantwarde*, p. 208; the *g*, even at this date, is softened, for we see *ayenne* (iterum) so late as the year 1503. There is an old form in p. 265, "he wol leane (lend) to you." The former *cruciat* becomes *cruciade* in p. 154, not far from our *crusade*. The *t* is struck out, for *Luttich* (Liège) is written *Luke*, p. 201. In p. 208 we read of the *Souchyvers* (Switzers); this *v* or *u* was later mistaken for *n*, and Tyndale talks of the Souchenars. The former *issue* is written *yshu*, p. 446, showing our present pronunciation of the word.

Among the Substantives we find that the adjective *needy* has given birth to *nednyes*, p. 228; there is also *ontowardnes* (a word of Wolsey's), p. 439; *a bak doore, dryft* (propositum), *ryngledre*, p. 238. We hear of the *Grete Turke*, of the *marchant Fokers* (Fuggers), of the *George*, the knightly ornament given to the Emperor Maximilian, of *hede officers*. An idiom of Page's is carried further in p. 257, *ef he be the mane* (man) *I thenke he be*. A man wishes for *two monethis warnyng*. We see the Dutch title of honour, *yonker*.

Among the Adjectives we see *syklow* (æger) in the year 1503, a very late instance of the old ending *low* or *lew*. There is *harde of credens*, p. 235, *the over many wordes, a clobbed* (club) *fote, hii myndyd*. Henry VII. has the honour of reviving an old obsolete Adjective, when he writes of *noon outward* (foreign) *prince*, p. 450; he also writes about *these Lowe parties*, p. 449 (the Low Countries).

Among the Verbs we find *make offerture* (overture), *do yow plesur, kepe you company, putte to libertie, gief their attendance, take a copy of, make my abode*. The verb *stike* is much used for *morari* in these letters. In p. 208 *stop* is used intransitively, I think for the first time; there is also the new noun *a stop;* Barbour had written *make a stopping*. We see a new Scandinavian verb in p. 417, a barge well *rigged*. In p. 442 Wolsey says that ambassadors *ly* (morantur) in a certain place; a hundred years later Wotton was to make his well-known pun on this phrase. We see *God willing* used with a Future. In p. 172 a man is *myndid* to do something; the old verb *mind* was turned into a Passive, following the construction of the French *avisé*. The English Infinitive had for 200 years been used where *quum* must have stood in Latin; this tense now expresses the Latin *si, I shall never utter hym, to be drawen* (si traherer) *with wyld horsses*, p. 234.

As to Adverbs, *thorough* became an Adverb in the 'Paston Letters' about 1460; we now, in p. 194, see our form *thorughly*. The Cheshire *seyng that* (quoniam) is used by Warham and other good writers. In p. 414 we have *go streight aforehed;* the germ of our adverb *ahead*.

We have already seen *under* used when a man is hampered; we now hear of *men under suretie* (in prison), p. 284.

As to the Romance words, we have *nothing of importance* (a favourite phrase of Wolsey's), *impotent, to compound with, to be revengyd of them, legacye* (embassy), *disannull, lakkey, mine* (mien), *baggage, to advaunce* (money), *his traffykkes* (the Shakesperian word for *tricks*, as here), *pass articles, chaunge their myndes* (purposes), money is *curraunt, to esteme* (appraise), *bankett* (feast), *obteyn it to be doon, orator* (spokesman).

We see *restitution*, which we use as well as *restoration*. In p. 415 minstrels *doo their partes;* the first time, I think, that the noun is applied to music. Wolsey uses *integyr* for *entire*, p. 443; we now confine the word to mathematics. The Italians, about this time, address Henry VII. as *sacra regia majestas;* they helped to revive "Your Majesty" as a title of honour. In p. 284 *personaiges* stands for *viri*. James IV., in p. 341, speaks of a crew as including *mastir*, 2 *factours*, *skippar*, *sterisman*. In p. 169 "the king's *resolute mynde* is to, etc.," this is a Latin form of the usual *resolved*. In p. 195 stands *your naturall son;* here there is no reference to bastardy; the English adjective was in honourable use throughout this Century.

In Hazlitt's 'Early Popular Poetry,' vol. iii., there is a piece that seems to belong to 1500. Here there is the phrase *nice gear*, p. 122, the latter word, equivalent to *stuff*, was to be worked hard all through the Century. In iv. 92 stands the adjective *cranky* (lascivus).

The letters of this time, printed by Ellis, are most valuable. We see the change in Queen Margaret's style; when she first went to Scotland she wrote London English; in a little time she adopted the dialect of her new subjects. Cardinal Bainbridge, when writing, shows himself to be a true Northerner. We find that ships *play* up and down, ii. 217; *ie* had the sound of *ay*, so the derivation of our intransitive *plie*, *ply*, is accounted for; *ply*, transitive, comes from *applico*. We see the *d* added to *n*, as *sermond*, p. 182; something like this may be seen lasting down to the year 1765. Meanwhile the *n* at the beginning is clipped, *nafegar*, *nauger* becomes *agore*, our *auger*, Series iii., vol. i. p. 148. The *of* is turned into *a*, as *ten a clok*, p. 214. There are the new Substantives *fernesse* (distance), *mayn top*, *a row barge* (rowing barge), the *stocks* (upon which a galley is). We see *lee wales*, like *gunwales;* *walu* was the Old English for *vibex*. There is the phrase *a day after the fair*, p. 211. The *in* is dropped before the Verbal Noun, when a man is *doing* (is in activity), p. 216; we still say, "to be up and doing." A great *crack* still stands for a boast or a lie. James IV. talks of his queen as *our fallow*.

An Adjective is followed by the Infinitive, *I am bowlde to write;* we should substitute *make* for the second word.

Among the Numerals we see *twice the money.*

The Verbs give us many new phrases, such as *come to any good, have the choice, lay to his charge, we named him unto the dignity, well trimmed* (equipped), *it weies with me, soldiers are fleshed to this enterprise, make tornys* (of ships), *make sail, speak a ship, we weyed* (here *anchor* is dropped), *to stop holes, to fecch the Downs, run on ground, fill* (them) *ther belies full, give us over* (let us alone), *smoke them out, break with him, stand his brother.* There is the new form *veer,* our sailor's verb *wear,* vol. ii. p. 213. In Series iii., vol. i. p. 155 mariners will not go to the *trade,* as one of the Howards writes; the last word must mean *voyage,* and is the source of *trade winds.* It will be seen that there are many sea terms coming in; we had already discovered the most Northern part of America; in Series iii., vol. i. p. 161, we read of the *vyage to an newfounde land;* ships are now under *captains.*

Among the Adverbs we have, *he did every thing like himself;* here the *like* seems to express *similiter,* not *similis.* In ii. 202 *abrode* stands for "out at sea;" the word was changing its meaning from *latè* to *foris;* in another place *go abrode* means "out of his house." The *lest* is dropped in the sentence, *for fear they should destroy.* We read that a *wryt* is *owt.*

There is the phrase *to my thinking,* i. 88.

We see the Scandinavian *leak.* Among the Romance words are, *a good means* (here the *s* is added), *gay* (good) *artillery, quarter of a mile, purser, the noise runs* (*bruit* is also found), *equipage* (of a ship), *paquet, partily* (partly). We read of *faicts* of war; we now make a difference between *facts* and *feats,* the Latin word and its French corruption. There is the curious new idiom *to pass artillery the mountains,* p. 199, where *pass* is made transitive. Queen Katherine writes, *I am horrible besy.* There is *to continue sending,* where the foreign verb imitates the Old English *þurhwunian* in governing an Active Participle. In Series iii., vol. i. p. 148, *provision* seems to stand for *victualling;* something is

to be sent by *post*, to *strait* (starve) *the army*, *be at issew*, *I am of opinion*, *sewre inough*, *if wynde serve*.

Many of Skelton's poems (see Dyce's edition) date from between 1500 and 1513. He has many words, both Teutonic and Romance, first seen in the 'Promptorium,' a fact which makes for those who assign his birthplace to Norfolk. Such words are *fop*, *scut*, *creak*, *pinch* (play the niggard), also Lydgate's *jumble*. Skelton has the Northern *theke* (thatch), *gar*, *mighty strong*, *dykes* (fossæ), *syke* (talis), and the Participle *flingande*. He has Manning's peculiar sense of *toy; to toye with him*, p. 50; and such old words as *pykes* (pickaxe), *queed* (malum), *spell* (enuntiare), *broke* (taxus). He often uses a lilting metre, as in his poem on Flodden, p. 202.

Skelton speaks of *Burdeou* and *Bordew;* examiners in our own day are fond of giving this French city as a puzzle for luckless spellers. Chaucer's *bitour* is now seen as *bitter*, not far from our *bittern*. The *w* is struck out; Chaucer's *þreshwold* becomes *threshold*, p. 126. The *l* is struck out; the sparrow Philip becomes *Phip;* hence the name *Phipps*. The very old form *Sothray* (Surrey) is found in p. 112. The character ȝ is in constant use.

Among the Substantives are *wagtayle*, *puffin*, *bumme*, *swyllynge* (hog's wash), *syppet*. There are also *unthryftiness*, *spynnyng whele*, *syde sadell*, *dyscheclowte*, *sea borde*, *rosebud*. A flirting woman is called a *fys-gygge*, p. 128; *gigge* had been used in this sense in the 'Ancren Riwle;' *whirlegig* was yet to come. We see our *robyn redbrest* in p. 74. There is *with bounses*, p. 106; there was a verb *bunsen* (pulsare) in the 'Ancren Riwle.' In p. 68 comes *sowe stytchis of silk;* here the second word is applied to working, which is something new. In p. 52 *a payre of bones* stands for *dice*. Hampole's sense of *way* reappears, *the wayes* (demeanour) *that ye have*, p. 48. A silly head becomes *a nody polle*, p. 142; hence *Tom Noddy*. In p. 73 comes, I played with him *tyttell tattyll;* in p. 111 stands

> "With a whym wham,
> Knyt with a trym tram."

Skelton is fond of these alliterations and vowel-changes.

We see *puwyt* for the cry of the lapwing, p. 74. We read of an *Egyptian*, that is, a gipsy, p. 111. There are two new Substantives opposed to each other in p. 140, *the oute syde* and *the insyde*. In p. 148 stands the invitation to kiss, *bas me*, *buttyng*, *praty Cis!* here the noun seems to pave the way for the later *baby bunting*; *Cis* is a great contraction of *Cecile*. The *frame*, which had meant *fabrica* in the 'Promptorium,' now expresses *conditio*, p. 150; our "frame of mind;" *out of frame* soon became a common phrase. The word *shank* had not then the lowering idea of our days; it is applied to the limbs of Christ on the cross, p. 168. Something is compared to *a Marche harum* (hare), p. 177, riming to the Latin *parum*. In p. 177 *gospeller* means a priest that reads the Gospel, something like the old sense of the word; twenty years later it was to be applied to Lollards. Skelton uses Northern words, such as *daw*, which is in constant use; there is also *Daucock*, which may have led to Shakespere's *bawcock*, with the usual change. The word *cateran* was now known at London; Skelton, in p. 205, talks of *the Scottes and Irysh keteringes* that followed James IV. to Flodden. In the same page he imitates the Lowland dialect when basely reviling the dead Monarch, "*Kynge Jamy, Jemmy, Jocky, my jo!*"

Among the new Adjectives are *drowsy*, *mysproud*, *ropy*, *gorbellyd*. From former Substantives and Verbs are derived *gawdy*, *fonny* (stultus), *dirty*, *crasy*. We see our common *he shall be nameles* in p. 174. Skelton changes the Old English *scurfed* into *scurvy*, applying the epithet to a face, p. 109. We find *fayre play* in p. 30. In p. 70 stands *my lytell prety sparowe;* here we now transpose the two adjectives; in p. 117 we find *my prety bonny*, the first instance of the use of this last word in the South, I think, for 200 years. The adjective *ranke* is applied to flesh, p. 128. The Old English *teart* (acidus) is revived after a sleep of Centuries.

Among the new Verbs is *flybitten*. There are the new expressions *have a favour to*, *stand in our light*, *come whan it wyll*, *lay to pledge*, *cast a shepys ie* (on a lady, p. 141), *kepe it in store*, *it is worne thredbare*, *ware the hawke*, *know asonder*

(apart), *play prankys.* The old *dash* gets the new meaning of *miscere*, p. 21; the new intransitive *stop* appears once more, his nose is never *stoppynge*, p. 110; that is, always running. In p. 111 stands the hard phrase *symper the cocket;* the last word may be the French *coquette.* Skelton delights in alliteration; he has, in p. 114, *flip and flap*, where the first word is new; also *it wygges and it wagges* (hence, *wiggle waggle*). In p. 132 is the new phrase *beknave me;* this *be* we may still prefix freely to verbs. In p. 148 is *sche praiid you walke;* we should say, *walk off.*

As to the Adverbs, Orrmin's *o loft* now appears in the form of *alofte*, p. 53; there is also *aflote.* Skelton is fond of *now and then;* he has the pleonasm *over to mikell*, p. 112.

Among the Prepositions we see *to your face* (coram te), p. 46. The *upon* sometimes implies the direction of feeling towards an object, as *dote upon her*, p. 84. The *out of* is developed; we see *out of seson, out of frame* (keeping), very common in this Century.

Skelton abounds in new Interjections. We have *gup*, addressed to a horse, p. 29, *humlery home*, a warning to silence, p. 57, like the later *mum! Bo!* p. 58; *fo!* is the sound of disgust, p. 115; the Northern *tut!* p. 215. A poem begins abruptly with *ay, beshrew you!* p. 35. We have something like Manning's phrases, such as *tully valy, strawe!* p. 35; this may be perhaps the old *trotevale;* there is also Manning's *Lord, how he wolde pry!* p. 65. There is both the old *wolde God!* p. 64, and the new *wolde to God!* p. 48. A boastful man is called *Syr Dalyrag*, p. 145; hence, perhaps, the verb *ballyrag*, still sometimes heard.

There is the proverb *tyme wyll no man byde*, i. 160.

There are the Scandinavian verbs *lumber, simper*, also *bungler;* a man is said to be in *dumpys.* There is *trowle* (trull) from the High German; a man is called an ill *patch*, which is Low German; hence our *crosspatch.* There is the Celtic *drab*, used of a woman.

Among Romance words we see *fusty, mangy, saucy, lyttera-ture* (scientia), *sampler, bouget* (purse, whence our *budget*), *tunable, pawne* (a pledge), *of* (on) *purpose to sow*, p. 68, *gam-bone of bacon, capcyous, grose* (vulgar), *essencial.* There is

the expression, *but to the poynte to procede*. The verb *touch* gets the new sense of *irritare* in p. 205; hence our *touchy*. The word *estate* had hitherto meant *jus possidendi*; it now seems to get the new meaning of *terra*, the thing possessed; *bonde tenant to his estate*, p. 206. The *out* is prefixed to Romance words, as an *owtcry*, *to outface*; in the last instance *out*, as usual at this time, supplants *over*. The old *quite* (omnino), sparingly used hitherto, was now making way; *she was quyte gone*, p. 85. The word *parote* (Pierrot) comes in, p. 145; the old word had been *popingay*. There is *bas* (osculari), whence comes our *buss*. Skelton has *pang* (dolor); here the French *poign* is said to be confused with the Celtic *prong*. The first sense of *pretend* is very plain in p. 149, *thow claimist thee jentyl*. The seasons are mentioned in p. 161, and the first is called the *tyme of vere*. Skelton may be called the father of English slang; still, when writing a hymn to God, he thinks it needful to abound in fine Romance words; see p. 162; a purer taste was to come in later in the Century.

There are some sermons by Fisher, Bishop of Rochester, in 1509 (Early English Text Society); his words are more *aureate* than those of Tyndale, some years later; but he keeps a few old phrases. We see both of the forms, *humyle* and *humble*, *brytel* and *bruckle*, *slipper* and *slyppery*. The *d* is added, for Chaucer's *newefangel* becomes *newfangled*, p. 156.

Among the new Substantives are *flow*, p. 273, *towardnes*. Fisher addresses his hearers as *my lordes and maysters*; the old word *soverains* had gone out. The word *mind* seems to get the meaning of *sententia*; *to speak a mannes mynde*, p. 140. In p. 195 stands *his essencyall beynge*.

Among the Adjectives we find *inwarde pyte*, p. 96; this had hitherto been an adverb. We are told that Henry the Seventh was *colde* (in danger), our *cool*.

Among the Verbs we see *make a blessyd ende*, *my bounden duty*.

Among the Adverbs are *of a trouth*, where the *a* has been inserted since 1400; *last* (lastly), p. 255, *ferre of* (off), p. 273, the old *of feor*; *a fresshe*, p. 133.

The phrase *extra corpus* is translated *outwarde from his body*, p. 64; men were feeling their way to use *outside* as a preposition. There is *it must be abyden by*, p. 221, where the Passive is still further developed.

Among the Romance words are *basshefull*, p. 253, *ionkeryes* (junkettings), *chefe ruler*, *grossenes*, *assuredly*, *easynes*, *of her owne charges*. The French form *egall* is maintained; *studyentes*, p. 301, is half French, half Latin. We hear of *galant apparayle*, p. 203; this adjective, like *brave*, was long afterwards to add the meaning of *fortis* to that of *pulcher*. In p. 240 there is one of the first allusions in English to the fearful *morbus Gallicus*, just imported from America; Barclay touches upon it about the same time. Fisher often uses *no doubte of*, as a parenthesis; no *it* follows the *of*. The *ed* is added to Romance words, for we see *weyke spyryted*, p. 253; a little lower down, *spirit* is used for *courage*.

Something may be gathered from the 'Gesta Romanorum,' printed by Wynkyn de Worde, about 1510 (Early English Text Society). We see the letter *y* written for the old þ in p. 438, *yu* for þu. In p. 441 *freshe* stands for *sober;* in our day it is often used as a synonym for *drunk*. In p. 444 comes *thy right mynde*. In p. 429 we still find the old verb *over renne*, not the new *outrun;* in the next page *get* stands for *ire*. There are phrases like *have hym at a vauntage*, *lay* (down) *the lawe*. In p. 432 comes *unknowynge to thee*, *he* (did it); here the Active Participle seems to stand for the Passive, as *beholding to* was often written later for *beholden to*. In p. 429 *wylfully* still expresses *voluntarie*. There is the new phrase *a ryght in the tree*, p. 432 (jus possidendi), a usage which must come from the French or Latin. The Romance words are *radiant*, *specyous* (pulcher). England had long used *plenteous;* we now see *plentefull*, p. 439; this comes also in Barclay, about this time.

Foxe (Cattley's edition) gives us a few documents, written about the year 1510, in vol. iv. We see *to turn a penny*, *to storm*, *sit mum*, *a stump foot*, *merry and wise*.

A Sarum Manual was printed at Rouen in 1510 (York Manual, Surtees Society, p. 86, towards the end); I think, by the old forms, that it must have been drawn up about

sixty years earlier. This is one more instance how religion preserves old forms that have dropped out of common use; the character ȝ for *y* is still often found here.

The 'Candlemas Play,' inserted in Marriott's collection of 'Miracle Plays,' dates from 1512. Men were now beginning to set *do* before the first Person of the Present Tense, *I do perceyve*, p. 202; it had long stood before the Imperative.

In Brewer's 'Letters of Henry VIII.,' i. 664, we see the famous word *leaguer*, from the German.

In the year 1511 we see *haunsmen or hanshmen* (henchmen), both forms; this comes from the Northumberland Household Book, quoted in the 'Promptorium,' p. 233.

Few things in English literature are stranger than the fact that a Scotch priest should come South, occupy a cure in Devonshire, and then become a most voluminous writer in a speech very unlike that of his childhood. Barclay translated the 'Ship of Fools' in 1509 (I have used Jamieson's edition, 1874). He was the first of our poets who is known to have dealt a sly hit to a brother bard (see his reference to Skelton's sparrow); in this last tendency he has had many followers. Barclay, I think, must have carefully studied Occleve, some of whose peculiar phrases he has revived. There can be little doubt about our poet's Northern birth when we see him use Wyntoun's *his folys hede*, ii. 268, also phrases such as *O that he cursed is* (qu'il est), *wele and wo, to weray* (maledicere) *and ban, her good man* (maritus), *unleful, tan* (taken), *puerte* (poverty), *brether* (fratres), *wombe* (belly), *his yll wyllers, an ill name, anenst, womankynde* (mulieres), *have a crow to pull.* His printer Pynson no doubt struck out many other Northern phrases. Barclay uses *syns* always, *those* (not *tho*), and *still* (semper); the Double Negative comes very seldom. These changes were probably established by Barclay in Court English, for his book was widely read. Unlike Skelton, our poet has very few Teutonic words that are now obsolete. The poem before us evidently had its influence on Tyndale a dozen years later.

Barclay uses *a* for *e* and *au*, as *farvent, actour;* he uses

both *deny* and *denay*; *iyen* is written for *oculi*; lips *drivel*, not *dravel*. In ii. 4 we see both *commend* and *commaund*, each in its modern sense. The *royalme* is sounded like *railme*, i. 216. The form *endue* is written for *endow*.

Among the Consonants the *t* is inserted, for there is the form, turn laws *up set downe*, ii. 14; the *th* is added, we see the form *comon welth*; in the 'York Mysteries' *welth* had often supplanted the true *wele*. There is a curious confusion between the Teutonic *brothel* (malus), and the French *bordel*, i. 82; the upshot is *brothelhouse*. The *l* in the middle is struck out; we see *hawse* (halse, hoist), and *cawme* (calm); also *of myd age*, ii. 172. The *R* is called "the dog's letter," i. 182.

Among the Substantives we see *ylnes* (scelus), *an ill* (an evil), *a frende in courte*, *watcher*, *game* (gambling), *taleberer*, *mayne sayle*, *rustynes*, *canykin* (afterwards in Iago's song). The word *wayes* is often used, as in Skelton, to express habits; *another's wayes*, i. 34. There is the phrase *man, woman, and child*, to express universality. Barclay is fond of using *bush* when speaking of a man's hair; he even coins the verb to *bush*, i. 63. He employs *gate* (our *gait*) for *incessus* more than once; it had hitherto meant only *via*. Chaucer had used *market betere*; we now have *a beter of the street*, i. 296; whence our *beaten track*. There is the new Northern word *dronkard*, ii. 34. Our *speere* (spire) is used for *pyramid*, ii. 120. In ii. 45 fools care for nothing but what *from hande to mouth* is brought; a well-known phrase. We have seen *lords of name*; the *name* now takes an article, *get him a name*, ii. 101.

Among the Adjectives we find *untrue* (not veracious). The word *homely* (simplex) is now applied to clothing, not to a man, i. 40. A man is *colde of langage*, i. 105; hence, a cold reception; hitherto *cold* had been physical, not moral. There are phrases like *wors than ever*, *wax drye* (thirsty). There is the strange compound *talcatyfe*. The Latin *nimius* seems to be Englished in *thy to great pyte*, ii. 149.

Among the Pronouns *what* (qualis) is followed by an

Article for the first time, I think, *O what a cyte!* ii. 105; *which a company* had appeared in 1300. We have *one yll is past, as bad may come*, ii. 250; here *another* is dropped before *as*. We read of *folys nat a fewe;* there is a very Latin idiom in *some ar that thynke.*

Among the Verbs stand *the tyme hath ben when*, etc., *shoot wyde, keep silence, let a word slip, gyve his mynde to it, kepe a solem countenaunce, ete him out of hous, lye open to him, kest an anker, ships breke, the pryse doth aryse* (rise), *he takys all things like as they come.* The *must* is used in a new sense, that of *cupere; they must have many* (houses), ii. 98. The Infinitive, as of old, replaces *when* with the Subjunctive, *what mean ye thus to tere*, etc., ii. 131; *it is a madness to hope*, etc., ii. 173; there is also *have the brayne to comprehend*, ii. 139, like the old *grace to serve thee.* The verb *call* now gets the sense of *æstimare; I call you as bad as robburs*, i. 118. The verb *deck* had hitherto meant *tegere;* it now perhaps slides into *ornare; to overdeck with a hood*, i. 168; the second meaning was soon to be well developed in other poems of Barclay's, a few years later. The verb *giggle* is used of men, i. 63. In i. 232 the way is greatly *worne;* this verb had hitherto been used of clothes. In ii. 25 stands *he is in honde with Grece* (busy about it). The verb *brew* is applied to wine, ii. 222; a trick of the *perfidus caupo.* There is the pleonasm, *they dare be bold to*, etc.

Among the Adverbs are *laugh out lowde.* The *no*, as in Chaucer, is put in the middle of a sentence, *no beste, no, nat the bere*, etc., ii. 304; this was to be used by Tyndale. The old *by and by* had meant *protenus;* it is now often used to express an interval between two actions, as in ii. 24 and 109. This change bears witness to the common love of delay; the similar change in *presently* was to come later. The use of *abroad* is much extended; it is often coupled with "all through the world;" *Rome spred abrode hir fame*, ii. 105, men are *abrode in the sea*, ii. 220.

As to the Prepositions, we remark *talys tolde by* (contra) *Mardocheus*, ii. 217; Tyndale followed this new meaning of *by*, which has not been long-lived. In ii. 252 men

provide *for myshap;* here the *for* also gets the meaning of *contra.* The *to*, following the Gothic, stands after *grow; grow to a tree*, i. 47. There is the new phrase *their house burns owre* (over) *theyr head*, i. 125. The *of*, followed by no noun, becomes an adverb; *leve of*, i. 91. Gower had written *away the tyranny!* Barclay inserts a *with* after the first word, i. 40.

There is the seaman's cry *to shyp!* i. 3, with no verb.

The Celtic verbs are *toss* and *quax;* this last, from the Gaelic *cuach* (poculum), must have been brought by Barclay to the South; thirty years later it became *quaff.*

Among the Romance words are *fruteles, rural, purser, quarter mayster* (two ship officers), *wastful, incline ears, decline from, enormity, satyre* (a poem), *to outgorge, operacion, desist, a sage* (sapiens), *pyllage, to be active, insolence, patroness, correct* (for the press), a mind is *abstract.* There are many words, new in the South, afterwards adopted by Tyndale, such as *folysshenes, vagabund, incredyble, destitute, lyberall, render, submyt him to, diceytful, be of none effect*, also the Lancashire *vesture.* The word *transpose* is employed to express *wresting* of the law, i. 67. We see *excheters* used for officials, ii. 78; from them came *cheaters* fifty years later. The word *fassion* now means *bodily adornment*, i. 290; *fassions* are mentioned in connexion with garments. The word *statelynes* often means silly pride. Wrath is called a *passyon*, i. 184; Lydgate's *bagage* (præda) now means simply *trash*, i. 221. There are here two senses of *conceit;* we read of *new conceytis* (ladies' ornaments), i. 289, and *their own conceyt* (vanity), i. 290; Tyndale's favourite sense of the word. There is the word *promoter* used for a lawyer, ii. 50; fifty years later it was degraded to mean an informer. The word *surety* means *safety*, ii. 251, as *put in surety.* The word *offer* takes a new sense, *polliceri*, ii. 283. The word *edit* means simply *give out*, i. 6. The old *put him in dever to* is seen; but there is also the new coined *endever to*, which comes often. The law is said to be *diffuse*, ii. 226. The noun *juger*, not *juge*, is used of one who in common life passes judgment on others, i. 154. There is not only *vice*, but *vyciousnes.* We see *furour, furiousnes*, and *furyosite.* The word *inconvenience,*

in the sense of *damnum*, is always coming. A man *enjoyed hym* (gavisus est) in the city he was building, i. 90; the *enjoy* and *rejoice* had long been running a parallel course. The foreign ending *ist* was coming in; we read of a *planetyst*, ii. 19; our poet thinks astronomy a juggle. The French had a phrase *cheveux primes*, delicate hair; *a pryme*, i. 250, means a paramour; our adjective *prim* has now a very different sense; but we still talk of a *prime cut*. We read of a *botyll nose*, i. 288. We see the Latin encroaching on the French; in ii. 43 stands *make purveaunce* of corn; in p. 44 comes *provyde sustenaunce;* in p. 46 *provysion*, whereby he might feed them; here the word *provision* has all but got its modern sense of food.[1] Still, *provide* has not lost the sense of *foresee*. But we find *fatygate* where we now use the French form. There is *uttraunce*, the later *outrance*, not to be confused with the earlier *utterance*. We had long used *past midnight;* we now find *past shame*, ii. 55. Barclay is fond of *after one rate* (manner); not quite like our "at a great rate." A man is a great *corporate body*, ii. 82; a sort of pleonasm. The *carle* and *vyllayne* are coupled in a harmless sense, ii. 97. The word *place* was much used for *domus;* we see a *ferme place*, ii. 98. There is a curious confusion between the Substantive and Adjective in ii. 100, *an almost infynyte of folys*. There are the phrases *bestely dronken*, ii. 177, *joyn hande to hande, maners of the table, in one instant*. We see *exposytour;* we have now *expounder* and *exponent* as well, all from different parts of the old verb. The *rascaille* of 1400 was losing its harmless sense; *rascold* is used for *nebulo*, ii. 307. Barclay is very fond of *volage*, which he found in the French book he was translating. The verb *jest* is formed from *geste* (historia); it was to be a favourite verb of Tyndale's.

Barclay has many old proverbs and maxims for the first time; some have been a little altered since his day. We find—

[1] Here the joke in 'Punch' comes in. Lawyer—What were the provisions of the will? Client—Provisions! that's just it! We have not got even bread and cheese.

"Take ye in gode worth the swetnes with the sour (i. 39).
When the stede is stolyn, to shyt the stable dore (i. 76).
Lerne not to be a fole; that cometh by it selfe (i. 178).
Nothing is worse than a churle made a state (nobleman) (ii. 8).
It is an olde sayd sawe,
Lyke to lyke will drawe (ii. 35).
One yll turne requyreth another (ii. 38).
Be besy about your hay while Phebus is shining (ii. 45).
Pryde will have a fall (ii. 159).
One myshap fortuneth never alone" (ii. 251).

We hear much about the England of Barclay's day. Beggar's tricks were then much as they are now, i. 303. It was shocking that monks and priests danced, i. 294. A man is said to be a fool, who prefers the bagpipe to harp or lute; an odd sentiment for a Scot, i. 256. Some kept their bonnets on when Christ was consecrated on the altar; the Paynims in their temples were more devout, i. 223. A foretaste of the riotous Mohawks of 1710 is given in i. 299. England's sins were punished with diseases, "both uncouthe and cruel;" the new-come *morbus Gallicus* is referred to, i. 39. Not only Aristotle but also Plato is recommended; a sign of the times, i. 147. Barclay wishes the English lion to join with the Scotch unicorn against the Turk, ii. 209; the dreaded enemy worshipped idols, a very old mistake. This countryman of Lord Bute's writes, *we Brytons*, ii. 16; he calls Henry VII. "the rede Rose redolent," ii. 16; that king's soberness in dress is held up as an example, i. 39; Henry VIII. also is mentioned. We hear that fools feast and drink on Sunday; the Scotch poet calls that day the *Sabbot*, ii. 176. He speaks of the *newe fonde londe*, ii. 25, and hints at America, though not by name, ii. 26. The names *Denys*, *Mawrys*, and *Patryke* are given as Irish names, ii. 308. Barclay, on the question of blasphemy, differs from Cardinal Newman; the latter, in one of his works, argues that the nations of Southern Europe show themselves more pious than the Englishman by their oaths; most irreverent and filthy these oaths are, as every traveller knows. But Barclay thus rebukes the heavenly-minded blasphemer of his day—

"And than these houndes can suche excusys fynde,
As to theyr soules without dout ar damnable,
Saynge it is gode to have the masse in mynde,
And the name of God, and His sayntis honourable.
O erytykes, O houndes abhomynable,
That is a thynge whiche God almyghty lothys,
To take His name in thy foule mouth by othys" (ii. 133).

Some of Barclay's other poems, such as his 'Eclogues,' may be found in the Percy Society Collection, vol. xxii. The *e* is often sounded at the end of words; but *y* is sometimes substituted, as *Jeny* for *Jane*. We read of an *arrant thief*, where *a* supplants *e*. Pecock's *avorþi* now becomes *aforde*, p. 69. The new Substantives are *bedfellow* (not the old *bedfere*), *Jacke with the bush* (a hairy youth in office), p. xlv. There is the new phrase *a back reckoning*. A man is addressed as *my mate!* We find the plural *silkes*. The word *rowm* is used for a place at Court.

The old Adjective *pert* degenerates in p. liii., meaning no more than *saucy;* it must have been confused with *malapert*.

The *it* is employed in a new construction, often seen in Heywood; for this Pronoun is prefixed to a Verbal noun, where the Infinitive would be used in Latin, *it is yll stelyng from a thefe*, p. 36; this turn of phrase recalls Barclay's native land.

Among the Verbs we see *clap* (in prison), *cleve like burres*. There is the advice, *spare a corner of thy belly*, p. xlii.; hence Goldsmith's "we'll all keep a corner." We see *they are setled* (are at ease), a new sense of this verb. As we saw before, the Dutch verb *deck* now gets the sense of *ornare*. The verb *smyrk* has degenerated from its old honourable sense; see p. 26.

There is the Adverb *earlier*, p. 33, and *by startes*.

There is the borrowed term of abuse, *abbey lowne or limnier of a monke*, p. xxxvi.; *limnier* is now represented by the Scotch *limmer*. There is the Celtic *lag; they remain last for lag*, p. xii. Among the new Romance words are *picture*, *brutal*, *formal* (in dress), *the rest* (reliqui). We find the French phrase, *a bone viage;* a favourite wish all through this Century. There is the phrase *courting*, p.

xvi.; this means here "frequenting the Court." There are the new phrases *let it pass*, *grate* (rub), *goodly appointed* (equipped), also *to apply business*, our *ply*. Gower's *destraught* is now changed to *distract; thy wit is distract*, p. xxx.; the Latin forms were beginning to encroach. The verb *surmise* now means *fingere*. The verb *depart* gets the new sense of *mori*, p. li. The word *sect* had hitherto been connected with religion; it now means simply *genus; men of this sect*, p. lii.; hence comes our noun *set*, as "a set of fellows." There is the new phrase *from post unto piller tossed*, p. lvii.; *post* at this time might mean *columna*, as in the 'Ayenbite.' *Beale* (Bell) appears as a woman's name. Barclay was always fond of adding the *ness* to foreign roots, as *quietness*.

There is the old saying, *they robbe St. Peter to cloth St. Paul*, p. xvii.; the early occurrence of this phrase shows that the derivation of it, as usually given, is wrong.

There is a treatise on Carving, printed by Wynkyn de Worde, dating from 1514; this is contained in the 'Babees' Book.' Here we find a peculiar verb for each bird or beast that is carved, thus you *wynge* a partridge, but *thye* a woodcock, p. 265; bread must be *squared* (proportioned), p. 269; to *square* a man in our day means to "adjust him to your purpose." Our Scriptural sense of *rebuke* comes out very plain in p. 286; it is no *rebuke* (opprobrium) to a knight to entertain a King's groom.

In Halliwell's 'Letters of the Kings of England,' from 1513 to 1525, we see the substantive *the Englishery*. In p. 280 Henry VIII. says that certain things may stand *meetly well for a shift;* here the last word is like *turn* in "it will serve your turn." There is the Adjective *towardly*, where the last syllable is something new. Two Genitive Pronouns are coupled in *your and their return*, p. 278. There are the verbs *come in* (submit), *take such order* that, etc. We read that an army *scaled* (dispersed); perhaps this is the phrase of some Northern secretary of Henry's, p. 283. Among the Romance words are *harkebuss* (spelt with the *h*). There is *facilely* employed for *easily*, p. 284; a fine phrase, for which Foxe, many years afterwards,

laughed at Wolsey. In p. 246 the foreign *dis* is preferred to our homeborn *mis* in *distrust*.

In Ellis' 'Letters,' from 1513 to 1525, we see the Scotch *laird* written *lard;* there is also the Scotch *Sinkler* for *St. Clair*. Warham, following the new usage, writes *father*, Series iii., vol. i. p. 241. A well-known change is illustrated when *Madrill* replaces *Madrid*. We see *the betterer*, where there is one syllable too much. The Salopian *won* (unus) is now adopted in London. I may remark on the long despatch sent from Toledo in 1525 by Sampson and Tunstall (Series iii., vol. ii. p. 20); the former writes in the Southern dialect; the latter, who, being a Northern man, has evidently taken pains to learn good English, writes much as we do.

There are the new Substantives *lance knight*, *blacksmith*. We hear of *the Popis Holines;* Wolsey, when but a bishop, is styled *your Grace;* in a letter from Newcastle occurs the phrase *a man of Churche* (clericus); *holy* had hitherto come before *Churche*. In Series iii., vol. i. p. 190, John Rightwise appears, who compiled the 'Propria quæ maribus' and 'As in præsenti,' works well known to the youth of my generation, though now obsolete. We see *at good length* (for a long while); *fires*, not *bonfires*, are kindled for the victory of Pavia. We have the Plural *logings*, I think for the first time. There is the phrase *they are in lust*, p. 169; here the noun changes from *voluptas* to *salus*, and determines the prevailing sense in our modern *lusty*. In *make busines* (Series iii., vol. ii. p. 32) the noun adds the sense of *turbatio* to the old *negotium;* an actor on the stage talks of *his business* (stir). We read of the *drafte* of a proclamation.

There is the phrase *two thousand crowns and odde*, p. 318, where the Adjective gets the new meaning of *amplius*. Dunbar's new form *tryme* (pulcher) appears in the South. Leo X., we are told, looked *losty* (sanus) just before his death. A matter is said to be *freshe in memory*. Our usual legal epithet appears, *his learned counsail*. There is a curious late instance of the Teutonic Adjective agreeing with the Substantive in number, *smalz horsis*, p. 206. Further on we have *be so good to gyve;* then the *as* is

inserted, *be so gratiose as to remember*. There are phrases like *to the best of my power, the deaneries be nothing like to that value;* this last is Warham's. In *it is not the wey to lede him;* the word *right* is dropped before the noun; we saw a hundred years earlier *he was the man*.

As to the Pronouns, we find *the* prefixed to *no*, followed by an Adjective, *to the no little perell*. There is *ony wey* (in any direction).

As to the Verbs, a new idiom for the Future Participle is struck off; *about*, prefixed to the Infinitive, had hitherto expressed intense earnestness; it seems now to be softened into the bare Future, *he is abowt to ship goods* (Series ii., vol. ii. p. 295). There are phrases like *she was brought to bed of a child, make report of himself, geve notise, put me in his wylle* (testament), *bring to pass, take harte, he is forth comyng, take breath, wrest the matter, he thought it best to*, etc., *not reckoning that*, etc., *as matters stood, have a good mynde to serve*. The old noun *cloke* gives birth to a verb, *to clooke perjurie*. There is the phrase *to saye the truthe*. The old *overrun* (beat in running) was now being replaced by Chaucer's *outrun;* the former verb is here used in another sense, *overrun the country*.

Among the new Adverbs are *at the soneste* (soonest), *far behindhand, the tyme is ferr spent, from* 20 *pounds upwards*. The *neither*, followed by another *neither*, as in our Bible, may be found in p. 110. There is the Northern form *whensomever*.

Among the Prepositions stand *upon suspicion, nigh upon a thousand*, where some such word as *bordering* is understood. The *for* had always expressed *quod spectat ad;* we now see *she is merry for a woman being in her case*, p. 145. Warham has *behyther the sea and beyond*, showing how *be* was always used to form new Prepositions.

Henry VIII., when surprised, cries *by the masse* (Series iii., vol. i. p. 196); this was to become a common oath all through the Century. There is the Dutch *dock* (for ships) and the Scandinavian *haulsers*.

Among the new Romance words are *familiar with, Maister Secretary, the Popis Nuntio, the Master of the Cere-*

monyes (at Rome), *scrutiny* (at the Pope's election), *the particulars*, *broilery*, *occurrantes*, *money matters*, *successes*, *agent*, *dandiprat* (a coin), *join with them*, *be in good train*, *tenable*, *a lege* (league) *distant*, *enterveue*, *to state something*, *of no importance*, *to couch a letter*, *to pen things*, *a sure man*, *peces of ordinance*, *a precedent*, *I assure you*, *they* (soldiers) *have served*, *my bill* (note of hand), *blanks*, *to sport* (joke), *to interteign* (guests), *precislye*, *in the same predicament* (plight), *devyse* (heraldic), *suer I am that*, etc., *thair superiors*, *successyvely*, *to intimate* (proclaim), *repeat*, *by faire meanes*, *move to teris*, *doagier* (dowager). We see the phrase *their powers* (vires); then comes *the powaris* (states) *of Italye*. The *raskells* stand for the commons, p. 192; hence Knox was not foulmouthed when he spoke of the *rascal multitude* forty years later. A *rascall*, p. 301, is a camp follower, distinguished from a soldier. We see *diffidence* in the sense of *mistrust;* Bunyan couples the word (employing it as *unbelief*) with *despair*. In p. 177 stands *give him good lessons* (warnings); we still say, "a good lesson for you." We read of *six couple*, where the foreign word is both Singular and Plural, like *yoke* and *swine*. In p. 328 a certain Order is called *The Religion;* the word was to bear a very different sense in France forty years later. There is a curious idiom in this, *the lordes were attempted to be won*. We have the phrase *to remembre* (reward) *labors with promotion;* hence the "remember the coachman" of our boyhood. The old *every other line* now becomes *every second line*. We have an attempt at Latin forms in *fructfull*, *forfect*, and *appoinct;* there is also *streictnes;* we may talk both of the *strait* gate and of a *strict* master, the French and the Latin. Warham says of the Kentish taxpayers that they *band and promise;* the first verb is formed from the noun. The *Cura* is well known in Spain; the English ambassadors at Madrid speak of him as the *curate*, a word which down to this time could well express the Spanish title.

In Bishop Fisher's sermon against Luther, in 1521 (Early English Text Society), he uses the old Salopian phrase *fell wyttes*, p. 341; *fell*, like *sharp* and *shrewd*, seems to hover between *crudelis* and *acer;* Lady Nairne has *he's a*

fell clever lad. The new verb *sklaunt* (slant) is formed from the old adverb, p. 323. We hear that Luther calls the Pope's abetters *papistas;* this is perhaps the first appearance of the word in England.

In the 'State Papers,' from 1513 to 1525, we find Wolsey often using the phrase "he has more strings to his bow." Norfolk writes, vol. iv. p. 85, "now the iron is hote, it is tyme to stryke."

As to Vowels, *a* was more and more sliding into the sound of French *ê;* we see *prepaire, cais;* the French *Rouen* is written *Roone* (otherwise called here *Rowayn*), iv. 413. A well-known German city is called *Mayaunce*, not *Mentz.* The Scotch family *Ker* is written *Carre*, a form afterwards preferred by Sir Walter in his poetry. The *terwin* (fatigare) of the 'Promptorium' now appears as *tire.* The French seem still in some cases to have sounded their *eau* like *iou*, for *Bewren* is here written for the foreign *Beaurain*, vi. 66; on the other hand, *Beaugency* appears as *Bogeansye*, vi. 62. Their *au* seems at Paris to have been now sliding from *ou* to *o;* the well-known Lautrec appears in English correspondence both as *Lowtreke* and *Lottryke*, vi. 58, 94.

As to Consonants, the *p* is inserted in *Tompson;* the *of* is cut down to *a*, as 8 *a clok;* the *v* is struck out in *Caundishe* (Cavendish). The *t* is added, the old *margine* becomes *mergent*, iv. 12. Even at this date we find Surrey writing *Meurus* for *Melrose*, iv. 29. The *n* replaces *r*, for the old *herberger* becomes *arbinger*, ii. 115; *heriot* and *harbinger* are the only two words that still keep any trace of the old *here* (exercitus). The Scotch *Angus* is constantly written *Anguish* about this time.

Among the Substantives we remark *kyp* (keep of a castle), *the breke of the day.* There are phrases like *gonne shotte; ladde and lasse* are coupled. The word *crew* is still used of soldiers, not of sailors. We read of *Swycelande* and the *Swysschirs*, being compounds of French and German forms, also of the *Lowe Cuntreyes, the Indias* (Spanish America), and *the syster of Portingale* (the King). Wolsey talks of Henry as *the Kinges Highnes*, but calls Charles *His*

Majestye, vi. 268. We see *main* recovering some of the Adjectival force that had belonged to it before the Conquest; there is *his mayne* (chief) *power*, vi. 115. We have the forms *nonlikelihode*, *now is the tyme to*, etc., *I have noo busynes to do therein* (it is no affair of mine). The old future phrase *upon the point* had been followed by the Infinitive; it now takes a Verbal Noun, *upon the pointe of departing*, iv. 320.

Among the Adjectives *sad* still expresses *gravis;* there is *deadly fead* (feud), also *doo my best*, iv. 37, where a substantive is dropped.

Among the Pronouns we see *all and singular.*

As to the Verbs, we are struck by Wolsey's phrase, *I wil be lothe to*, etc., vi. 332; Ipswich seems to have followed Manning in his unusual use of the *shall* and *will.* Both *should* and *would* make way for a new rival in *we coude be content that*, etc., ii. 89. There is a great innovation borrowed from the French in iv. 7; in 1523 Surrey writes *he having broken;* this new Participle is used two years later by King Henry; it must have been of use in Englishing the Greek Aorist Participle; the study of Greek had now just begun in England. There is the curious *the moone being waned;* Surrey uses the phrase, at that time 330 years old, *he shall maye spare* (poterit parcere) almost for the last time. There are phrases like *make difficulte*, *run a ship agrounde*, *take a fantasye to*, *keep his residence*, *give the chace unto*, *reckon to have it*, *make approches and batry* (in a siege), *geve you fair wordis*, *set a good face as* (if) *I will goo*, *shew his visage.* Wolsey is fond of making *ripe* a verb, in the sense of *docere;* he often uses the Northern *scale* (to separate). A merchant in our days would shudder if he found his clerk *making a book;* but this phrase is used, iv. 66, for casting up accounts. In vi. 50 stands *I wolde not wysche itt to a dogge;* here *to be given* is dropped before the preposition. The old verb *worth* (fieri) had all but departed; we see the new *he torned Frenche*, vi. 64. There is a curious Present Participle in iv. 32, *I shall be doing;* but perhaps *in* is dropped before the last word.

Among the Adverbs *tandem* is Englished by *at length*, vi. 197. The Double Negative is all but laid aside in these State Papers. Wolsey writes, in vi. 225, *first, . . . secondely*, and so on to *sixthly;* he knew nothing of *firstly;* the *ly* added to Numerals is new. We find *so* prefixed to a Verbal Noun, *hys so doynge shall be*, etc., i. 83.

As to Prepositions, *tree upon tree* had long been known; where the *upon* has the meaning of the Latin *post;* we now see *slepe apon the matter*, i. 3. The new idiom connected with *for* once more appears in iv. 280, *he is man of great substance for these partes;* the old translation of *for, quod spectat ad*, is present here.

Among the Romance words are *in the lieu and place of*, *Vice Admyral*, *pasport*, *in no case*, *mutenary* (mutiny), *prevent* (forestall), something like this appeared in 1470; *a gratuite* (pleasure), *to marshe* (march), *munytion* (ammunition), *sense* (meaning), *be frank and open*, *a postscripta* (Wolsey's word), *he is obliged unto us*, *take her congie of him*, *platform*, *rampaire*, *fawsbraye*, *chek accompts*, *apply* (lean) *to*. Latin is sometimes preferred to the French form; thus there is Pace's *recuse* for the usual *refuse* (*recusant* was to come rather later); *traduction* stands for *delivery*. Wolsey often writes *subdainly*, with the Latin *subitus* in his head; he is fond of *doulce* (dulcis). He writes *pickande* for the French *piquant;* this may be a leaning to the old East Midland Active Participle; the Teutonic and Latin forms of the old Aryan word are confused. We see *to tot and marcke* (names in a bill), i. 115; a curious verb to be derived from *totus*. Queen Margaret talks of a *brak* (brig) which came from *brigantine*, iv. 262. Kildare opposes the word *humanities* to *crueltie;* the former had before this time expressed merely *courtesy*. In vi. 317 we hear of *an expresse curror;* the adjective was later turned into a substantive. In p. 370 stands *what people* (a set) *of Consaillours he hathe*. The word *prise* now gains the new meaning of *navis capta*, iv. 89. The word *diseas* is applied to so slight a thing as a *cold*, iv. 236. We see *simulate*, to which Lord Macaulay preferred the later verb *sham*. The word *half* had long been used before adverbs; we now have *ryde a quarter so*

farre, vi. 88. We hear of *capitaine Bayard*, vi. 192; I think the first instance of this noun as a title in English. A lawyer at Rome appears as *Maister Doctor Hanibal* (Annibaldi), foreshadowing Dogberry's *Master Gentleman Conrad.* Wolsey uses *catail* in the Northern, not in the Southern, sense of the word; with him it is *pecus*, vi. 173; the old *haveour* (substance) appears once more, p. 185; *basse* is often coupled with *low;* Wolsey uses both the verbs *depeche* and *dispach.* In vi. 513 we have *to stay* (delay) *a thing.* Wolsey now and then uses *except* for *nisi.*

In Halliwell's 'Royal Letters' (1513-1525) we may study the words of King Henry VIII. He talks of *free wills*, in the Plural, p. 233; also of the *Englishery* and *Irishery*, p. 253, the former referring to the Pale. The Verb is dropped in *no more to you at this time*, p. 235; there is *we can do no less, but*, etc., *set in good train*, a city *holds* against enemies, p. 279; we should say *holds out.* The verb *grow* is followed by *to*, as well as *into;* Henry tells his sister, *you be grown to much wealth*, p. 275. About this time the rightful Nominative *ye* was much set aside in favour of *you.* Among the Romance words are *furniture* (also *furnishment*), *certificate* (warning), *exorbitant, affiance, offers, exploit, commina-tions, affectionate.* Henry deputes a Bishop to be *resident* "as our orator" at Rome, p. 235; we have now made this *resident* a substantive. He talks of the *renovelling* of authority, p. 243; perhaps this led the way to our form *renewal.* The word *personage* is often used as implying something nobler than *person.* The old *conclude* makes way for "we have *resolved* and *determined* that," etc., p. 284; in p. 245 we read of *well-determined* (disposed) persons; we now talk of a *determined* man; Henry speaks of himself as being *determinate resolved*, p. 246. He writes of his having received *instructions* from a Deputy, p. 248; we should now apply this word to the orders of a Superior alone. Irish soldiers are said to be *extreme* in demanding wages; their land is to be reduced to *civility*, p. 253.

Mrs. Wood, in her 'Letters of Illustrious Ladies,' has printed many letters of the two sisters of Henry VIII., ranging from 1513 to 1525. Queen Margaret has by

this time become unmistakably Scotch in her speech; she uses the preposition *fore-against* (the old *foran ongean*), p. 167, and contracts this into *fornents*, p. 257. She misplaces her *shalls* and *wills;* she uses *while* as *usque ad*, *whiles* for *aliquando*, *suppose* for *si;* she discards the old *liflod* for *living*, and writes *foregather*, *unfriends*, *aye* (semper). In p. 248 she talks of the *westland* Lords, where an Englishman would have written *West country*.

Among the Substantives are *stop* (hindrance), *small pox;* Queen Mary complains of suffering from the disease called the *mother* (globus hystericus), a word found also in Dutch; this afterwards occurs in Shakespere; in the year 1280 *bimodered* had been used for *agitatus;* "I am moithered" stands in 'Silas Marner.' Queen Margaret constantly uses *stead* for *service*, as "do him *stead*," which is uncommon; hence came the later *stand in stead*. She often uses *way* and *ways* for *will*, *policy*, *interest*, or *faction*, as in p. 266, "get them at his way," "if I go his way;" she employs *way* in two senses in one sentence, p. 278, "by any ways I would they left the governor's ways." Hence our "get his own way." Lady Oxford thanks Wolsey for his *gracious goodness*, p. 334; the Substantive was coming in once more; she promises her *good will* to a dependent, who asks for an office, p. 335.

Among the Adjectives are *motherly*, *winning;* the last is applied to Queen Mary of France, p. 174. There is the Scotch form *cumbersome* (molestus), just as we now hear *hindersome* in the North; *cumbrous* was set apart for another shade of meaning. We see *well-minded*, p. 324, with the Past Participle ending; this *minded* was beginning to be much used in composition about this time. In p. 287 *alike* is used like the old *all one;* "it is *alike* to both, where," etc. In p. 168 *lifelike*, applied to young James V. by his mother, keeps its old meaning, *vivax*. In p. 201 Queen Mary says that she must be *short* with young Brandon; that is, in announcing her projects.

Among the Verbs we see *put to the proof*, *strike money*, *he wills me evil*. The Passive voice is developed, *I am* (evil) *done to* stands in p. 228. The verb *get* is used like

have, since it is followed by a Passive Participle; *I get no good done*, p. 269. Queen Margaret often talks of being *answered* (satisfied) as to the money due to her; we say that a thing *answers* our expectations. She complains, in p. 230, that her husband *took up* her revenues; this phrase for *appropriating* lingers in our "taking up room." In p. 326 she uses *forward* as a transitive verb, and starts the new verb *overlook* (negligere). She talks of *naming* benefices to sundry persons, p. 301; we now nominate persons to benefices.

Among the Prepositions we remark *upon the word of a prince*, p. 190. The old *being on life* (not *alive*) is used by Queen Catherine in p. 260. There is *to the best of his power*, *to the uttermost*; Queen Margaret says that she is allowed to enter *to* her children; hence our stage direction, *enter to him the Duke*. We have already seen *make for a purpose*; men now *go for favour*; we should in our day place *in* before *for*.

Among the Romance words are *comforts* (pleasures) in the Plural, *consternation*, *justify* (make good), *quarterly* (the Adverb), *memorial* (scriptum), *redound to*. A letter is sent by the *post*, p. 163, that is, the rider. In p. 315 a letter is despatched without *direction* to any person. We talk of Her Majesty's Opposition; so Queen Margaret writes in p. 169 about *my party adversary*. The word *trouble* is much softened, meaning little more than *petere*; *I shall trouble you for money*, as Queen Margaret writes, p. 221. The word *sort* is used for *sense* in p. 316; a letter, *in contrary sort*, is sent; *in some sort* is a well-known phrase. Queen Margaret complains in p. 328 of being not well *disposed*; the word here refers to the body, not the mind; when the word is coupled with *ill*, it must, in our day, refer to the mind alone, which is curious. She often uses *sober* where we should employ *moderate*. The title *Sire* is used by Queen Mary when addressing her brother; Queen Catherine is addressed as *right excellent*, *right high and mighty princess*. Margaret writes, *pray your Grace to pardon me*, dropping the *I*, p. 327; she probably confused this phrase with *please your Grace*, which comes in the next page; the

first quotation gives the clue to *prithee*. She writes in the middle of a sentence, *and most suspicion of all;* this is short for "most cause for suspicion." Wolsey uses the participle *incholered*, thus giving a Greek form to the French *colère* (ira), a form which we retain, p. 197. There are the phrases *you fail to him*, and *failing that;* Margaret uses the verb *disassent*, p. 300, the first hint of our *dissent*. She talks of being at *mal aise* (ill); and her sister uses *dote* as well as the old *dower*.

In the documents quoted by Foxe, ranging between 1513 and 1525 (Cattley's Edition, iv.), we remark that one heretic is accused of saying that Luther had more learning in his little finger than all the doctors in England in their whole bodies, p. 179; in p. 237 comes the saw, "it is good to be merry and wise." The Christian name *Allan* is written *Allen*, p. 195; and there is the surname *Simondes*, p. 191, coming from *Simon*, *Simound*, like *sermon*, *sermonde*. There is the new substantive *a stump foot*. We see *business* with its new sense of *turmoil; make all this business*, iv. 226. The heretics (it is our last glimpse of the old Lollards) called themselves *known men* or *just-fast-men*, p. 218, also *good fellows*, p. 243.[1]

Among the Adjectives are *to sit mum*, *ripe* in Scripture. Among the Verbs we see *turn a penny*, *to storm*, "ye be *cast away* and undone," p. 192, whence a new noun was soon to be coined; the verb in this sense was often used about this time. The verb *fret* is used, not of the mind as formerly, but of the skin, in describing poor Hunne's death. A man *makes good cheer* (has a jolly time), p. 192; this differs from the earlier "she made me good cheer." In the next page a horse is *besweat* and *bemired;* we were to become very fond of prefixing this *be* to verbs; so General Butler wrote of the New Orleans ladies as "bejewelled and becrinolined." A child is *at nurse*, p. 183, suggested by the Latin *apud*. The word *Maister* had long been prefixed to surnames; in p. 239 we hear of *Maistress Cotismore;* we now contract the word into *Missus*. A criminal is *examined* before a bishop; heretics are *detected* (informed against) to

[1] There were heretics at Faenza, known as the *boni homines*, in 1240.

the bishop's *office*, p. 223; this last word is well known in connexion with the Holy Office. The Northern *kirkmen*, applied to the clergy, becomes *churchmen* in the South, iv. 224.

Many of Skelton's poems belong to the time between 1513 and 1525. We see the proverbs, *all is fysshe that cometh to net, nedes must he rin that the devyll dryvith.* He has puns on the words *raisin*, *seal*, and others; he is fond of prefixing the French *en.* Like Dunbar, he has an unbounded admiration for Chaucer, Gower, and Lydgate, and plainly puts them all upon one level; see ii. 185. He has the old words and forms, *sum dele*, *eysell*, *helas*, *wanhope*, *to grame*, *to wed* (pledge), *to fong.* He mimics the Northern dialect in his *ge heme* (gae hame), addressed to a Scot, ii. 280.

Skelton, unlike the author of the 'Candlemas Play,' makes a difference between the French *blew* (cæruleus) and the Teutonic *blo* (lividus). Like Macaulay, he uses *Lewes* for the French *Louis.* He turns the *mange* of Piers Ploughman into *monche*, our *munch.* He turns *v* into *f*, for the old *snuven* (anhelare) becomes *snuf.* The old *d* is replaced by *g*, *heder moder* becomes *hugger mugger.* The *ch* is replaced by *j*, the old *cearcian* (stridere) appears in *out of joynt ye jar*, ii. 334; the last word was much favoured by Heywood. The *th* is added, for there are the two forms *commune well* and *commune welth*, Barclay's new form.

As to new Substantives, we have *mamockes* (fragmenta), *a jackenapes*, *shyttel cocke*, *a webbe of lylse wulse*, ii. 281; this last is a pun on the Cardinal's name. There is *a yonkerkyn*, i. 233, from the Dutch. Skelton still uses the term *Lollardy*, i. 241, of which he was no lover; the Lollard was soon to be replaced by the Gospeller. There are the phrases *Jacke shall have Gyl*, ii. 16, *sober sadnesse* (gravitas), *Pers Pykthanke*, a term of abuse, ii. 60. Wolsey is called *a gracelesse elfe*, ii. 314, showing a change in the meaning of the Substantive; he is also *such a Bedleme*, ii. 297, a new use of the *such.* We see *an ende of an old song.* When we come across the form *negarshyp* we understand why the Irish call a *niggard* "an ould nagur." There is the new phrase *he is at suche takynge*, ii. 308; we should say, "in

such a taking." The old *wittol* (sciens), in the guise of *a wetewold*, is now first used in its evil sense, ii. 178.[1] In the same page is another term of abuse, *a noughty pack*, which perhaps here refers to a man; *baggage* was later applied to women.

The new Adjectives are *upstart*, *pynk iyde*. We see *cock sure*, ii. 286. The word *praty* gets the new meaning of *fortis; quyte you like praty men*, ii. 33. In *touch you on the quyke*, ii. 76, a substantive is dropped after the adjective. The *wonder* had long stood before adjectives, as *wonder-blithe;* it is now prefixed to a substantive, *ye be wonders men*, ii. 7; a slight transposition of this gave birth to the new *wondrous*. There is our phrase, *trewe as the gospell*, ii. 321; here Manning had used *soþ* as the first word.

The impersonal *it* is much used after Verbs, as *to fote it*. We see *not a whit*, ii. 219, expressing the Old English *nawiht* (naught).

Among the new Verbs is *mysname* (vituperare). There are the phrases *blowen with the flye of heresy*, also *fly blowen opinions*, i. 234, *chop logyk, take your pleasure, thou be hanged!* ii. 86, *kepe the wolfe from the dore, know what ys a clocke*, ii. 132, *he knew what was what*, ii. 313, *have a smacke of* (resemblance to), *play didil diddil*, ii. 203, *I did what I coude, it erkith me, to cast a fole, do us a shrewd turn*. We see the phrase *to pop forth saws*, i. 238; at p. 235 *poppyng* means *babbling;* our *pop* still implies noise, as *pop-gun*. The verb *blother*, our *blather*, answers to the Latin *blaterare*, ii. 49. The old *fall on prechynge* (so it once was written) loses its preposition in ii. 101, and thus the Verbal Noun is made to look like a Participle. The Northern *scalp* has at last made its way to London. There is the new compound *rayne-beten*, ii. 104.

As to Adverbs, the *so* is employed as an asseveration, as in Tyndale, *I can do mastryes, so I can*, ii. 56.

There is *write at lengthe*, ii. 185, where some adjective such as *full* seems to be dropped after *at;* we also have *to prate after this rate*, ii. 165; we should now substitute *at*.

[1] Skeat says that the evil word comes from *woodwale* (a bird), like *cuckold* from cuckoo.

Among the Interjections is *boho!* a cry of derision. There are also the Shakesperian *bowns*, the Yorkshire *tushe; hem, Syr*, ii. 12 (Shallow's *hem, boys!*), *by our lakyn* (ladykin), *alarum! out harowe!* ii. 112. We have the cry of birds, *jug jug, chuk chuk.* St. Mary of Egypt supplied the oath *by Mary Gipcy*, ii. 235 (Marry gup). The Devil's name is often brought into Skelton's comedy; there is also *what, a very vengeaunce, who is that?* ii. 100. In ii. 180 stands *to blow a bararag* (a noise), whence *ballyrag.*

There are the Scandinavian nouns *blurre, trash*, and the verb *whysk*, also go *gingerly.*

Among the Romance words are *conveyance* (thieving), ii. 25, *tenter hokys, a budge furre* (lamb's wool), *mynyon, bybyll clarke, musty, trotters* (sheep's feet), *carbuckyls* (warts); the *grapeys* of 1430 becomes *graundepose*, leading up to our *grampus.* There is the phrase *grese my hands with gold.* The Northern form *catell* is used for *bestia*, ii. 54; *maystresse* now means *amica* as well as *domina*, ii. 73. The verb *intrete* adds the sense of *precari* to that of *tractare*, ii. 75. To *trusse a packe* expresses *abire*, ii. 84; hence our "send him packing," "pack off." In ii. 93 Adversity says that she is *Goddys preposytour;* she remarks as to careless lords, *I prynt them with a pen;* the prepostors at Eton may still be viewed, marking down the names of culprits at the master's behest. We have seen *passing strange* used for nearly 200 years; the participle is now changed, and we find *so excedynge farre*, ii. 110; this form was adopted by Tyndale. In ii. 147 *polytykes* expresses state craft, a most curious use of the Plural. Terence is called *a comicar*, ii. 185; the Teutonic ending *er* must perforce assert itself. Wolsey is called *an epycure*, ii. 274. Skelton used the old *fors*, where Tyndale employed the later *matter; make no great fors*, ii. 330.

In vol. xx. of the Percy Society may be found the two versions of the old Song of the Lady Bessy (the Queen of Henry VII.) The second of them may date from about 1520, when the great events of 1485 were becoming somewhat legendary; the first of the versions is more modern still. The poet must have been a Cheshire or Lancashire

man; he uses *whome* for *home*, p. 75; there is the old *faxe* (cæsaries), which was now not known to the South of Lichfield. A man in disgrace *comes under a clowde*, p. 79; we now first hear of *read coates*, Lord Stanley's soldiers, p. 74; a well-known word in Cromwell's day, 130 years later. We here see that Lancashire is included in "the West country." There is the new phrase *lyke a man will I die*, p. 77. Among the verbs are *where standeth the wynde?* p. 70. We talk of *backing* a horse; we here find *to back* (repellere) enemies, p. 45. In the same page men *give* white hoods; that is, bear for their cognisance; this is a favourite phrase of the Century, and is used by Mrs. Thrale about 1790. Men are ready *in an houres warnyng;* here we substitute *at*. There is *assuredlye*, used also by Fisher.

Many poems in Hazlitt's Collection (vols. ii. and iv.) seem to date from 1520. There are the very old forms *tho* (tunc), *go on live* (alive), iv. 221, and *molde* is still used for *terra*, p. 191, *swayne* for *servus*, p. 204. But there is the great contraction *werte* for *were it*, p. 208.

Among the Substantives there is *toy* (antic). An admiring woman calls a stalwart youth a *whypper*, p. 94; in our day she would use *whopper* or *whacker*.

Among the Adjectives is the old *quever* (impiger) of 1220, first seen in the 'Ancren Riwle.' The *byrchen rod* is mentioned in iv. 218. There are the new forms *faced* and *tonged*, p. 88.

As to Pronouns, a man brings his wife to *this*, p. 225; later in the Century *pass* would have been added.

Among the Verbs are *show his mind to*, *bere the breche* (in wedlock), *nothing commes amysse*, *tell where to tourne me*, *keep house*, *beare a rule*, *have in store for*, *set up his shop*, *play the devell*, *let flee at him* (with no Accusative, p. 209). The *be* was prefixed to form Verbs all through this Century; *begyft them* stands in p. 196. The verb *sway* had been Transitive hitherto; it now becomes intransitive, being used of a body hanging, p. 94. The verb *take* now gets the new sense of *ferire; take him on the cheek*, p. 181. The old *trim* (firmare) is used ironically, a wife threatens to *trim* her husband, p. 209.

We see the new *ones for all*, iv. 91, soon to be used by Tyndale.

There is the proverb *selfe doe, self have*, p. 194, implying that a man creates his own fate.

There is *lob*, akin to the German, used of a clown, p. 205; it was afterwards used by Shakespere.

Among the Romance words is *turn a penny;* there is the phrase *double quycke*, p. 85, whence comes a verb much used in our army. In p. 95 a man dying *tourns his heels up;* we here substitute *toes* for *heels*. There is the noun *checkemate*, p. 88; here a pun is intended, for there is a hit at a husband.

One of the Coventry Mysteries, the 'Assumption,' p. 383, differing in style from the rest, is attributed by the editor to a hand of Henry the Eighth's time. We may consider it as dating from about the year 1520; the play cannot well be later, for it abounds in old forms and words, soon to vanish for ever, from the South. Such are *beth, let se, hende, to nyhyn* (accedere), *qwyche* (quod), *into* (usque ad), *brether, kend* (genus), *fer* (ignis), *postel* (apostolus), *lare* (docere), *tho* (tunc), *ble* (color), *in fere, gramly* (graviter), *flum Jordan; out, harrow! belave* (manere), *berde* (mulier), *queme* (placere), *clepe, to spelle of me, Sovereins* (domini), *injoye* (gaudere). The piece cannot well be earlier than 1520, for we find Roye's new phrase *fy on you!* also, *it is like you to do it*, p. 394. There is *curyng* for *covering*, p. 392; *g* replaces *b*, as *glaberis* (garruli), p. 396; the two forms *wach* and *wake* (we are on the Great Sundering Line for the last time) are coupled in p. 388, as in the year 1220; *mayde* is still applied to a man, as *mayde John*, p. 389, like Drayton's *maiden knight;* there is *sneveler* used in scorn, p. 396. In p. 385 *senster*, which was to last all through this Century, is applied to the Virgin, and seems to be a compound of *sempstress* and *spinster*. In p. 400 she and the angels address their risen Lord with the *you*. In p. 395 stands *what noyse is alle this?*

Among the Verbs we see Skelton's phrase *flyes blowe hem*, p. 384. We have seen "considering thy youth;" we now find a new Participial phrase in p. 387; *my name*

is gret, treuly you telland, like our "speaking roughly," for "to speak roughly." The *will* is used in the Northern sense (oportet) in p. 395; *I am aferd there wylle be sumthyng amys.* The *at* is prefixed to Numerals to express age; *at fourten yer*, p. 383. There is the Dutch word *ogyl;* my heart begins to *ogyl and quake*, p. 395; we have now restored the verb to its proper sense, showing connexion with the eye, *eage*, *ooge*. The new Romance words are *expire* (mori), *demon*, *terestrial;* the Virgin speaks of her *sympil sowle*, p. 388. The old system is still in vogue of identical words riming, if they express different ideas; for in p. 388 *hende* (prope) rimes with *hende* (mansuetus).

A 'Northern Mystery,' printed in 'Reliquiæ Antiquæ,' ii. 124, perhaps a Yorkshire composition, seems to belong to this time; it has some new words in common with Skelton and Coverdale; for instance, *wonderoslye* is something new; also *gross* and *far hence*. The *e* is inserted in *piteous*, as before in *hidous*. The Northern habit of turning *a* into *e*, which dates from the year 680, is seen in p. 142, where *alas* becomes *ales!* the old *joyful* is sounded *joeful*, p. 158; the *quickly* of the South becomes *whiklye*, p. 134. We see *sho* (illa), a very late instance. The verb *start* is sliding into *proficisci;* St. John, when leaving, says, *now farwell, for a starte*. There is a curious ungrammatical change in an Auxiliary verb; in p. 126 a man is asked, *was ye present?* the *ye* and *thou* are here confounded; the *was* was used in this way down to 1831.[1] The use of *but* (quin) is continued, *was ther none othere meyn but þou must die?* this idiom is used by Tyndale. In p. 141 comes *run in loss*, like the former *run in dette*. In p. 156 stands she *myndes* (recordatur) *his obedience;* the verb used in this sense has by this time, 1520, become purely Northern, though it had appeared in the 'Ayenbite;' there is also *gar* (facere). There are the Romance words *dolorous*, *to entone*. The word *speculation* stands for *spectaculum* in p. 151; it has been since much debased. The word *progress* is used for *peregrinatio* in p. 133; this was

[1] In the Enquiry into the Bristol Riots of 1831 the Counsel often begins his questions with "Was you," etc.

the sense in which Queen Elizabeth used it. So thoroughly adopted had *gramercy* been, that it stands for *gratitude* in p. 133. We see *exeunt* used as a stage direction. There is *what myn harte is hevy!* this old French idiom reminds us of the 'Cursor Mundi.'

In another piece of this time, i. 239, we light on the new verb *cuddle*, coming from *cuplic* (familiaris), also on the shopman's cry, *maysters, what do you lack?*

Some plays in 'Dodsley's Collection' (Hazlitt's edition) belong to 1520 or so; these are The Four Elements, Calisto, Everyman, Hickscorner, the Pardoner and Friar. The initial *a* is clipped, for we see *peach* (appeach) *men of treason*, p. 157; Peachum was to come 200 years later. The *a* stands for *he*, as *quotha*. The *n* is prefixed, as *Nell;* we have seen *Nan* before. The old *lobi* seems to give birth to *lubber*. A certain weapon is now called a *hanger*. The word *girl* seems from this time to mean nothing but *puella*, dropping its masculine meaning. Men are called *lusty bloods*, p. 43, a new sense of the substantive, coming from Holland. The word *pin* is used for *crus; run on my pins*, p. 181. There is a phrase often used in this Century, *it is a world to see how*, etc., p. 35. Among the Adjectives are *prick-eared cur*, p. 87; also *a peevish prick-eared song*, p. 48; an epithet afterwards often applied to the Puritans. We see *I have foul scorn of thee*, p. 55; the phrase afterwards used by Elizabeth concerning Parma; a girl is called *bouncing Bess*.

Among the Verbs is the frequent expletive *I say*, also *cross out this, set him fast by the heels, I have been about your business*, p. 56; we have already seen *I have been and procured*.

There is the Prepositional compound *their upbringing*, and in the same page, 91, *bringers up* of youth; a great falling off. We see the phrase *at a pinch*. Among the Interjections is *by Jis!* In p. 74 stands *now mum, now hem*, expressing first silence, then utterance; we know the Shakesperian *hem, boys!*

Among the Romance words are *centre, zenith*, the *Rase*, where men are drowned. We hear of *sack* (the wine);

there is the verb *frisk*; and *convey*, the genteel word for thieving. The *sans* begins to be much used; we here have *sans peer*.

In Hazlitt, iv. 105, the 'Schole House of Women' must date from about 1520; we see *prattle*, p. 129 (soon to be used by Latimer), formed from *prate*. The French *saunce* is once more used, *saunce remedy*, p. 139.

In Almondbury Church, Yorkshire, there is a long inscription of 1522 carved in oak. Here we see *pray the*, our *prithee*, with no *I* preceding. See the 'Almondbury Glossary' (English Dialect Society).

In the same year (Collier's 'Dramatic Poetry,' i. 91) we hear of *morys pykes*, of a *vysor*, and of the *Lord of Mysrule*. Antony is cut down to *Tonny*, p. 91.

We must now consider the Romaunt of the Rose.[1] My view of this poem is that about the year 1520 some Northern bard of great genius steeped himself in the Chaucer 'Tales,' printed not long before, that he, moreover, studied manuscripts of Piers Ploughman, and perhaps Hampole, and that he then translated the renowned French poem. So cunningly did he imitate the old style, so skilfully did he do his work, that he has deceived all mankind for the last 350 years. Mr. Skeat having discussed the poem in his Chaucer's 'Prioresses Tale,' p. lxxxiii., I need not waste time in proving that the translator was a Northern man; he talks of *shearing* corn, p. 129; and also of *condise* (conduits), p. 43, still a Scotch phrase. There are here certain words and changes in meaning that did not appear until 1500, or later, such as *solein* (in the new sense of *morose*), *knop* (in the new sense of *bud*), *run down his fame*, *to foot* (saltare), *valour* (in the new sense of *worth*), *friend in Court*, *poorly*, *win a name*, *feed eyes on him*, *take a nap*, *set it on end*, *no woman alive*, *well favoured*. We see the

[1] I differ from Mr. Skeat, who attributes the Romaunt to Chaucer's age. I wish that the question could be well thrashed out, and that some new Bentley would try his hand upon this English counterpart to the Letters of Phalaris. I am quite willing to allow that the word test, used by me, may now and then fail. I have here employed the Aldine edition of Chaucer (Pickering); the Romaunt is in vol. iv.; the other Chaucer forgeries, which I notice, may be found here.

beginning of a corruption widely prevalent in this Century, the *to* (dis) had ceased to be used in composition by Northern bards since 1480, though this practice, in the old correct sense, lingered on in the South until 1530; our present poet knows nothing of the true force of the *to* following *all*, but he sets down *thy bloud shall all to quake*, p. 76; a corruption of Mallory's that would have astonished any Southern writer between Chaucer and Tyndale. In the Romaunt we find *wondersly* (mirè), p. 88, a form that did not appear till 1490. The following are poor attempts to imitate Old English:—*of one and other* (of different people), p. 61, *I wondred me* (miratus sum), p. 23, *her seemed* (visa est), p. 7, *for pure wood* (furor), p. 9, *doen*, not *don* (facere), p. 29, *durst trespace to her*, p. 31, *I marvaile thee asking this*, p. 62, *it is goe* (gone), p. 73, *fore* (*faren*, that is, *travelled*), p. 81, *my unease*, p. 78, *without halfen dole* (without halving it), p. 71. There is the peculiar Salopian *loteby* (paramour), which I suspect came to the poet through Piers Ploughman, much as *youthede* (juventus) came to him through the Prick of Conscience; this last form he imitated in his *fairehede*, *semlyhede*. The old *ealdien* had meant *senescere*, and is so used by Wickliffe; the word had gone out; our translator found it in some old manuscript, and in his bungling way makes it transitive; *time eldeth kinges*, p. 12. This translation is much later than the Fourteenth Century; the proof is that in any poem of Chaucer's time the Teutonic words now obsolete are to the whole as one to twenty-five, counting only the nouns, verbs, and adverbs; in the present poem the proportion of obsolete Teutonic is far less than this; the French words also are beyond the proportion used by Chaucer in descriptive poetry.

I may point out the use of *Gibbe* for a cat's name, p. 185; this was to become Shakesperian. In p. 175 stands the folk *of hir leading* (whom she led), a new idiom of Verbal Nouns. The Accusative *you* is often used for the rightful *ye;* this is one of the changes fully developed in the Sixteenth Century. There is the new *he can daunten*, *he*, p. 27; this repetition is seen later; we should put another *can* before the last *he*. The Genitive *whose* refers

to ointment, p. 57, *through whose vertue*, etc. Thorns are sharp, *mo than ynowe*, p. 55, a new phrase. There is a new use of *on* in p. 154, *lose her lore on me;* here some word like *bestowing* must be understood before the *on*. Folk is *on the daunce*, p. 30; hence the later *on the spree*, etc. There is the new verb *spear;* boots *come on or off*, p. 68; garments are *y-wrought* (worked) with flowers. In p. 133 men *take her counsaile*, speaking of a woman; here the verb expresses *sequi;* it may sometimes mean *rogare*. A most curious use of the Infinitive stands in p. 188, *there is nought, but yeeld thee;* we should insert *for it* after the *nought*, and put *to* before the last verb. There is an odd mixture of the Strong and Weak forms in *I wext* (crevi), p. 21. The verb *open* becomes intransitive; the gate *opened*, p. 126. There is a form of speech soon to be repeated by Latimer—

> "For all yede out at one ear
> That in that other she did lere" (p. 154).

Among new Romance phrases are *castles in Spaine*, p. 77, *persaunt* (piercing) *eyen*, p. 84, *flouret*. There is a new way of measuring—

> "About it was founded square
> An hundred fadome on every side" (p. 124).

We should say shortly, "a hundred fathom square."

So popular was Chaucer that more imitations of his style were brought out about this time. The first of these is the 'Court of Love' (Aldine Edition, Pickering, vol. vi.); this most smooth and musical poem seems to be due to a Northern man; there are the phrases *I would be wo* (mæstus), p. 131, *take root, yon same*, p. 169, *thril*, as well as *thirl*, p. 175. As to date, many words are later than Chaucer, as *aged*, *to mock*, and *pretty*, in the sense of *formosus; primrose*, *desk*, and *redbreast;* something is shapen *hauthorn wise*, p. 173; every *fair* (mulier), p. 141, *take up a song*, p. 174, *a world of honour* (much honour), p. 130, *bay window*, *hourely*, and *timorous*. There is Barclay's *courtly;* Skelton's *a prety man*, *pang*, and *robin redbreast;* Roy's *to lene to love*, p. 160; Coverdale's *cleanliness*. The *at* is pre-

fixed to Numerals to express age, as in the 'Coventry Mystery' of 1520; *at eighteene yere of age*, p. 131. We see a *w* dropped in the middle of *cokold*; there is *May day*, dating from 1523, and *key* connected with music, p. 174; this last appears about 1530. We see *high honour* and *overbold*. Among the Verbs are *I was put to mine oth*, *give her free the reine*, *renne* (on) *with your tung*, *better borne* (natus). There is a very late form, *heile to thee!* p. 152; I doubt if one such example of this Preposition inserted can be found before 1500; the old form was *heil be you* (vobis). There is a new use of *within*; *within* (at) *a word she came*, p. 169; our *within call* shows a trace of this. Some of the Romance words seem to be very late comers; we have *entituled*, *ornate*, *actuell*, *religiousity*, *appetite*, *musician*, *linnet*, *to tourn leaves*, *deserve to know*. There is *unto my judgement* (sententia), p. 155; I think this sense of the word does not appear until 1500. The most modern phrase of all is in p. 152, *a figge for all her chastity!* I doubt if another instance of this can be found before 1560.

There are some passages in this poem worthy of Chaucer himself; see particularly the four stanzas, p. 169, that deal with the Vaunter boasting of his success with women. There is one place, p. 165, which sets before us monks and friars bewailing their hard lot of celibacy; they look with wistful eyes "unto these women, courtly, fresh, and shene." This is the Renaissance all over.

The 'Flower and the Leaf' is another imitation of Chaucer, compiled about 1520. This also is by a Northern bard; we see *as I would wene*, p. 252. The *very* (valdè) found only once, I think, before 1400, is now in constant use, and there is the rime *ware* for *wered*, p. 252; a change that was not made until 1450. There is *hencheman*, p. 252; the word first appears in the 'Promptorium;' and the *ch* did not come into it until 1511. There is *ferre off*, p. 250 (the old *of feor*), not found before Bishop Fisher; *such like*, not found before Tyndale; *light grene*, not found before Palsgrave; *as it would seem*, p. 251, not found before Joye. In p. 257 clothes are *wringing wet* (wet so as to need wringing), a most curious use of the Verbal noun;

I think no subsequent example of this appears until 1570. There is a blundering imitation of the Old in the following words: *to avise hem* (spectare), a totally wrong meaning, p. 250; ladies are *to-brent*, p. 255; a new coinage proving that the poet, coming from the North, knew not the force of *to* (dis) in composition. There is another odd phrase in p. 246, *of an height by and by*. A sentence of Udal's appears in p. 256, *they n' ade o threed drie on them*. There is the curious compound *heavenly figured*, p. 249.

The poem called 'Chaucer's Dream' is also due to the North, as we see by the words *kirke* and *fortravailed* in p. 216; the latter has been altered into *fare travailed*. There are many phrases and forms that date from after 1500, such as *what a paine*, p. 185, *bagage* (in the sense of *impedimenta*), p. 223, *all the rest* (reliqui), p. 238, *I couth consent to*, p. 239, *make provision for*, p. 221, *wondrous*, p. 233, *undersail*, p. 211, *know what was what*, p. 216. There is an absurd imitation of antiquity in the form *kneene* (genua), p. 186, which Chaucer never used (but there is an instance of this in Lydgate), so *twin* is used for *venire*, p. 185; a sense the old verb never bore. In p. 232 stands *in lesse than an houre*. A man may be *wilde of countenance*, p. 243. In p. 202 we have *of one thyng ye may be sure*. There is the new *backward and forward*, p. 211. Among the Romance words are *dislodge*, *ray*, *in plaine English*. In p. 205 *conquest* takes the new sense of *conquered land*. The verb *pray* in p. 218, following *bid*, takes the meaning of *invitare*, *pray him to the feast*. There is the new phrase *appoint a day with her*, p. 224.

In 1523 Fitzherbert brought out a book on Husbandry (English Dialect Society). It is a Northern piece; such words as *flit*, *kye*, *ill* (bad), *hoyst* (cough), *shearer* (reaper), *hinder end*, *he is wo*, and Dunbar's *tedir*, are found. The Old English *suht* (morbus) still lingers on here as *soughte*, p. 54. Some think that the author belonged to the well-known Derbyshire family; he certainly dwells upon *the poore housbande of the Peeke*, p. 43. He replaces *h* by *c*, as *hucbone* (hucklebone) for Mallory's *hoh bone*. He inserts a second *m* to distinguish between *dame* and the *damme* (mater) of

animals. He strikes out the *w;* the old *wose* becomes *oyse*, our *ooze*, p. 71.

Among the new Substantives are *plough tail*, *belly band*, *grasier*, *hunger-rot*, *bloud-yren* (lancet), *dewlappe*, *May day*, *aftermath*, *string halt*, *a quickset*, *hart of oke*, *underwood*, *sadelcloth*, *linseed*, *a ruff* (in apparel). There is the compound *cley-ground*. Among the weeds named in p. 29 are *haudoddes;* this may be Shakespere's *hor-docks* (see Mr. Skeat's note on this, p. xxx.) We read of the *tethe* of a rake, p. 33, the *radel-marke* of sheep, p. 50. The word *hog* is transferred from *porcus* to *ovis; share-hogges*, p. 50, are yearling sheep that have been once shorn. The word *salesman*, very different from *seller*, is connected with sales of wood, p. 86. In p. 97 *female hempe* is distinguished from *churle hempe;* this last is a late survival; a *ceorl-catt* was the old phrase for a Tom cat. The word *game* is used in two senses in p. 104; men play *great game* (high stakes), at a *game;* the former sense comes into "What's your game?" (purpose).

Among the Adjectives the ending in *ed* is much used; we see *lose-skinned*, *broken-winded*, *an yren gray*. A beginner in farming is called a *yonge husbande;* this is now an English surname; we read of *styffe* ground, men *shere cleane*, p. 29. The Northern *tyred* is now on its way to the South, p. 25; it is found in Palsgrave. There is a terse new phrase in p. 77, "these will double his rent or nyghe *it;*" here the *it* must represent *double his rent*.

Among the Verbs we see, *to rear cattle*, *run riot*, p. 101. The *would* is used instead of our *must* or *should;* drones *wolde* be killed, p. 76, plough-gear *wolde* be made of dry wood, p. 12; this reminds us of the Northern *will I light the fire?* The Old English idiom, answering to the Latin supine (*dictu turpe*) is continued with new Adjectives; calves are *able* (fit) *to kyll*, p. 61. But this is changed in p. 22, where *sciendum est* appears as *it is to be knowen;* a new Passive idiom soon to be used by Coverdale. The verb *spring* becomes transitive, a tree will *sprynge* roots, p. 83. The verb *beat* gets the new meaning of *fatigare;* horses are sore *beate* (conquered by weariness), and therefore unable

to draw, p. 25. The verb *make*, as usual, is used without any equivalent to the Latin Accusative *se* following; there are three men, and *a potycarye to make the fourthe*, p. 74. The new verb *twyrle* is formed from the old *þwyril*, a churn-staff, p. 51; here þ is replaced by *t*. The old *nock* (notch) gives birth to the verb *nick*; these are like *top* and *tip*. There is another new verb *slaue*, whence our nautical *slue round*; it here means both *flectere* and *cadere*. We see a curious omission of the Verb in p. 19; sowing is spoken of, and then comes the question, *But howe to sowe?*

In p. 65 the *at*, answering to the old *on*, for the first time follows an Adjective; women ought to be *good at a longe journeye*; Mätzner here quotes the Scandinavian *gœtinn at gefi* (cautious in disposition). We Moderns look *after* our servants; in p. 92 they must be well looked *uppon*.

There is the Scandinavian verb *ted*, used of hay.

Among the Romance words are *champyon countrey* (champaign), *badger*, *pastern*, *glaunders*, *brouse* (browze), *bustard*. It is curious to see how entirely Romance the old terms of English sport were; horses have a *syre* and *damme*, not a father or mother, p. 61; there is a disease called the *affreyd*, when a horse has been overridden, reminding us of the Italian *fretta* (haste), p. 70. In p. 72 *acloyde* is a hurt given by a nail to a horse; here the French *clou* is very plain. Oxen may be *laboured*, p. 55, our *worked*. The new phrase *to survey land* had come in; our author wrote the 'Book of Surveying' in 1523. In p. 77 the *housbande* stands for *agricola*; the *farmer* is something inferior, being only a lease-holder or a *tenaunt at wyll*, p. 83. He *rolls* his ground, p. 25, and *plashes* his hedges, p. 78, our *pleach*. His *heed servaunte* is also called a *bayly* (bailiff), p. 92; this term is further applied to the sheriff's officer, p. 101. If a man has true servants he hath a great *treasure*, p. 92; this term we still apply to domestics. In p. 47 the verb *mend* becomes intransitive, I think for the first time. In p. 84 the verb *peruse* means simply *to go through*; we now limit its meaning. In p. 42 *grosse sale* stands for our *wholesale*. In p. 56 we read of

reasonable meate; that is, a *moderate* quantity of meat; the Scotch used *sober* in this sense. A French sentence comes in p. 73, where *vieu*, our *view*, is written, showing the old French pronunciation of the verb; in the same page stands *caveat emptor*, applied to horse-dealing.

The author gives us some English hexameters, p. 93; the first that we have with no Latin admixture; they end with—

> "Make mery, synge and thou can; take hede to thy
> gere, that thou lose none."

He tells us how to mend a road, and shows how badly this was done about London, p. 81. When a beast died of murrain, it was a custom to set his head upon a pole by the wayside to give warning of the fact, p. 53. In p. 91 the farmer is advised to havė *a payre of tables* (tablets), and to write down anything that is amiss as he goes his rounds; if he cannot write, let him *nycke the defautes upon a stycke.*

Lord Berners' translation of Froissart may be looked on as a new landmark in our tongue. Those who filled up the gap between Caxton and the learned nobleman, men like Hawes, Skelton, and Barclay, have few worshippers now but antiquaries. But the Englished Froissart, given to the world in 1523, heads a long roll of noble works, that have followed each other, it may be said, without a break for 360 years. Since 1523 there is not an instance of twenty years passing over England without the appearance of some book which she has taken to her heart and will not willingly let die. No literature in the world has ever been blessed with so continuous a spell of glory. Two of her great men, whose works are inscribed on the aforesaid roll, would, by most foreign critics, be reckoned among the five foremost intellects of the world; a large proportion forsooth to be claimed by one nation. The chief thing to remark in the nobleman's work is the new phrase "they had ben a fyghtyng," quoted in Dr. Murray's 'Dictionary,' p. 3; here the *a* is not wanted, but the Verbal Noun and Participle are confused as usual. Hence Shakespere's *lie a bleeding.*

The New Testament was printed in English at Worms, in 1525, by William Tyndale of Gloucestershire. Wickliffe had made his translation from the Vulgate, and his work is sadly marred by Latin idioms most strange to English ears; Tyndale, being a ripe Greek and Hebrew scholar, went right to the fountain-head.[1] His New Testament has become the Standard of our tongue; the first ten verses of the Fourth Gospel are a good sample of his manly Teutonic pith. It is amusing to think how differently one of our penny-a-liners would handle the passage; he would deem that so lofty a subject could be fairly expressed in none but the finest Romance words to be found in Johnson or Gibbon.[2] Most happily, our authorised version of the Scriptures was built upon the translation which Tyndale had almost completed before his martyrdom. When we read our Bibles we are in truth taken back far beyond the days of Bacon and Andrewes to the time of Wolsey and More.

Tyndale shows his Southern dialect in his love of the *ea* form (so often seen in the 'Ancren Riwle'); he writes *treaspas*, *procead*, *fearce*, *swearde*, *dealt*. He writes *yerly* (early), *yer* (ere), and *yerbes*. He has *honde*, *londe*, *suster*, *ayenst*, *foryeven*, *axe* (rogare), *anhungred*, *athyrst*, *bryd* (avis), *holpen*, *boren* (natus), *tho* (illi), *brent*, *goodman*, *other* (aut), *them sylfe*, *whether* (uter). He is fond of the old *to* (dis), but sometimes uses Mallory's corruption, as *all to-revyled*, Mark xii. 4. Abimelech's skull, that a stone *all to-brake*, remains to prove Tyndale's Southern birth; this *to-brake* (*di-fregit*) is the one verb of his compounded with *to* that was spared by the Revisers of 1611. Some old idioms, preserved in the South, are inserted, as "take *that* thine is," "they that," "them that." Tyndale, I think, must have

[1] Mr. Demaus has lately written his life. Tyndale in prison wrote a letter, still extant, beseeching his Flemish gaolers to let him have his Hebrew books—the ruling passion strong in death. Of all our great writers, he is the one about whom most mistakes have been made by later inquirers.

[2] A scribe in the *Daily Telegraph*, 14th July 1873, speaks thus, in a leader on the Duke of Edinburgh, "He ranks next in *geniture* to the heir of our throne." *Hoc fonte derivata clades*, etc.

had Wickliffe's version before him; see, in particular, Matt. xxi. 15. Our spelling was rapidly taking its present form; sometimes we have altered but one vowel in a verse of Tyndale's, as Luke x. 16.

Among his old phrases, expunged by later Revisers, are *tho* (illi), *wene* (putare), *soyle* (solve), *uneth* (vix), *gobbet*, *lyvelod* (used of the land sold by Ananias), *stone-graver*, *worm* (serpens), *utter him* (expose him), *without naye* (denial), *spylt* (perditi), *it fortuned that* (often repeated), *advoutrie*, *unpossible*, *his duty* (his due), *he pyght* (pitched), *mockyng-stoke*, *I had lever go*, *be aknowen of*, *leful* (lawful), *arede*, *withoutforth* (extrà), *unghostly*, *jangeling*, *manquellar*, *manerly*, *pill* (rob), *the rysinge agayne*, *to desease him*, *to appose*, *an heepe of teachers*, *goostly mynded*, *wedlock breaker*, *workfelow*, *pluck him* (the eye) *out*, *draw him* (the sword) *out*, *raught* (reached), *fammisshment*, *huswyfly*, *harberous* (hospitable), *the same silfe thynges*, *angle* (hamus), *seat* (throne), *a right Israelite*, *a grece* (stairs), *norsfelow* (applied to Manaen in Acts xiii.), *handfast* (betroth), *herbroulesse* (without harbour), *longe agon*, *took* (offered) *him a peny*, *in daunger to* (liable to), *brain-pan*, *hored* (fœdus), *break up a house* (of a thief), *ye can skyll of it*, *make nothyng ado*, *have in pryce* (honour), *endevre* (force) *ourselves to*, *boldlyer*, *unthryftes*, *take shipping*, *whyther-sumever*, *come awaye* (along), *ungoodly* (male), *brybery* (rapina), *eny other where*, *thus farre forthe*, *lawing*, *incommer*, *flawe* (flatus), *I have sytten*, *take a* (at) *worth*.

I give some phrases in which Tyndale has been preferred to Wickliffe—

Wickliffe.	*Tyndale.*
Heathens	Gentyls.
ȝeerd	rod.
Satanas	Satan.
a wakyng	a watche.
to sclaundre	to offend.
sclaundris	evill occasions.
libel	devorcement.
foundement	foundacion.
richessis	Mammon.
to meke	to humble.
eddris	vipers.
he was norischid	he was noursed.
soure dowȝ	leven.

Wickliffe.	*Tyndale.*
halwe	sanctify.
it was don	hit chaunced that.
bitake	delyver.
in the laste thingis	att poynt of deeth.
axe him	questen with him.
worship	honoure.
turn upsodoun	pervert.
dom	judgment.
his knowen	hys acquayntaunce.
wordis	communicacions.
a sist of aungels	visions of angels.
walow a stoon	roll a stone.
thre mesuris ech	thre fyrkyns a pece.
unrestfulnesse	importunite.
his witnessing	his testimony.
a manere (manor)	a possession.
make ready	provide.
abide it	wayte for it.
evene to God	equall with God.
it spedith	it is expedient.
churche	congregacion.
into mynde of	for a memoriall of.
elde	olde age.
ȝelde to thee	recompence thee.
stater	a pece of twelve pens.
purpur	purple.
the wrytyng above	the superscripcion.
to hie hymself	to exalt hym silfe.
lesewis	pasture.

As to the Vowels, the verb *plait* becomes *plat;* thus *a* often replaces *e*, as *star*, *barn*, *paril*, *warpe*, *popular* (poplar, for Wickliffe's *popeler*); it replaces an old *æ*, as *ate*, *drave*, *spate* (conspuit). Sometimes the *a* gets the sound of French *ê*, for we find *prepayre*. The *e* replaces *o*, for *paterne* (exemplar) is written for the old *patrone* (1 Chron. xxix. 18); it is inserted in *warely*, the old *wærlice;* it is sounded broadly in *loveſs* (loaves); it is clipped in *blest* (blessed). We see the form *broyded* (braided) corrupted many years later into *broidered;* there are forms like *appier*, *biest*, and *pryer*, where the *ie* or *ye* still kept the sound of French *ê*. On the other hand we see *bryar* (Heb. vi.), a great change, for this may have been pronounced like *lyar*, as two syllables. The *i* or *y* was encroaching on the Southern *u*, for we have *kysse*, *by* (emere), *bylde;* we find both *byn* and *ben* (our *been*). The *o* replaces *y*, as *to blyndfold* for the *blyndefylde* of 1440.

Tyndale is fond of the *oa* for *o*, as *moare*. He is fond of *u* or *ou*, as in *roume*, *fluddes*, *bloude*, *shute* (shoot), *shuke* (shook), *astunied*, *lowse*, *rowle*, *bruse*, *broul* (broil); like More and the King, he writes *awne* (proprius); he has *straw* for our verb *strew*, pronouncing it in the same way. He has *sow* both for *seminare* and *suere*. The former *rihtwus*, *rightuous*, now becomes *righteous*, but we still sometimes find here the older *rightewes*. Tyndale uses his old Gloucestershire form in *shues*, *rueler*, *drue*, *slue*; the *ew* encroaches, in the true English fashion, on the French sound *ou*; for we find *tewch* and *slewthful*. The *u* is clipped; the old *þiccetu* appears as *thykette*.

As to the Consonants, *g* is used for *gest* (hospes), as well as for *geste* (historia); this latter occurs in Tyndale's tracts. The word *wawes* (fluctus) is sometimes written *waves*, a striking instance of a change in pronunciation owing to spelling. The *v* is struck out, for there is the phrase, "ye worshippe ye wot *neare* what." The *d* replaces *th* in *burden* and *swaddle*; we see the curious combination *hydther* (hither); there is also *hytherto*. The *t* is added; we find both *graff* and *graft*; the *n* is often lost, as in *afote*, *astray*, *they were byd*. The *r* is added, as *caterpillar* for the old *catyrpel*; it is inserted in *brydgrom*, *hindermost*; and the *l* appears in *coulde* (potuit), as it had long before in Scotland. The *w* is prefixed, as in *won*, *wother*, *whote* (calidus), *whoole* (totus). Wickliffe's *oof* becomes *wolfe* (woof), Lev. xiii. 52. Tyndale is fond of the letter *z*.

Among the Substantives we see *gripinges* (diseases), *yockfelowe*, *unbeliever*, *firstling*, *forskin*, *birthright*, *fatling*, *fote stole*, *menstealer*, *callynge* (vocation), *thankes gevinge*, *the utter side* (outside), *longe clothynge*, *weakling*, *whoremonger*, *ofscouring*, *cole panne*, *erthquake*, *shyre toune*, *shewe bread*, *stonegraver*, *shipwracke*, *snoffers* (of a candle), *a castawaye*, *foreknowledge*, *warfare*, *stumbling block*. The word *reech*, in the account of St. Paul's shipwreck, has been since made *creek*. The Verbal Nouns, coming down from the North, are so prevalent that *sainges* translates *verba*; there is "have our beinge." In Heb. xii., *speaking against him* has been since turned into *contradiction*. Tyndale changes the old *roore* (tumultus) into

uproure; Coverdale has the same new word. Tyndale has *love*, which the Revisers of 1611 have unluckily altered into *charity*. Unlike Shakespere, he applies *harlot* to none but women, thus altering the old usage. He writes *welth* for *welfare*, and *commen welth* instead of the old *common wele;* he is always using *helth* for *salvation; work out your own salvation* appears as *performe your owne health;* the subsequent change was an improvement. The forms *morowe* and *mornynge* are carefully distinguished in Luke xxiv. 1. Tyndale is fond of the words *churl*, *man of war*, *loving kindness;* he employs Barclay's new term *dronkard*, and other innovations of that fashionable author. Instead of *passover*, which he employs in his own treatises, Tyndale uses *ester lambe* (Matt. xxvi. 17), one of the tokens of his abode in Germany. We may credit him with coining the word *atonement;* this he uses in 2 Cor. v., putting a few verses later *that ye be atone* (at one) *with God;* the new noun has been altered into *reconciliation*. In Exod. xxix. 33 this new word *atonement* is employed for an expiatory offering, and this is the sense in which we now use the word; it was copied from Tyndale by Coverdale in this particular verse. In Heb. viii. 1 *pith* (medulla) is used with reference to words; it has since been replaced by *sum*. In 2 Cor. iv. 8 the words "we are not without shyft" have been altered into *not distressed*. In the second verse of this Chapter *clokes of unhonestie* has been since turned into "the hidden things of dishonesty." In Col. iii. 15 men are called *in one body*, a new sense of the noun. In 1 Cor. iv. 17 St. Paul is made to talk of his *ways*, Queen Margaret's new sense of the word. In the third verse of this chapter, man's *daye* has since been altered into man's *judgment*, the former word thus explaining the *days man* (judex) to be found in Coverdale's version of Job; these were new senses of the word in English. There is *blackemore* often written for *Ethiopian;* the *e* in the former word is still sounded, a rare thing with final *e* in English. Tyndale's *softenes*, which is to be known unto all men, has been altered into *moderation*. We here first find *busy body; cursed speakynge*, p. 166, has been altered into *blasphemy*. Tyndale is fond of striking off new nouns,

by adding *ness* to an old word; *craft* and *filth* thus give birth to *craftiness* and *filthiness;* there is also *childeshnes*, *blessednes*, and the Romance *synglenes*, *ferventnes*, *gloriousnes*, *puernes* (purity), and many such. The *ship* is employed to form *apostleship*. The old *mannis sone* is now thrown aside for *the sone of man*. There is the idiom *for my sake and the gospelles* (Mark x. 29). We read of John the *Baptiser*. There is *yeres* (anni) instead of the old *3eer*, the Plural that lasted down to 1400; on the other hand, Tyndale talks of five *yooke* and ten *pounde*. He writes *Mary Jacobi* for "Mary the mother of James" (Mark xvi. 1), an unusual addiction to the Vulgate. He has *ryse from deeth*, where, for the last word, we substitute *the dead*. He has *bucking time* (Gen. xxxi. 10), which has been altered into a long periphrasis. His phrase *young men* has somehow been altered into *servants*.

Among the Adjectives we find *like mynded*, *unholy*, *goode for nothynge*, *fatfleshed*, *inwarde parties*, *beggarly*, *stiffenecked*, *two-edged*. There is the expression *the cool of the day*, where an Adjective stands for a Substantive, we see also *with her young*. The word *up ryghte* is disjoined, and is used in a physical rather than a moral sense (Lev. xxvi. 13). The *hye mynded* is used in a bad sense; we later English have raised it to the level of *magnanimus;* this goes against our usual practice of debasing words; Tyndale is fond of compounding with this *mynded*. He also adds *less*, as *botomlesse*. The word *manifold*, expressing *ingens*, is coupled with a Singular Noun (Eph. iii. 10). The *lively* is often used in the graver sense of the word. The word *fearful* is used in one sense (Heb. x. 27), in another sense four verses farther on. The *ysh* is added, as in *blackish*, *reddish*. St. Paul says his speech is *whomly*, our *homely;* this has been altered into *contemptible*. Orrmin's *oferrhannd* now becomes *the upper hande;* Coverdale uses both these forms, and has also *superiority*. Tyndale has the curious idiom, "loaves were lawful to eat" (Matt. xii. 4). He writes "Hosanna in the hyest," where Wickliffe had added the word *things* to the Adjective. An idiom of Layamon's is continued in Deut. iv. 40, where something is given thee *thy life longe*

(for thy life); hence comes *livelong*. Tyndale is fond of *foul* for *immundus*, and of *is comly* for *decet*. The word *rash* changes its meaning from *acer* to *temerarius; do nothing rasshly*. The word *sad* (gravis) was now used for *tristis* in the South, though Tyndale has the old sense of the word in his treatises. In 1 Cor. ii. 13 *cunning* is applied to the words of the Holy Ghost. The old *as good as* crops up once more; the aged Abraham is called "as good as dead."

Among the Pronouns we see the two forms that have come down from the North, *it is I*, and *it shall be oures*. The old *in her middis* of 1400 is replaced by *in the myddes of you* (Acts ii. 22). The former *ic hit eom* is changed into *I am he;* and Wickliffe's *tho it ben that* appears as *they are they whych*. The Latin pronoun *hic* is turned by Tyndale into *he here* (this here man), John xxi. 21. There is a very Latin idiom of Tyndale's in 1 Cor. viii. 5, "there be that are called goddes." The *that* is used in the new sense; the question is asked, "*are ye able to drink?*" the answer is made, *that we are*. The old *mysilf* is altered into *myne awne silfe*. The *one* following an Adjective is now made Plural; we see *lytle wonnes*. The *another* may follow *one*, but not *each; one another's members* (Rom. xii.); there is also the phrase *see ether other;* the *ether* is elsewhere used for *uterque*. The old *twyfealdlicor* is changed into *two folde more* (Matt. xxiii. 15). Tyndale is fond of prefixing *a* to Numerals, as *they were about a five thousand, an eight dayes*. He has *from whence*, where the first word is not wanted. The *where*, coupled with a Preposition, is much used as a Relative, as *whereunto*, *whereof*, etc.; an idiom dating from 1160. Tyndale is fond of the Relative idiom, *a man which; which he called them he justified;* and the first clause in the Paternoster. The *whose wyfe of them shall she be* is curious, coming down from Wickliffe; there is also *whose shewes of his fete I . . . lose* (Acts xiii.), *whom do men saye that I am?* Tyndale has a peculiar way of translating *qualis spiritus*, using *what maner sprete*. The new *as many as* replaces Wickliffe's *hou manye evere*. We see *such like*, where the *like* really comes twice over, as in the Gothic *swaleikata galeik*. The *much* is sometimes replaced

by Trevisa's *a greate deale;* still we see *moche goodes.* There is a curious token of the popularity of the old English ballads; in them the line often occurs *by Him that died on tree;* in the first chapters of the Acts Tyndale twice uses the phrase *hanged on tree,* dropping the Definite Article.

Among the new Verbs we see *eye, wede out, undergird.* There is *cutt* (secavit) instead of Wickliffe's *kitted.* There is both *lewgh* and *lawght* (risit). There is the intransitive *hanged,* which is dropped in our time. Tyndale well renders an expression that had been bungled by all former translators, *what have we to do with thee?* He sometimes uses *are* (sunt) instead of the *be* of former times; still he has *be ye come out?* The *can* is encroaching on the old *may* (possum). The *schul not mowe* of Tyndale's youth is now altered into *shall nott be able.* In Heb. xii. 20, Tyndale's *must have bene stoned* seems preferable to the *shall be stoned* of the Revisers. Our author often substitutes *will* for Wickliffe's *shall;* in one verse we have *yf we shall saye from heven, he wyll saye,* etc. There is the old form *they had* (would have) *repented;* on the other hand, the old *wære* (esset) sometimes becomes *shulde be.* The *do* and *did* are often prefixed to verbs, especially on solemn occasions. We see the Past Participle Nominative *eny man beynge circumcised,* etc. (1 Cor. vii.); this had formerly been confined to the Ablative Absolute. This Past Participle is used without any noun preceding; *abstain from strangled;* some instances of this were altered by the Revisers. In Acts xxi. *the dores were shut to;* a form of 1180; a gate is *shett uppe* in the parable of the Ten Virgins; we shut up a *house.* Tyndale is fond of adding *up* to verbs, as *stay thee up.* He *leaves a thing undone* (infectum), where former writers did not employ the last word (Matt. xxiii. 23); so, in *let me go* the last word is a novelty; it is the same with *hear tell.* We have seen *they are come;* we now have *they are crept in* (Jude). The new phrase *they were pined awaye* appears instead of the old *forpine;* this *for* was being dropped in the South; there is also the intransitive *pine away.* The former *emboldish*

makes way for *bolden;* Tyndale's *knew before* is not so neat as the Revisers' *did foreknow.* We see *howe longe is it agoo* replacing the old *hou moche of tyme is it.* He employs the weighty *rend* (scindo) where former authors employed *slit* and *kit* (cut). He produces a fine effect by altering the construction of a sentence, as *hated shall ye be, silver have I none.* The phrase *get thee hence* comes often; but *they got themselves to Pilate* (Matt. xxvii. 62) is unusual. The old *delve* is supplanted by *dig.* There are the phrases *cast in his tethe, the day wears away, put on raiment* (not *do on*), *make a shewe of them* (like Barbour). Tyndale is fond of the verbs *wag, kill, wax, hale.* The verb *hurt* changes its sense, being applied to the mind, like *offend* (Mark xiv. 29). There are both *lay a wayte, and lie in wayte.* We see the new phrases *fynde fawte with, puff up, break to shevers, bid him God spede, bring us on our way, make light of it, make spede to, set at ease, there goeth a sayinge, wele stricken in age, marke* (ecce) (Luke i. 36), *go a warfare, he blesses himself, do folly, brede doutes, set himself to seek, take a courage, eares ytche, call to remembrance* (mind), *have in honour, shew him a pleasure, have knowledge of, go beyond his brother* (get the better of). In 1 Cor. iv. 6 we have preferred Coverdale's *to be puffed up* to Tyndale's intransitive *swell;* this last, implying importance, seems to be the parent of a modern slang noun. In Luke vi. 33 Tyndale is inferior to all translators, both before and after him, "yf ye do for them which do for you." He adopts the new idiom, putting the needless *a* into *she laye a dyinge,* as if the last word was a Verbal Noun; and there are other instances of this fault. We see an unusual idiom in Mark xi. 14, *never man eate frute of thee* (the fig-tree); we hardly ever employ this Imperative, standing singly, except in a blessing or a curse, though in 'Quentin Durward' stands "some one give him another weapon." We see the old Subjunctive in *till thou have payed.* There are new compounds with Participles, such as *moth-eaten; overflowen* is written for the rightful *overflowed.* Peter, at the Transfiguration, says, *here is good beinge for us.*

As to Adverbs, we see *again* supplanting the old *eft* and

eftsoone; there is the pleonasm *turn back again.* The old *feorran* or *afer*, as in Fisher, has *of* added, as *afarre off;* there is also *a good waye off.* Where we should use *if only*, Tyndale places *and hit wer but* (Mark vi. 56). In *not that eny man hath sene* (an advance upon Caxton's phrase) the second word expresses *quia;* it is curious that the Gothic here should be *ni þatei.* The word *shortly* is often used for *mox.* We saw *often tymes* in 1303; we now find *thyne often diseases.* Tyndale uses *to the utmost, thus wise, derely*, coupled with *beloved.* In 2 Cor. vii. 9 he uses *godly* first as an adverb (now altered), then as an adjective; he has also the awkward *holyly.* The *but* appears in a curious new phrase, following a negative (Judges xiv. 3), "is there not a woman . . . but that thou must go," etc.; this differs from Wickliffe, and Coverdale strikes out *that.* The *yea* had stood in the middle of a sentence; Tyndale places it at the beginning, as *ye and they bynde hevy burthens.* A sentence begins with *not so*, in token of denial. The *neither* sometimes comes twice over, as in Matt. xii. 32, where Wickliffe had *nether . . . ne* (nor). The *on* is much used as an Adverb, especially in *have on a wedding garment.* The Greek *oun* is translated by *now;* we see this foreshadowed by the Gothic *nu* in Luke xx. 33. Orrmin's *all reddy* comes very often. The old *over* in composition is quite supplanted by the *upper* of 1300, as the *upper captayne.* There are the Adverbs *mightily, altogedder borne in synne, but rather, fall flat, far spent, once for all, by all means*, and Fisher's *afressh.*

Among the Prepositions we remark the new *oute a dores*, which comes often; in Matt. v. 13 we see that this *a* represents an *at*, not an *of;* *oute at the dores.* The *is at her liberty* replaces *is free.* This *at* is still used in its old friendly sense; *come at hym* (Luke viii. 19). There is the old-fashioned *have to her husbande an infidell.* The Northern *unto* is much employed for *ad.* There is the phrase *join hard to.* There is the pleonasm *a good waye off from them* (Matt. viii. 30). This *of* appears both as an adverb and a preposition in *shake of the duste of youre fete.* Tyndale has the new idiom, *sick of a fever;* he substitutes the *of* for the

old *for* in *rejoyse of that shepe* (Matt. xviii. 13); so, *zeal of thine house.* We see a new idiom in *of weak were made strong.* Wickliffe's *avenge me of myne adversary* and *rebuke the world off synne* are both preserved. Tyndale delights in *complain on* (of) *a man.* He likes *upon* (about) *a thousand;* we should prefix *close.* The *because of* is used for *ob.* He is fond of *a* as a contraction for *on*, as in *fall a lusting* and *lyers awayte* (in wait). He has very weak translations in *go after me, Satan; weep on it* (Luke xix. 41), *rich in* (towards) *God* (Luke xii. 21); these he must have borrowed from Wickliffe. He has *bow in* (at) *the name of Jesus, withstode him in the face.* The *by* is sometimes dropped, *they retourned another way.* The old *on the way* is altered into *by the waye* (Mark viii. 27); this *by* has added to its old sense *de*, Barclay's new meaning *contra*, which was to be in common use for a century, "I know nought *by* my silfe" (1 Cor. iv. 4). The *with all* is used to express the instrument, often standing at the end of a sentence (Matt. xvi. 26). The *with* keeps its old sense of *versùs*, as *have pacience with me.* The Pharisee in the parable prays *with hym silfe.* The *beyond* had hitherto been connected with space; we now have *beyonde their power* (2 Cor. viii. 3). The old sense of *extra* in *beside* comes out in *put her besyde her purpos* (Mark vi. 26). The old *ongen* (Wickliffe's *azens*) used to stand for *opposite to*, but Tyndale prefixes *over*, as *over ayenst the temple.* He wrote *strayne out a gnat;* the *out* has since been changed into *at.*

As to Interjections, Wickliffe's *lo* is sometimes altered into *behold;* the *God forbid!* of the old Wickliffe version is preserved. The *what! could ye not watch?* is something new; the first word was once *swa* or *so.* There is the *tush!* brought from the North.

Among the Romance words we see the old *passing* (valdè) exchanged for *exceedynge*, as *exceedynge wroth.* The word *avoyd* is applied to Satan by Christ in Matt. iv. 10. The phrase *no doute* is often inserted in a sentence. The old *riches* is used as a Singular Noun in Rev. xviii. 17. We see *unpossible, uncredible;* but, on the other hand, *inexcusable.* The French and Latin seem to struggle together

in *sever* and *separate*, *dissemble* and *dissimulacion*, *perfait* and *perfect*; we see *auctorite*, *sanctes*, *suttelte*; in 2 Cor. viii. we have both *equalnes* and *equalite*. Tyndale uses *except* for *nisi*; the "*unless* ye have believed in vain" has been foisted in by later Revisers. They have also changed his *verite* into *truth*. On the other hand, he uses *grudge* for the Latin *queri*, though he sometimes has *murmur*. We hear of the priest's *duty* (due). Tyndale unluckily changed *aferde* into the French *afrayed*, and substituted *natural* for the old *kindly*. He has *wait for it*, *presydent* (*judex*), *in the audience* (hearing) *of the people*, *continually*, *distribute*, *have compassion on*, *to question with*, *to passe over* (omittere), *enter in*, *disposed to*, *count the cost*, *thy bill*, *in respect of*, *charitably* (lovingly), *parlour*, *discorage*, *remit*, *peaceably*. The verb *departe* is sometimes used for *separare*. Tyndale's old *namely* has since been altered into *especially*. He constantly uses *to improve* for *rebuke*; he is very fond of *counterfait*, once writing *be ye counterfeters of God*. Christ asks the Pharisees to *asoyle* Him a question (Matt. xxi. 24). The verb *vex* is employed as it still is in Scotland for *torment*. There is a new sense of *dress*, as applied to vineyards. In *wyse in youre awne consaytes* we see what has led to the present debased meaning of the substantive. The verb *geste* is used for *jocari*; we have already seen the noun *geste* (jocus) in 1303. He is fond of *because*, translating *ut* by *be cause that* (John v. 23). He decided that *trouble*, not *travail*, was to English *turbare*; *travail* was set apart for another use. He has *troubbelous*, *loynes*, *of necessitie* (not *nedes*), *I certifie you*, *men of activity*, *trounce* (vexare). Cain is called a *renegate* (now made *vagabond*); here the form of a French word suggested an analogy with the Teutonic *run* and *gate* (via); we now talk of *runaways*. The word *domage* (damnum) appears in its French dress. There is a new noun from *fry*; Tamar is said to cook *frytters* for Amnon; Wickliffe here used *soupynges*. Instead of the old *noyous* the York *noysome* is used. The old *leopard* here appears (also in Coverdale) as *catt of the mountayne* (Rev. xiii.); hence the American *catamount*. Wickliffe's *sue* (go after) is turned into *ensue*; peace is to be *ensued*. Our *vile* is used in its Latin sense

(humilis) when applied to our bodies; the word has been since degraded. The verb *regarde* means *æstimare;* this meaning is, in our day, retained in the noun alone. The noun *quarrell* bears its true sense of *querela* in Col. iii. 13; we now make a difference between *querulous* and *quarrelsome;* in Scotland the phrase *quarrel a man* (culpare) still prevails. The Romance and Teutonic combine in *men-pleaser, mercy-seat,* and *eye service.* We still *describe* a circle, but we cannot *describe* (mark out) land, as in the book of Joshua. The word *tutor* was long used in Scotland for *guardian;* the word *governor,* down to Pope's time, expressed the man entrusted with the care of a youth; we hear of *tutors and governers* in Gal. iv. Tyndale wrote of "eating and drinking *damnacion;*" this last word, now so terrible, might, in his day, bear the mild sense of a temporal judgment; it is one of his phrases that the greatest Conservative would like to see altered. Tyndale sometimes writes *cherubyns* with the needless *s* at the end. It is said to Moses, "Aaron shall be thy prophet;" the last word here means *forspeaker,* "thy champion in speaking." In 2 Chron. xxiv. a *colleccion* is made for the Tabernacle. In the next Chapter men *conspyre* against a King; in Latin a different word was used for this idea.

As to Latin words, Tyndale uses *tetrarcha, stellio, lacert, taxus;* a *centurion* becomes a *pety captayne* and an *under-captayne.* There is a love of using the Accusative of classic proper names, as *Damascon, Mileton, Troada.* We have *Candy* for *Crete, Cicil* for *Cilicia;* Wickliffe's *Sirie, Pounce,* and *Pasch* become *Siria, Poncius,* and *passover;* a town near Rome is called *Apiphorum!* Tyndale uses *congregation* to translate *ecclesia,* for which he was rebuked by More. Wickliffe's *circumcide* is turned into *circumcise;* the Infinitive yields to the Past Participle form. Tyndale has *holocaustes* instead of Wickliffe's *brend offringis.* The word *minister* is sometimes used for *servus.* He is fond of *enform* for *docere,* the Jews *enform* Festus against Paul; hence comes our *common informer.* His *translate* (carry away) is a very favourite word with him. There is *laude* (laus), *in conclusion, instantly* (strenue), *seniours* (elders), *post* (nuntius),

chefest (maximus), *momentary*, *terrestrial*, *unserchable*, *finally*, *varaventure*, *conclude* (resolve), *entreat* (tractare), *circumspect*, *unfeignedly*, *devilish*, *void*, *to joy*, *allegory*, *apt to teache*. He is fond of the verb *faint*, and of *immedialtly*; he brought in the compound term *judgement seate* instead of the old *domstol*. The well-known *full of grace* is applied to the Virgin by Tyndale; this was afterwards altered into *highly favoured*. The Northern sense of *cattle* (pecus) is at last established in the South by Tyndale. The thieves on the cross are said to *check* (twit) Christ (Mark xv. 32). There is the old form *parte taker*, used for *participator*, besides the other form *partaker*; in Gal. v. *parte takynges* has been later replaced by *heresies*. The old verb *jeoperd* appears, which we have now made *jeopardise*. The *ness* is often added to Romance roots, as *gentleness*, *cherfulness*, *unquietnes*, *humblenes*, *variablenes*. There is both *hability* and *ableness*. The old Adjectival *ish* is still applied to proper names, as *Babylonish*. Tyndale's *singleness* has been often altered into *simplicity*, and his *similitude* has become *figure*.

There is a word akin to the Dutch; *stripe* (plaga). We read of the *staves* of a poem, this comes from the Scandinavian verb *stava*; a *stave* is one of the component parts of a cask, put in separately. The verb *gush* also comes from Scandinavia; in our day we apply it to mawkish sentimentalists, and it is therefore, of course, always coming before the public.

Tyndale, though hunted out of his own land, was always a sound and wise patriot; his political tracts are as well worth studying as his religious books. He uplifted his voice against the folly of England's meddling in foreign wars, at the time when Zwingli was giving the like wholesome rede to the Switzers. Tyndale's works fill two goodly volumes, yet these contain only about twelve Teutonic words that have become obsolete since his time; a strong proof of the influence his translation of the Bible has had upon England in keeping her steady to her old speech. As to the proportion of Latin words in his writings, of his nouns, verbs, and adverbs, three out of four are Teutonic, and in this pure style he is rivalled by his great enemy,

the Chancellor.[1] Never were two English writers better matched in fight than More and Tyndale; loud was the wrangling over the Reformer's rendering of the Greek Scriptural words *charis*, *ecclesia*, *presbyteros*, *latria*, *metanoia*. All Greek scholars must see what an advantage Tyndale had over Wickliffe, when we read an absurd version of Wickliffe's in the parable of the son, who at first refused to work in his father's vineyard, but afterwards "stirid by penaunce" went.[2] The men that loved not the Reformation had a rooted mistrust of Tyndale's Bible. Long after the Martyr's death Bishop Gardiner, in 1542, brought forward a list of 102 Latin words (so he called them), which ought to be retained in any English version "for the majesty of the matter in them contained." Among these majestic words were *olacausta* (sic), *simulacrum*, *panis*, *peccator*, *zizania*, *hostia*, and others of the like kind.[3] It was a happy thing that the Bishop was forbidden to meddle in the business; and this Protestants and philologers alike must thankfully acknowledge. But the old *housel*, which, in the English mind, was linked with the Roman idea of the Eucharist, was cast aside when the Reformation triumphed. Tyndale kept his eye upon each succeeding edition of Erasmus' Greek Testament, and thus made his own English version more perfect. I now quote a passage from his 'Obedience of a Christian Man,' put forth in 1527; this will show the scholarship of

[1] King Alfred (I refer to his Histories) and Tyndale are alike in this, that three-fourths of their "weighty words" are Teutonic, such as can be now understood; but as to the other fourth, Alfred's Teutonic has been replaced by the French and Latin that Tyndale was driven to use, owing to the heedlessness of the Thirteenth Century.

[2] A corrupt religion will corrupt its technical terms. One of the most curious instances of the degradation of a word is St. Jerome's *pœnitentia*, an act of the mind, which he uses of God Himself; this word in Italy (*penitenza*) now means no more than some bodily act of atonement for sin. This is as great a drop as when we find *virtus* and *virtu* expressing widely different things; the one suits Camillus, the other Cellini. Coverdale, who translated the New Testament ten years after Tyndale had done it, sometimes turns *metanoia* into *penance*, one of the many faults of his version. Words, like coins, get worn away by the wear and tear of ages.

[3] Anderson's 'Annals of the English Bible,' ii. 151.

"Ille Dei vates sacer, Esdras ille Britannus,
Fida manus sacri fidaque mens codicis." [1]

"Saint Jerom translated the Bible into his mother tongue: why may not we also? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth [2] a thousand times more with the English than with the Latin. The manner of speaking is both one; so that in a thousand places thou needest not but to translate it into the English, word for word; when thou must seek a compass in the Latin, and yet shall have much work to translate it well-favouredly, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin, and as it hath in the Hebrew. A thousand parts better may it be translated into the English than into the Latin."

Tyndale's treatises have a few old forms that have been dropped since his day, such as *parishens*, *crome* (crammed), *crope* (crept), *clamb*, *lopen*. Like Trevisa, the priest of Berkeley near the Severn, Tyndale has the unusual forms *cobweb* and *inner* (interior). Many of his phrases come from the 'Gesta Romanorum,' the great manual of preachers. He has the proverb *claw me, claw thee*, ii. 206; *bald as a coot*, ii. 224. One of his most interesting pages is i. 304. After quoting *look ere thou leap*, he gives a string of proverbs bearing hard on the clergy; the whole shows how Lollardy had been at work for scores of years in England, even down to 1520. Tyndale thus delivers himself.

When a thing speedeth not well, we borrow speech, and say, "the bishop hath blessed it;" because that nothing speedeth well that they meddle withal. If the porridge be burnt too, or the meat over-roasted, we say, "the bishop hath put his foot in the pot," or "the bishop hath played the cook;" because the bishops burn whom they lust, and whosoever displeaseth them. "He is a pontifical fellow," that is, proud and stately. "He is popish," that is, superstitious and faithless. "It is a pastime for a prelate."

[1] So called by Johnston, Professor at St. Andrews in 1593. Anderson's 'Annals of the English Bible,' ii. 486. I wish that the Parker Society had published Tyndale's works in his own spelling.

[2] Here we have the old Southern form of the Plural of the Verb; it is not often found after Tyndale's day.

"It is a pleasure for a pope." "He would be free, and yet will not have his head shaven." "He would that no man should smite him, and yet hath not the Pope's mark." And of him that is betrayed, and wotteth not how, we say, "he hath been at shrift." "She is master parson's sister's daughter;" "He is the bishop's sister's son;" "He hath a cardinal to his uncle;" "She is a spiritual whore;" "It is the gentlewoman of the parsonage." "He gave me a *Kyrie eleyson*" (nothing but fair words). And of her that answereth her husband six words for one, we say, "She is a sister of the Charterhouse;" as who should say, "She thinketh that she is not bound to keep silence; their silence shall be a satisfaction for her." And of him that will not be saved by Christ's merits, but by the works of his own imagination, we say, "It is a holy-work-man." Thus borrow we, and feign new speech in every tongue.

After reading such a page, we understand how the English agent abroad came to address thus Cromwell: "You wrot that (Tyndale's) answer was unclerkly done, and so seme all his works to eloquent men, because he usethe to write a symple stile, nothing sekyng any vaine praise and commendation" ('Ellis' Letters,' series iii., vol. ii. p. 207). No wonder that Tyndale's Bible has rooted himself in England's heart.

A churl used to be called ironically *Thomas Curteis* (courteous), ii. 182; hence we see how the last syllable of the surname, pretty common now, ought to be spelt, in the good old French way. In i. 299 stands "we know not whether they be good or bad, or whether they be fish or flesh;" to this Heywood was soon to add something. In i. 321 comes a reference to Robin Goodfellow's nightly achievements in a household; Tyndale is fond of alluding to the popularity of the Robin Hood ballads. Priests used to say, "Do as we bid you, and not as we do," ii. 127; this has since been heard in the mouths of certain Protestant clerks. In ii. 320 the *mumpsimuses* of divinity are mentioned; the joke referred to is well known. We can put our finger, I think, upon the very last juggling ceremony invented by Roman priestcraft before the great Overthrow in England;

the *morbus Gallicus*, a new arrival, is plainly referred to in the following hit at the clergy, "if God punish the world with an evil pock, they immediately paint a block and call it Job, to heal the disease instead of warning the people to mend their living," ii. 105 (Last Part). If this bears on the New, the passage now to be cited bears on the Old; Wolsey is assailed for turning against Charles V., and defying "the majesty of so mighty an Emperor, whose authority both Christ and all His Apostles obeyed," ii. 322; Tyndale, as we see, was one of the last outsiders who showed any reverence for the Holy Roman Empire. In his travels he had remarked the Wends, "inclosed in the midst of the land, of a strange tongue which no Dutchmen (Germans) understand;" these uncouth tribes he connects with the Vandals, and thinks that they quartered themselves upon the Germans in Carolingian days, ii. 268. But he is not so apt to trip, as a general rule, in his history, much of which he took from Platina; Englishmen hitherto had known very little beyond their own chronicles; but Tyndale, compiling from this Italian writer, now gave them some notion of Papal history. He is guilty, I fear, of the sin of taking the Great Karl for a Frenchman. He is fond of a pun, either Latin or English. He turns the *tropological* sense of the Schoolmen into *chopological;* works of *supererogation* become with him *superarrogantia;* he says in ii. 37, "that every man is a *person* (parson, priest) for himself, to defend Christ's doctrine in his own *person.*" He talks of the Pope as "their *unchaste* (I would say their *own chaste*) father," ii. 123; here we see how both *u* and *ow* were still sounded like the French *ou.* De Lyra is brought up against him; he answers that De Lyra *delirat.* More had spoken of the Church ceremonies as "holy strange (out of the common) gestures;" Tyndale answers, "for the holiness I will not swear, but the strangeness I dare well avow," ii. 85 (Last Part); this forestalls Fox's well-known remark about "a pious fraud."

As to Vowels, the *a* supplants *e* in the title of Sir *Harry* Gilford, i. 395; this *Harry* is to this day continued in a few families, as the Vanes. When Tyndale has to write

the German Hans he calls it *Haunce*, i. 406, just as *Maudlin* stood for the French *Madeleine*. The old *ie* still expressed the French *ê*, as in the Passive Participle *lien*. He uses both *history* and *story* for *historia*; the latter form dates from 1280.

As to Consonants, his West country *v*, replacing *f*, appears in *visenomy* (facies). In i. 311 we see in one sentence, *gest* (factum), and *jest* (ludere); elsewhere *gest* is used for *historia*, as i. 80. The German town of Marburg, where Tyndale had some of his works printed, is sometimes Anglicised into Marlborough, i. 129. The *t* is added to the old *were* (eras), as *thou wert*, i. 501. The *l* is struck out, Manning's *melkslope* becomes *milksop*. The *n* is struck out, Leominster appears as *Lemster*. The great fighting Pope of Tyndale's time has his name Anglicised, as *July*.

Among the new Substantives are *knavery*, *belly-love*, *the weigh house*; there are some of Skelton's new words, as *bungle*, *cock of hay*, etc. Tyndale is fond of Verbal nouns, as *a dazing*, *mumming*, *bishoping* (confirmation), *his trying* (trial), *their justifying* (justification). The old *swima* (vertigo) appears as *swimming*. The word *living* is used both for *maintenance* and *way of life*, ii. 6, 41. The *ness* is often tacked on to Teutonic words; there is *saltness*, *evilness*, and Fisher's *towardness*. Tyndale often uses the suffix *head* instead of *hood*, as *widowhead*. There is the curious word *miss woman* (meretrix), i. 70; in p. 334 this becomes a *misliver*; in the next Century Pepys talked of the Earl of Oxford's *miss*; since the time of Congreve and his Miss Prue we have applied the noun to virtuous young ladies. In i. 201 we find *landlord* (squire) opposed to *tenant*; the former is exhorted not to "take in commons." His wife is called *landlady*, ii. 59. The *auricular confession* appears as *ear shrift*. In i. 276 we see Tyndale's greatest mistake in philology; he had heard his countrymen in the West talk of a priest as a *volower* or *fulwer*, the Old English word for *baptizer*; he gives the curious reason, "because the priest saith *Volo*, say ye." He had coined the word *atonement* for his translation of the Bible; in i.

287 he speaks of an *intercessor* as an *at-one-maker;* in ii. 154 *atonement* stands not only for *reconciliation* but for *expiation;* for *making-at-one* is there used as a synonym for *satisfaction*, and it bears this last sense in Coverdale's Version. In i. 310 *cross* is used for *affliction*. He loves *shew* as a synonym for *appearance* and *spectacle*. He explains *shewbread*, i. 419, "because it was always in the sight of the Lord." In ii. 219 we read "what a *stroke* hath Satan among us!" in the previous sentence stands "the devil hath a great *swing* among us;" in i. 530 "the sect (of heretics) goeth now in her full swing." This last word seems here to bear the sense of *vibrare*, not *ferire*. Another word for *ictus* appears in ii. 8; "at the first *chop*." The *wits* stand in Tyndale for the *intellect*, for the *senses*, and also for *whims;* see ii. 93. The word *lust* is so far from expressing *libido* alone, that in ii. 168 we read that "it is a *lust* (pleasure) to behold God's countenance." Tyndale has also the old substantive *unlust*, soon to vanish. Manning had used *toy* for *dalliance* in 1303; Tyndale uses the word much like *children's play*, ii. 11 (Last Part).[1] The word *thing* was in high honour; the Virgin had often been called "that sweet thing," and Tyndale speaks of Christ as *a thing soft and gentle*, ii. 120 (Last Part). We cannot now apply this substantive to a person, unless in a patronising way. In ii. 177 (Last Part) *welcome* is turned into a Substantive. He has the phrase *lambs of true believers*, ii. 10, "like a jewel of a man;" Roy has the same idiom. In ii. 265 we read of a *dotehead;* Harvey's *jolthead* most likely came from this, just as *diurno* became *giorno*. All through this Century new words formed like the *spilbred* of 1280 (not *bread-spiller*) were coming in; Tyndale talks of *a pick-quarrel*. The word *fellow* is a favourite one with Tyndale; he has *fellow member with*, i. 202, *fellow with Paul*, i. 288. The old *fere* (socius) was now going out in the South; Tyndale talks not of a *play fere*, but of a *play-fellow*, ii. 302. Speaking of the Maid of Kent, he says, "she was at home in heavenly pleasures;" the Yorkshire

[1] Tyndale's Second Volume has been divided into two parts, as to paging.

phrase for *acquainted*, ii. 92 (Last Part). In ii. 261 (Last Part) stands *we feel it* (their trickery) *at our finger's end ;* in the next sentence stands *had we but half an eye.* There was a male English saint named Witta ; he was at this time mistaken for a lady, owing to the last letter of his name, and every one was expected to offer a huge cheese once a year to St. White, ii. 216. We still read of *Burgaine* (Burgundy).

Among the Adjectives are *headstrong*, *foxy*, *quick witted*, *high-climbing*, *scot free*, *elderly* (coined to replace the old *ealdlic*), *tender eared*, *beetle-blind.* We find *small single beer*, i. xxiv., *Bedlam mad*, *stark mad*, *the main sea*, *thick as hail*, *ashamed of himself.* The word *popish* begins to be used in our sense, but it has an older meaning, a man was said to be *popish*, when he was superstitious and faithless, i. 304. The word *good* expresses *libens* in "the boy's will was *good*, to have given a blow," ii. 79 (Last Part), like our "have a good mind to ;" Tyndale remarks on the varying meanings of the word. In i. 462 men are blinded *a good* (omnino), hence our "gone for good." The word *homely* seems to mean *degrading*, for it is applied to the last act of Noah's life ; in ii. 293 the word bears its old sense, *familiar.* An allegory may be "a *handsome* (aptus) thing to beguile with," i. 428. We light upon *high learning ;* in our time a man is *deeply* read. How an adjective can be degraded in later times we see in ii. 168, where God looketh not sour, but *merrily ;* a hymn of much later date talks of "awful mirth." The word *wilful* keeps its old sense of *sponte* in ii. 173. An Emperor who gave in to the Pope is called a *soft* man, ii. 258. The King of Bohemia, ranged among the three Spiritual and the three Temporal Electors, is called the *odd* man, ii. 270. The aged hero of the Tenterden steeple story, told by More, is called a *silly poor* man, ii. 78 (Last Part) ; here the *silly* may mean either *infelix* or *stultus.* We see Pecock's *unseeable* once more. The adverb *further* is turned into an adjective in i. 203, *further authority.* We find *shamefullest*, a form that was not to take root. There is the Comparative *more stronger*, like *Most Highest.* There are both *earthy* and *earthish*, two wholly new Adjectives, as

well as the old *erthen*. Tyndale is fond of *churlish;* he has *Priapish*, and talks of the *Romish* bishop, ii. 196; here the *ish* is used in a degrading sense (very different from Orrmin's *Romanish*), and the honourable ending *an* is thrown aside. The old *selfwilli* is here replaced by *self-minded*, ii. 159 (Last Part), and this was to make way for *selfish*, many years later.

Among the Pronouns we remark *the wits of us* (our wits) which comes more than once. The Genitive *whose* is applied to abstract things; in i. 304 Tyndale talks of a proverb, *whose* sense is, etc.; he is fond of *as who should say*. He often talks of *the which;* Day, who printed his writings forty years later, here strikes out *the;* see ii. 134.[1] Tyndale sometimes, like his enemy More, uses the old form of 1180, "the tone, the tother." In ii. 4 stands "it is one thing to, etc.; it is another thing to, etc." Instead of *not one* he has *never a one*, i. 323; in the Mandeville treatise *an* would have been written for *a*. The terseness of old proverbs is seen in *no penny, no pardon!* ii. 156. We have *all in all*, and a favourite phrase of Tyndale's, *devils and all*, ii. 11, instead of "including the devils;" this he got from Chaucer.

Among the Verbs we see the new *play bo-peep*, *make an ensample of*, *when it cometh unto the point*, *bid the devil take their souls*, *catch hold*, *give room*, *run at riot*, *set by the ears*, *sink or swim*, *cost him his life*, *tell tales out of school*, *bear with him*, *have the better*, *pick a purse*, *set at variance*, *have word of it*, *the river is broke in*, *meet him half way* (not *mid way*), *it is of a set malice*, *go to pot*, *put him to his proofs*, *hold hard against him*, *go* (beat) *about the bush*, *swap* (hit) *him in the face*. There are new verbs, such as *patch*, *beggar*, *buz*. Chaucer's Auxiliary Verb *have been* begins at last to make way, as *he had been a roving*, ii. 57, instead of *he had roved;* More writes *needed to have been burned*, ii. 97 (Last Part). The *should* is sometimes used as of old, where we put *would*, *should God let his church err?* ii. 120; but the *would* is encroaching, as

[1] The weakest part of Tyndale's composition is his neglect of the close union that should exist between the Antecedent and the Relative; thus, "they set up the Talmud to destroy the sense of the Scripture; unto which (Talmud) they give faith." This fault comes now and then in his Version of the Bible.

this fruit would come, that no man should sin, ii. 172 (Last Part). The Northern use of *would* (for *solitus est*) appears, *he would stir them up with mercy*, i. 451. There is a new mode of repetition, with an alternative, in ii. 62 (Last Part); *they will say, we may do both. May or not may, I see, etc.* The *durst* (we have in our time all but lost the form) is being replaced by the corrupt *dared; he dared say*, ii. 207 (Last Part). The Passive Infinitive is coming forward; *he received them to be sons, he prophesied it to be overthrown* (should be overthrown), ii. 160. In ii. 145 (Last Part) *the seeing* stands for *they that see.* The Accusative is suppressed in *lend unto men* (money), ii. 293. Verbs become intransitive, as *vessels that rend*, i. 53; they become transitive, as *to storm them* (vexare procellâ), i. 135. A brewer is said to *run out* what he has in brewing, ii. 225. The verb *oversee* in Tyndale has two meanings; *oversight* bears the meaning of superintendence in p. 408, of neglect in p. 468; *overlook* in our day bears the same double sense; a man glancing down from above may keep his eyes *on* an object, or he may heedlessly miss it by looking *beyond* it to something else. The verb *long* is used of the desire of a woman with child, i. 246. We saw in the Fifteenth Century that *brook* (frui) had gained the sense of *tolerare;* in i. 281 we see the bodily organ that probably conferred this new sense on the Verb, *no stomach can brook* (this food). Tyndale (a great mistake on his part) insists on putting a very solemn meaning on *worship* (honour), "by worshipping, whether it be in the Old Testament or New, understand the bowing of a man's self upon the ground," i. 420. But the good old sense of the word is kept in our Marriage Service, "with my body I thee worship;" indeed, Tyndale himself says, ii. 56 (Last Part), that worshipping and honouring are one. The words *rob* and *rove* are used as synonyms, ii. 57. In ii. 96 men, on making an agreement, *smite hands;* hence our "strike a bargain," and "shake hands on it;" in ii. 215, 220, this token is called *clapping of hands.* We have already seen, *stifle a quarrel;* in ii. 270 ivy *choaks and stifles* a tree. In ii. 308 a man "*made* imagery *to bear* upon him;" we should now substi-

tute *bring* for the first verb; the *bear* gets the new sense of *work*. In ii. 313 the priests propose to *trim* Queen Katherine; that is, "settle her affairs;" here we have more of the old than of the new sense of the verb. A verb stands before both an Accusative and a Dative, *what fruit they have lost her*, ii. 343. The American *played out* is first found, I think, in ii. 35 (Last Part), "play out his lusts;" there is also *hire out* to husbandmen. In ii. 46 (Last Part) we see *their shot anchor*, our "sheet anchor," the implement that is shot out of the vessel; this shows the old connexion between *e* and *o*, as *preve* and *prove*. We may remember the old *to-tusen* (di-vellere) of 1280; we light upon it again in ii. 151 (Last Part), *he towseth and mowseth Tyndale;* hence comes the dog *Towzer*. More uses the old verb *housel*, but Tyndale seems to shrink from this, as giving too Roman a doctrine of the Eucharist. He has, *well, I will not stick with him*, ii. 199 (Last Part); we are not far from *stickle*. The verb *flit* is now used of thought. In *it stands with the collects*, ii. 117 (Last Part), we have the key to our phrase "it stands to reason," *with* being altered into *to*. There is *came so far forth to say*, ii. 38 (Last Part), which we alter into "went so far as to say," like Barbour's *sa hey as to*, etc. In i. 329 stands *hold the heretics unto the wall;* the first hint of the place whither the weakest go. The Latin *quid juvat* is Englished by *what helpeth it?* i. 226. In ii. 110 a tempest is *overblown*, a new Passive form; hence our intransitive *blow over*. The old *forceorfan* had now quite gone out, and was replaced by *cut up*, ii. 129; there is *seek up*, like our *hunt up*. The *will* expresses the kindred *volo* in "if they *will* so have it," ii. 161. Tyndale is conscious of his purely English idioms; thus he writes that the grandsons of Charlemagne *fell together* (*as we say*) *by the ears*, ii. 266. The verb is dropped in *no thanks unto* (them), ii. 48 (Last Part); here the noun is made Plural.

Among the Adverbs we remark that the *lever* (potius), written by Tyndale, was altered by Day the printer into *rather* about forty years later. The old *shrewdly* still means *malè;* see ii. 223, *shrewdly paid*. We see "a body that is

neither—nother" (neutrum), ii. 342; Pecock had a phrase like this. A proper name may be made an Adverb, as *Judasly*. The *wise*, added to Nouns, is used to form adverbs, as "a house made *tentwise*," i. 419, like the Norfolk *crosswise*. Tyndale has a complex phrase in ii. 34 (Last Part), "our almost no faith at all." An Adverb is turned into an Adjective; "chastity is a *seldom* gift," i. 230, something like the *often times* of 1303; this use of *seldom* is still alive in Yorkshire. A new idiom stands in ii. 192, "how far are they off from good scholars;" here we should set *being* before the *good*; a further step is made in ii. 138 (Last Part), "so far off from having the laws." We have seen *elles where*; we now find *one where or another*, i. 233. The *again* is used, as in the St. Katharine Legend of 1220, to strengthen a verb; "they make poor women howl *again*," ii. 12; here a hint of echo must come in; Tyndale uses this phrase, perhaps peculiar to the West, more than once. The *forth* was not yet replaced altogether by *on*, "he goeth forth and describeth," ii. 34. The *flat* is used intensively, as "the Sun is *flat South*," ii. 163; Cromwell talked of *flat Popery* a hundred years later. There are phrases like *fore-epistle* (former), *I see not but that*, etc., *twice so dear*, *fair and softly*, *for ever and a day longer*.

Among the Prepositions we remark *wish him to hell*, *within a little* (almost), *for example*.[1] Meat may be *over roasted*, i. 304, a continuation of *overdo*. The *without* is still used for *extra*, its oldest sense, as "without the host." The *in*, uncorrupted, still stands before the Verbal Noun, as "he was in taking" (being taken), i. 454. The *of* is sometimes seen confused with *on*; *it hangeth of the truth*, ii. 50 (Last Part).

Among the Romance words are *phrase*, *puppet*, *character*, (signum), *an abject*, *the passover*, *jot*, *effeminate*, *a preservative*, *marmalade*, *comfits*, *actual*, *mameluke*, *pastor*, *serve his turn*, *calk* (calculate), *in good case*, *one ace less*, *inveigh against*, *to sauce*, *to butter*, *confusedly*, *a pill*. The *porray* of the 'Liber Curæ Cocorum' is now confused with *pottage*, and is written

[1] The French use their *par exemple* much as we cry, *I say*, on all occasions.

porridge. There is the mixture of Latin and Teutonic in *intermingle*, *fore front*, *touchstone*. The verb *train*, a form long known, is making way, as *trail* had done 200 years earlier; we see, *train souls to hell*, a phrase of More's, i. lii.; the sense of *docere* was later to prevail over that of *trahere*. A woman with child longed to eat flesh on a Friday, and was overcome by her *passion*, i. 246; here the last word partakes both of the old sense *pati* and the new sense *ardere*. In i. 337 *wait upon* is used in its old sense, *observe attentively*. In ii. 80 "the whole *matter* of true prayer" is used, where our penny-a-liners would now use *raison d'être* for *matter*; this last word was driving out the older *force* in the phrase *no force*. In ii. 115 *curiosity* is used as a synonym for *newness*; the former word seems almost to gain its present meaning; what is new is curious. So high a sense had *attorney* in those days that the word is coupled with *advocate* and *mediator*, ii. 166. The word *sect* is applied to the Moslem, in ii. 259. Tyndale uses *convey* in Skelton's new sense, to be repeated by Shakespere; also the *prevent* (forestall) of the Monk of Evesham. The word *mart* is used for the staple of English goods abroad, which Wolsey wished to transfer from Antwerp to Calais, ii. 319. The word *rascal* is applied to a *common* priest, to distinguish him from his superiors, ii. 306. The word *appointment* is used for *promise*, ii. 75; and this *appointment* may be either *kept* or *broken*. In ii. 52 (Last Part) *piece* stands for *mulier*; in 1290 it had stood for *homo*. In ii. 76 (Last Part) *porter* no longer means *ostiarius*, but stands for *portitor*. In ii. 121 (Last Part) the verb *canvass* means *examinare*, and refers to the past; in p. 159 to the future. In ii. 170 (Last Part) *respect* means simply *glancing* at a fact; four pages later we see the old *in respect of*; there is also *in comparison of*, i. 435; the three words *respect*, *regard*, and *consideration* have risen in the world, and now imply *honour*. The word *master* is used in a new sense in *crafts-master* (master of their trade), ii. 173 (Last Part). In i. 274 *sort* stands for *homo*, much as we say, "he is a bad lot." The word *manners* is used for *conduct*, as in the Acts; see i. 303; Wykeham's motto is well

known. In i. 115 *circumstance* stands, where we should now use *context*. The word *merchant* may be used for *trickster*, i. 294; and this lasted for some years; *make merchandise of*, in the Epistles, implies trickiness. In i. 137 *dispense with you* stands for *grant you a dispensation;* the Pope can *dispense with a marriage*, ii. 323; *dispense with*, as we now commonly use it, means the Latin *auferre*. Tyndale laughs at the barbarous Latin of the schools, as *quiddity*, *hœcceity;* he spells *phantasy* in the Greek way, departing from former usage; he uses both the old *frailty* and the later comer, *fragility*. A curious phrase, borrowed from the Monk of Evesham, occurs in "his wits are *rapt*," i. 314. We hear of a new disease, *a soaking consumption*, i. 341. Tyndale appropriates the words *sire* and *dam* to animals, i. 414; in the same page *courtesy* (humanity) must be shown to beasts; *humanity* had been earlier used for *courtesy;* the former is a word that has risen. He has *to diet him*, *it is escaped me*, *of his own accord*, *jest him out of countenance*. A noun is repeated, *strife between person and person* (man and man), ii. 26. He is fond of *secondarily* and *partial*. We see *popery*, I think, for the first time, in ii. 85. The verb *warrant* governs an Infinitive, *I warrant him sing mass*, ii. 123. He speaks of translating a word in a particular way, *for a consideration* (a certain reason), i. 227; in our days the term refers to money. We now use the phrase *have the grace to* very carelessly; in i. 447 More implies that God's grace is here referred to. Tyndale has the substantive *pains-taking*, perhaps suggested by *part-taking*. The verb *use* undergoes a change, *he shall use himself unto us*, i. 411; we still say, "get used to us." There is *according as*, where the last word bears its old sense *quod*, i. 404. The *ness* is added to Romance words, as *mercifulness* (differing from *mercy*), and *singleness* (simplicity); on the other hand, we see *pronity;* humbleness is coupled with humility in ii. 273. We come upon *play a part*, the *rôle* of our genteeler penny-a-liners; Barbour had written *do his part*. An idolater is called a *serve-image*, ii. 62 (Last Part), this style of compound was soon to come very much into vogue.

The words akin to the Dutch and German are *snaffle*,

jerkin (from the Dutch *jurk*, a frock), *aloof*. There is the Scandinavian *to cham bread*, ii. 163 (Last Part); hence came *to champ* and *to jam*. More has *jabber*, from the Icelandic *gabba;* Tyndale has *gibberish*, formed from *gibber* or *jabber*.

The Yorkshireman, Coverdale, shares with Tyndale in the credit of giving the Bible to England in her own tongue. As to the part due to each translator, the great book called Matthew's Bible was put forth in 1537 by Rogers, Queen Mary's first victim in days to come. For this he used the New Testament and Pentateuch, already printed by Tyndale; the manuscript translations, left by Tyndale, coming down to the end of 2 Chronicles; Rogers then took the remaining books of the Old Testament and the Apocrypha from the Version already printed by Coverdale in 1535. This Matthew's Bible of 1537 became the Bishop's Bible of 1568, and this again was the groundwork of the Authorised Version in 1611.[1] I have gone over the Second Book of Chronicles in Matthew's Version, to detect phrases that are Tyndale's, and not Coverdale's; I there find *but and if*, *have indignacion against*, *apointment* (pactum), *tender-hearted*, *to meke*, *all that passeth* (qui prætereunt). The Book of Ezra is plainly by another hand. Our Prayer Book Version of the Psalms is that portion of Coverdale's work which has been least altered; it is a charming specimen of sound English.

Coverdale has inserted many words and forms that prove his Northern birth. Such are *porte* (gate), *to youl*, *scalp*, *wrongeous*, *wel is thee*, *wo is me*, *beseke*, *galowe*, *thunderbolt*, *rygge bone* (backbone), *moss* (palus), *stythie*, *rock* (colus), *lurk*, *take root*, *waged soldiers*, *forby*, *the yonside* (further side), *folkes* (homines), *what tyme* (quum), *a ha! fensed*, *manly*, *manful*, *to gloom*, *ryven downe*, *axe at me*, *he leape* (loup), *seven years are out* (over), *fore-elder*, *manswear* (perjure), *lap in* (cingere), *the dede doing*, *olde canckerde carle*, *make ready gear to flit*, *fray*, *by-post*, *hyrd* (pastor), *overwinner*, *skoukinge* (skulking) *place*, *have foughten*, *a mightie sore felde*, *set a watch*, *put a stone*, *to ban* (maledicere), *have in derision*, *bandes*

[1] I recommend all interested in these matters to read Dr. Eadie on the English Bible; it is all but impossible to catch him tripping.

(vincula), *hop* (dance). Many of the above appeared in Northern writers before the year 1300. There is the old *umbethinke*, a very late instance of *umbe* (amphi). He combines Northern and Southern forms in *childer's children*, of which he is fond. He uses *dyke* in its Northern sense *murus*, not *fossa*, (Isaiah xxix. 3). He cannot manage his *shall* and *will*, writing *how wil we escape?* now and then; *we will* (shall) *get no quarrel*. The Northern sound of *a* appears in words like *taist*, *fayd*. There is the phrase "loke thorow the fyngers upon" (wink at), the phrase so often used in Scotch State Papers about 1570; see Lev. xx. 4. Tyndale uses *bug* (bugbear); for this Coverdale has *bogard*, as we see by his compound *fray bogard* (scarecrow). A man is called *a wyne supper;* so Edie Ochiltree talks of the *kale-suppers of Fife*. There is *soch one*, where the Mandeville treatise had *such a one*. The distinguishing mark between the two translators is the word *namely;* Tyndale always uses it in its Old English sense (now obsolete), *præcipuè;* Coverdale employs it in its Scandinavian sense (now adopted by us), *videlicet*. He employs Palsgrave's new form *upsyde downe*. We are able to contrast the Southern and Northern translators:—

Tyndale.	*Coverdale.*
Mouth (of dove)	Nebb.
Gogil eyed	Gleyed.
Breakynge of day	Break of day.
Ephod	Overbody coat.
Wyllyng offerings	Free will offerings.
Basket	Maunde.
Bakemeat	Baken meat.
Issue of blood	Blood-issue.
Scapegoat	Fre goat.
Hoorehed	Gray head.
Peace offerings	Health offerings.
Purple	Rose coloured.
Lyers awayte	Hinder watch.
Wyne hervest	Aftergathering.
Charmar's ocke	Witch oke.
Felowes	Playfeeres.
Nevewes	Nevies.
Arose	Gat him up.
Thought to have slain	Thought to slay.
Waye	Strete.
Cease	Leave off.

Tyndale.	*Coverdale.*
Bring (it) me	Reach (it) me.
Javelyng	Javelin.
Beyond thee	Yonderward.
Scrable	Stacker.
Dress meat	Dight meat.
Parched corn	Furmenty.
Lie walowed	Rolled (in blood).
Smother	Smoor.
Wyndyng stayre	Turngrese.
Elisa	Eliseus.
Gasped	Nesed.
Sick unto death	Dead sick.
Paterne	Patron (exemplar).
Left buildynge of	Left off from building.
Enhabiters	Indwellers.
Of wodd	Treen.
Dryed up and hored	Mouldy.
Secret	Inmost.
Giltlesse	Ungilty.
Taskemaster	Workmaster.
Middes	Middest (midst).

Among Coverdale's obsolete words and forms, expunged by later Revisers, I may mention *loave* (laudare), *headlynges*, *flakre* (volitare), *coarse* (corpus), *byll* (securis), *overthwarte*, *chaft* and *chaw* (jaw), *wyvish* (fœmineus), *what is worth* (become) *of them*, *neeres* (kidneys), *bewepe*, *woode* (insanus), *an unlust*, *sparre* (claudere), *boysteous*, *rown* (whisper), *fyle* (polluere), *Greke londe*, *unshamefast*, *fremde* (extraneus), *querne*, *tharmes* (ilia), *he shope*, *to fet* (fetch), *to corage him*, *were* (war), *ought* (owed) *them*, *wawes*, *everychone*, *symnels*, *fitches* (vetches), *crowd* (fiddle), *strike a battle*, *harle* (trahere), *to unhalowe* (profane), *wapened man*, *an* (on) *hye*, *wynebery* (uva), *wel gusted* (tasted), *barded horses*, *embassitour*, *to undisease*, *he keste* (cast). He has the rather rusty *I trow*, *handye worke*, *the folke*, *clean gone*, *after* (secundum) *our sins*, *conyes*, *molten*, *wherewithal*, *rebuke* (opprobrium), *dayes man*, *seer*, *cribbe*, *nesinge*, *rybaudes*, *naughtie* (worthless), *hosen*, *fear*, (terrere), *do almes*, *woe worth the day*, *lesyng* (lying), *embassage*, *haply*, *pate*, *weldoynge*, *my lovers* (amici), *reprofe* (opprobrium), *kynswoman*, *well liking*, *the Most Hyest*, *have evil will at*, *he taketh me the tymbre* (in Petruchio's sense), *wash you*, *lay me down*, *make inquisicion*, *pill* (spoliare), *set by* (æstimare), *lerne* (docere), *make mowes at*, *knap*, *tell her towers*, *suck*

avantage, think scorn, do well unto, lay to thine hand, stick with the sword, the commons (populus). He probably borrowed *cat of the mountain* from Tyndale's New Testament.

As to Vowels, Coverdale keeps the form *ae*, as in *aegle* (eagle); this had scarcely ever occurred after Layamon's time. He sometimes prints *saythsayer* for *soythsayer;* this is a good example of the confusion wrought by the double sound of *oy*, French *ou* and French *ê*. The *i* in the middle is sometimes dropped, as *perlous, haply.* The *u* replaces *i*, as *stubborn* for *stiburn.* Coverdale uses the form *rightuous*, employed by the father of Edward IV.; he has sometimes *ynew* for *enow.* We saw the Devonshire *spoyll* for the old *spill* (perdere); this is written *spoyle* early in Psalm lxxiii.; the meaning here is not *spoliare.*

As to Consonants, the *b* is inserted in *cucumber*, coming from *cucumeris;* it is replaced by *p*, as *prod.* The *g* or *h* is dropped in the middle, as *hyest.* We see the proper name *Hester* now altered into Esther. The *d* is struck out, for we find *hynmost.* The old *shalm* becomes *shawm*, much as the French *col* became *cou.* The word *cracking* (of thorns) has not yet become *crackling*, where the *l* is usefully inserted to mark a difference. The *m* is inserted, Chaucer's *nepereste* becomes *nethermost*, and *midleste* becomes *middelmost.* Coverdale has a strange fancy for coupling *s* and *z*, writing *wyszdom* and many such. He has Hampole's *frosen*, not *frozen.* Tyndale's noun *fassion* is altered into *fashion.* The curious form *gardinge* appears for *garden.*

Among Coverdale's new Substantives are *shepe hoke, washpot, dore keper, head band, footpath, hammerman, heavengaser, bacslyder, laughinge stocke, shewtoken, creping things, dead burier, mete rodde, water broke, helthe offering* (peace offering), *forecast, drove, weapon bearer.*[1] It will be remarked that many of the foregoing words are compounds. Coverdale is fond of adding *ness* to an adjective, and thus compounding a new noun by the side of an older one; thus from *welth* he makes *welthyness;* in this way he strikes off *evell favourednesse, plenteousnesse, fearfulnesse, wytherdnesse,*

[1] This last is a fresh coinage, as the old *wæpenmann* must have been thousands of years before this time.

mightynesse, *clenlynesse*, *blood gyltinesse*, *worthynesse*; he even uses *hyeness* of a tree. There is the phrase "bring thee by *shippe fulles*," in Deut. xxviii. 68. We see a Northern tendency to prefix prepositions to nouns; thus we find *downsitting*, *uprising*, *fore elder*, *indweller*, *outcrier*, *out-giving*, *upstonding*, though we still find the awkward nouns *the coming in*, *the going out*; he has moreover the noun *stil-sitting*. He has *for my brethren and companyons sakes*, dropping the Genitive sign in the first noun. He is fond of *body* for *homo*, which is still in Scotch use. He has *fatherland*, a word that cropped up in England every now and then, and was speedily dropped. The substantive *shyne* (splendor) reappears after long disuse; the later form was to be *sheen*. He has *baye tre*, where the *tre* added is the continuation of a favourite Old English construction. There is the thoroughly Northern *stouk* (shock of corn) in Judges xv. 5. He uses *whistles* for what was afterwards changed into *water pipes* in the Prayer Book version of the Psalms; he also becomes a *wonder*, not a *monster*, unto many. The Plural *heathen* is in use. Coverdale in the Psalms couples *bugges by night* with the arrow that flyeth by day; the first-mentioned noun does not mean insects, but hobgoblins. He is fond of *kinredes* (generations), *at deathes dore*, *at his wits end*, *worship* (honour), *your bely full*, *brech* (girdle); he writes *no end of treasure* (Nahum ii. 9). He loves Verbal Nouns, like *clothing*; Agur asks for a necessary *living*; in Baruch ii. justification appears as *rigtuousmakynge*. The word *fote*, not *fotfolk*, stands for *infantry*. We see Chaucer's *romble* now applied to wheels. In Eccl. vi. *plague* no longer refers to a disease, but to an evil; this last word has in part replaced it. The word *girl*, which twice only appears in our Bible, was substituted long afterwards for Coverdale's *damsel*. One of our common phrases seems to have been suggested by a question in Ecclus. xiii., "how agree the ketell and the pott together?" In Eccl. ix. 7 we have, "a quyck dogg is better then a deed lion."

Among the new Adjectives we see *bloudthursty*, *gray headed*, *wrothful*, *darkish*, *heathenish*, *mouldy*, *weak braned*. The ending *ous* had already appeared, fastened on to Teutonic

roots, as *rightuous* (rihtwis); Coverdale further has the new *wonderous* and *murthurous*. He uses *true of heart, a stoned horse, weak as water*. The adjective is sometimes made a substantive, as *the worthies* (mighty) in David's lament for Saul; *fat* also is in the like case. The substantive is sometimes dropped after the Adjective, as *from everlasting*. Coverdale's *wilful* at last expresses the meaning we attach to the word, but *stout* stands for *superbus; doughty* appears as the epithet fittest for warriors, as long before in certain Northern writers. In Nahum ii. 3 stands *he maketh him forwarde;* we here seem to see the old Adverb become an Adjective, as before in Scotland. In Ezekiel xxvii. we read of iron *redy made*, a new phrase. Coverdale writes both of a *fleshly felowe* and of a *fleszshy herte;* the two forms of the Adjective are curious, and both had appeared before.

As to Pronouns, we remark *I was he that*, etc., *other soch* (such). In Lev. xxv. 5 stands *what groweth of it self;* these last two words paved the way for the new Genitive *it*, supplanting the rightful *his* before 1600; this soon led to Ben Jonson's *its*. Many object to *it is me*, but in Proverbs viii. 4 Coverdale wrote, *it is you whom I call*. In Ecclus. xiii. a man has *supte thee cleane up;* here *thee* stands for *thy goods*. The *it* is used in the old Indefinite way; the Maccabees, when fighting, *byde styfly at it* (2 Mac. xv.) We remember *I am one the fairest* of 1303; this construction is now altered, for we see in IV. Esdras, chap. v., *the one only people;* here *only* is used as a Superlative, much as we say, "*the one perfect song;*" the *one* when coupled with *only* seems a pleonasm. In the Psalms Coverdale wrote, *one depe calleth another;* this has been much improved by the later Revisers, who put *deep calleth unto deep;* here is the true English terseness. In Isaiah xi. *yongones* is written one word, much as we use *young 'uns*. The *none* is now coupled with a possessive Pronoun; a house is *none of his* (Job xviii. 15). Coverdale is fond of *no body* and *every body*.

As to the Verbs, there are phrases like *wish him good, to winter, happen on a thing, the work went forward* (on), *to blast corn, set me a chair, get up* (surgere), *go mourning, day breaks, lay it waist, make mockes at, kill them down, cast up their noses*

upon me (Ezekiel viii. 17), *fede the fyre, come to light, lie hid, slip in, make clene ryddaunce of, kepe thy word, bid them welcome, get their will of, shake hands.* We see "the waters *plumped* together;" hence our "going plump into a thing." Coverdale has an odd compound of the two forms *wære* and *wast* (eras); he writes *thou werst* (Ezekiel xxviii.) He confuses two different English verbs when he writes *me think.* In 1 Kings ii. 23 Solomon threatens thus, "Adonias shall have spoken this agaynst his lyfe;" here the verb bears both a past and a future sense. The Infinitive is often set first, as *punish will I.* In connexion with it a new idiom appears, "he shall never want one, to sit," etc., "the last to fetch him." In Malachi i. 10 stands "what is he that wil do so moch as to shut," etc.; here our terse English speech in later years struck out the first Infinitive, and also the *to* prefixed to the second. He brings *did* into questions, as *did not I wepe?* (Job xxx.) There is a new usage of the Active Participle in 2 Maccabees x., "two dayes were they destroyenge (it);" I suspect that this should be "they spent in destroying." Coverdale is fond of the idiom, "be giving of thanks," "be doing good," "my herte is dyting of a good matter;" in some of these he confuses the Participle with the Verbal Noun, like Chaucer's *passing over of Emily.* He is fond of setting *un* before a Past Participle, as *untrodden, unloked for.* There is the new Participle *melted* by the side of the old *molten;* also the Perfect *cleved* (hæsit), not *clave;* Tyndale's *holpen* becomes *helped.* We see the form *drye shod;* a Northern phrase. In 1 Sam. vi. 12 we read of the *blearing* (lowing) of oxen; we now use this verb of trumpets only. We see *miss* used in two senses: David was *missed*, and 19 men *missed* (abfuerunt). There is a new sense connected with *spend*, "the day is spent." Chariots not only *roll*, but *welter;* a man may also *welter* a stone. There is the phrase *to turn* (ire) *into a house.* When Jonah was about to be thrown overboard, the sea *wrought* (was stormy). In Micah ii. 9 we read, "the women have ye *shot* out from their houses;" the verb here has since been altered into *cast;* we now shoot, in this sense, nothing but rubbish. The military phrase *fall out* is used

for *sally* (Judith xiv.); to *fall out* in common life suggests a sally of ill-temper. In Ecclus. xxx. we are exhorted to *hit* (strike) a child, by way of chastisement; hitherto the word had been coupled with a mark. There is the phrase, *set to pledge*, which reminds us of Catullus ruefully punning on the word *opponere*. In Nehemiah vii. 5 we see "God *gave* me in my hert;" the verb has since been altered into *put;* we still say, "my heart *misgave* me." For *mingere* Tyndale used the French word still in our Bibles; Coverdale has a literal translation of *facere aquam*. In Ezekiel xxiii. 40 *set forth thyself* means, not *proponere*, but *ornare;* it has since been altered into *deck;* we should now substitute *off* for the *forth*. In the Song of the Three Children *magnify him* has now replaced the earlier *set him up*, which Coverdale uses all through the poem; our *set up* (conceited) is well known. We hear of winds *overbearing* a ship (Ezekiel xxvii.); we have since coined an adjective from this new verb. There is the Imperative *wake up*, so often in the mouths of our drivers. In Isaiah xviii. 4 we hear of a *myslinge shower*, a purely Northern word, being a form of *mist*.

Among the Adverbs we see *hard at hand*, *go straight forward*. The old Adverb has lost its rightful *e* at the end in *evell gotten goods*. The *out* is much used as an Adverb, *tell it out*, *live out his days*. In *treat him rughly* the sense of *durus* is added to that of *hirsutus*. Coverdale is fond of prefixing prepositions to nouns, as *thy out and ingoynge*, *over pole* (upper pool), *forecourt*. In Ezekiel xxxii. *downe*, by itself, is employed as a word of command; there is also *downe with it!* In Joel ii. 22 stands, as in Orrmin, *be not ye afrayed nether;* an idiom to be continued by Shakespere. Coverdale sometimes uses *yes*, which was afterwards altered into *yea*.

Among the Prepositions the *upon* is used in its old hostile sense, "see his desire upon his enemies." In Solomon's Song, iii. 2, stands "I will go about the city; upon the market," etc.; hence our "go upon Change;" there is also "lend upon usury." In the Psalms is the curious phrase "go on in wikedness;" of old, the *on* and *in* had been two forms of one word. The old Icelandic

idiom, seen in the 'Cursor Mundi,' reappears, "to seke unto thee;" there is also Roy's new phrase, "lean unto counsels;" "have a zele unto the lawe." There is the new idiom "when he was at the strongest" (Daniel viii. 8); *at the soonest* had but just appeared. In 1 Mac. vii. the people "pass over that day;" here the *over* means *per*, as we "read over a paper." In Lev. xi. 46 stands "the law over the beestes" (de bestiis); Tyndale here has *of*. I have seen in late writers the phrase "what is over you?" (what is the matter concerning you?) The *over* is prefixed to adjectives, as *overgredy*.

As to Interjections, Coverdale is fond of the optative *O that*, etc. In Job xxxi. 30 *Oh no!* stands at the beginning of a sentence; the first instance, I think, of this now common phrase. There is also *no, no!* and *if no*, at the beginning of a fresh sentence. The scornful *there! there!* of the Psalms is well known. In Proverbs xxx. 15 something "saieth never hoo" (*ho!*); this last arresting cry, used by Chaucer, has since been altered into "it is enough;" this *ho* (satis) lasted down to 1630, being used by Mabbe. In Jeremiah li. 14 men cry *alarum, alarum!* this has been changed into "lift up a shout."

Among his Romance phrases Coverdale has *felicity*, *disdainedly* (disdainfully), *joly array*, *wyne bebber* (this is not Tyndale's word), *temerarious*, *dyspoynt* (disappoint), *disfavour*, *mine encrease*, *mockage*, *disquietnesse*, *salette* (armour), *party coloured*, *presterly* (sacerdotal), *to beutify*, *my delicates*, *batel ram*, *faynedly*, *unpaciency*, *innocency*, *dishonesty* (opprobrium), *natyves*, *buckle together* (congredi), *adherentes*, *pledges*, (hostages), *churchrobber*, *winegardener* (vindemiator), *sprygald* (juvenis). The word *presumptuous* is used in the old sense of *wilful;* it has since acquired a new shade of meaning. The old *triacle* still bears the sense of *remedium*. The verb *discover* is used for *uncover;* this sense still survives on the stage, where actors are *discovered* (revealed). The verb *comfort* often means *strengthen; comfortable*, when applied to the Lord's name, is used in an unusual sense. Coverdale is very fond of employing *stomach* for *cor;* as "a high stomach;" what Prometheus did to our *stomach* is

well known to readers of Horace. As to the uses of *matter*, we see *it was a matter of life, whether his matters* (negotia) *would endure.* The old *give no force for* comes in, but has since been altered into the single word *scorn.* The *villain* is used only for a man of low degree. Job wishes to be sued with a *lybell;* this has been altered into "write a book;" in Scotch law, an indictment is still called a *libel.* The *mys* is still used where we now employ *dis*, as *mys-content, mysordre.* In Eccl. ix. 16 we read of a *symple man's wisdom;* Coverdale here uses the adjective in its Northern sense of *humilis, pauper;* the sentence must have seemed a contradiction in terms to the Revisers of 1611, who therefore changed the adjective into *poor.* The word *bonett* is used of the head-gear of both men and women; for the former, *tire of thine head* has been substituted in Ezekiel xxiv. 17. We have already seen *peals* connected with bells; we now read of *peales of warre*, coupled with trumpets; this has been changed into *the alarm of war* (Jer. iv. 19); we know Shakespere's stage direction, *alarums.* Coverdale literally translates the Latin *æquus*, talking of *equal* (lawful) *and right.* The word *evidence* is used in its Northern sense of *legal document*, and this still remains in Jer. xxxii. We hear of the *rascall people* (now altered into the *poor of the people*), Jer. xxxix. In Jer. li. 22 *bacheler* (now *young man*) is opposed to *maiden;* elsewhere *honest woman* is opposed to *meretrix; dishonesty* is used for *dishonour.* In Ezekiel xvi. 30 stands "thou *precious* whore," just as we talk of a *precious* rogue; the word has been altered into *imperious;* Lydgate had this use of the adjective. The word *ungracious* is often used, as it is still in the North. There is the East Anglian phrase "to labor with child" (parturio); this, coming in the Liturgy, was in our day ludicrously applied by a poor German governess to women of her own craft. In Ecclus. x. we hear that pride is the *origenall* (principium) of all sin. The word *nurtour* is sometimes employed for *good-breeding*, especially as regards the table; Tyndale has not this old sense of the word; *well-nourtured* in Ecclus. xxi. exactly answers to our *well-bred.* The verb *martyr* stands for *cruciare* in 2 Mac. ix.;

the noun in Italian bears this sense. We saw in Tyndale that *atonement* stood for both *agreement* and *expiation;* the latter sense seems to be borne by *reconcyle*, at the end of 2 Mac. xii. In Coverdale's *armlett* we see an instance of the Romance *let* being fastened to a Teutonic root. There is a compounding of Teutonic and Romance in *noone day*, *suerteshippe*. Verbs coming from the Latin were not yet quite settled in form; we see the Infinitives *corruppe*, *correcke*, *suspeck;* we insist on using the Past Participle form of these. The former *wunder*, used as an Adverb, seems to have led to *marvelous pale*. The *ramping* found here, borrowed from Chaucer, perhaps was the parent of *romping*. The verbs *consume* and *convert* are sometimes used intransitively. The verb *tarry* now governs an accusative, "tarry his leisure." Like Fisher, Coverdale is fond of added *ed* to *spirit*, thus making an adjective, as *meke spreted*. The Lord is said to have *planted* our fathers *in;* this is the first hint, I think, of *plantations*, the old word for colonies. A change found in the 'York Mysteries' is repeated; Babylon is called the *bewtie* of the Caldees' honour; here the first noun means *decus*, not *pulchritudo* as of old; when we speak of a woman as a beauty, we mean that she is *decus sexus*. The verb *occupy* is much used, of trade; Solomon's virtuous woman *occupieth* wool. In Isaiah i. stands "I hate (it) from my *very* heart;" this seems to stand for *inmost*, and is rather unusual. We hear of *ravishing* (ravening) beasts. In the account of the death of Judas Maccabæus, he is *persecuted* (pursued). The old form *take travail* (trouble) is often used. The bones seen by Ezekiel, chap. xxxvii., are called "a marvelous greate *sorte*" (army); as we now use *sort*, it answers to *genus* rather than *multitudo;* we still keep in the Psalms "ye shall be slain, all the sort of you" (lot of you). The word *company* is used in a military sense.

The Plural *Seraphins* is used; there are the proper names *Palestina*, *Philistia;* in 1 Mac. xv. we come upon Lucius, the *Mayre* of Rome. In Isaiah xxvii. 2, *Muscatel* has since been altered into *red wine*. In the English text occur the words *lamia*, *taxus*. We hear not only of *Caldees*,

but of *Caldeish* (language); the last-named hoary form was not to survive.

Among the words akin to the Dutch and German are *knap* (snap). There is the Scandinavian verb *scraul*, which originally meant *rattle;* also *stale* (urina), *slavering* (saliva), and *wherry man.*

As to Coverdale's Preface to his Bible, he uses *comon welthes* for *res publicæ*, instead of the old *comon weales;* this had been done by Skelton. He employs *wyde from the purpose.* It is important, we are told, to *tye* the Pope *shorter;* hence came our "cut him short." Scripture *setteth every thyng in frame* (in good shape); this is something like the later *ship shape.* The Pope is called a *counterfayte Christian;* Tyndale had used this adjective in a harmless sense. Coverdale, in these very ticklish times, is careful to speak of England's crown as *imperiall.* He thus addresses King Henry, "there hath ben of olde antiquite (and is yet unto this daye) a lovyng ceremonye used in your realme of Englonde, that whan your graces subiectes reade your letters, or begynne to talke or comen of your hyghnes, they move theyr bonettes for a signe and token of reverence unto your grace, as to their most soveraigne lorde and heade under God, which thyng no man useth to do to eny bysshoppe." Coverdale tells us that he uses in his Version *penance* as well as *repentance*, and declares, misguided man, that there is no greater difference between the two terms than between four pence and a groat.

His friend Grafton uses *snub* as a Noun.

William Roy was a runaway Franciscan friar, of not the best character, who aided Tyndale in translating the New Testament abroad, and who afterwards arrived at Strasburg in 1526. Two years later he brought out his famous Satire against Cardinal Wolsey, called 'Rede me and be not wrothe' (Arber's Reprint). Roy seems to have been a Northern man by his use of *ban* (maledicere), *lurdain*, and *kye* (vaccæ). The *y* is put for the French *ê*, as *fryre*, p. 37; the accent is still thrown on the last syllable of *barayne* (barren), p. 52. The old noun *hwæg* here survives as *whyg*, and the more modern form *whey*, dating from

1240, stands alongside; *whyg and whey*, p. 100. Wolsey is called *Carnall*, a pun on *Cardinal*, p. 39; this joke thirty years later often did duty against Pole, who was not so open to a satirist as Wolsey was. Like the *d* in *Cardinal*, the *n* is struck out; *covent* stands for *convent*, p. 82, whence Covent Garden.

Roy is fond of making new nouns by adding *nes*, as *beneficialnes*, *unhappines*, *sluggishnes*, *lordlynes*, *noblenes*. The title *youre ladyshippe* was now beginning to come in; it is in p. 85 (as also *her noblenes* in p. 84); here the flattering friar and the dame, "not very wise," are most happily hit off, quite in Chaucer's style. In p. 93 we read of a *lorde of bludde;* here *high* is dropped after *of*. The noun *lorcher* is coined from *lurk*, p. 98; Palsgrave employs it for *gourmand;* it was then used of a man, in our day of a dog. A bishop is mentioned as a *goode Greke in carde playing*, p. 117; the abusive phrase has lasted long. Chaucer had talked of a *bever hat;* this is now cut down to *bever*, p. 47. We see *bed of state* (state-bed); when Wolsey destroyed abbeys, he plucked down the costly *leades;* a new Plural, p. 113. The Annas of the Gospel becomes Anne, for the rime, p. 118; this was the Christian name of the famous French Constable, Roy's contemporary.

As to the Adjectives, we see the origin of *make black white* in p. 51, where Wolsey can, it is said, make regulars of seculars, *makynge as he lyste blacke of whyte* (priests). We find *whyst* (tacitus), p. 65; the adjective in Chaucer's time had been *hust*.

There is the phrase *hear ynough and to moche*, p. 90. Mention is made of men being proclaimed heretics, p. 113; the terse answer is, *why more we than* (he?).

Among the Verbs we see the very old forms, *thou myght* (potes), p. 37, *thou spake* (locutus es), p. 104. There is *cotha* (quoth he), p. 70, *lett this pass*, *make no difficulte*, *make marchandyse of*, *hyt the nayle upon the heed*, *it is to be fearyd lest*, etc. There is a well-known Scotch phrase, *the upset price;* this is in p. 139.

Roy has the new *topsy tervy* (top side turf way), p. 51. Barclay's change in the sense of *by and by* is repeated in p. 66.

Among the Prepositions are *be in* (of) *no use*, *have a wife upon my hande*, *lean unto tyranny*.

As to Interjections, the former *devil have the bit that* becomes *the devil of the whit that* (devil a bit), p. 65. Roy's *of* seems here to stand for *have*. There is the cry *och* at the beginning of a sentence, p. 59, and the eager *nay, nay*, p. 61.

The Scandinavian words here seen are the substantive *sloutche* and *bladder* (bag).

Among the Romance words are *papistical*, *gresy*, *gratis*, *momchaunce* (a game at cards), p. 60, *service in plate*, p. 93, *to improperate* (benefices), *monkery*, *reprehensible*, *turmoil*, *copy holder*, *capacity*, *incomparable*, *encroach*. Roy was one of the first to use *popisshe*, p. 116. The word *seniour* seems to be employed for *dominus* in pp. 67 and 83. In p. 43 we find *questionist* (schoolman), a curious compound of Latin and Greek.

There are the phrases *my ladys chamber*, *foles paradyse*. The verb *despatch* takes the new sense of *occidere*, p. 146; *surmise* slides from *accusare* to *putare*. Lydgate's *perhapis* is here revived. The first hint of our *bill of exchange* is in p. 87; friars entrust their money to other men and spend it *by the wryttynge of a bill*. The old *wonder great* is exchanged for *marvelous great*, p. 145. In p. 112 saints *array* shrewdly their enemies; *trim* was now used much like *array*, both alike meaning *ornare*. When we see *feact* in p. 133 there is a struggle between the old French *feat* and the Latin *fact*. There is the noun *conjecture*, which also appears here as a verb, a curious formation.

Roy was one of the last English writers who, addressing the common folk in a ballad, employed shoals of Romance words; Wyatt and Surrey were soon to show us a better way.

John Rastell printed a jest book in 1526, called 'The Hundred Merry Tales' (reprinted by Dr. Oesterley in 1866 as Shakespere's 'Jest Book'). Here we find a delight in puns and in mimicry of the speech of Provincials. In p. 2 *dout* is first used in the sense of *dubitare*, and then in that of *extinguere; dout the candell*, just as *don* and *doff* were now

coming into fashion.[1] In p. 55 there is a joke on the two-fold meaning of *male;* a Welshman when hunting is ordered not to spare a *male* (he-stag); he forthwith robs a traveller of his *male* (trunk). The Welsh speech is a standing joke throughout; in p. 150 we have *by cottes blut and her* (his) *nayle, if her* (he) *be not*, etc.; elsewhere it is *cottys plut.* There is a good story anent the Welsh love of toasted cheese. The Northern dialect is hit off in p. 158; *by goodys byens* (bones), *I is al hart* (heart), *by goddes sale* (soul).

There is the new Substantive *maltman.* In p. 146 *man* is opposed to *master;* instead of saying, "there is no one here," the taverner avers "here is nother mayster nor man." In p. 49 both *horse* and *horsys* are used to express the Plural *equi;* Shakespere also has both these forms. There is a remarkable ellipse in p. 93, "a song worth twenty of it" (the Paternoster); here some such word as *copies* should follow the Numeral.

As to the Adjectives, we find *a mad felow*, in the Shakesperian sense; also *wete to the skyn.* One curious idiom of Superlatives appears in p. 104, "he was not the best clark" (a good clerk).

As to Pronouns, in p. 129 we see the old usage of 1303 continued; the wife addresses the husband with *ye;* he addresses her with the more familiar *thou;* they use *syr* and *dame* in their speeches to each other, though the husband was but an artificer. In p. 151 stands *all sodenly*, the forerunner of our *all of a sudden.*

There is the new Verbal phrase *fall at wordys.* There is a new sense of *cast* in p. 83; a man, against whom the verdict is given, is *cast*, perhaps *cast away.* There is the proverb, "they stumble at a straw and lepe over a blok," p. 29; this has been since supplanted by the gnat and the camel.

The curious Yorkshire usage of employing *but* after an oath is revived; *by god but I wyll*, p. 45; in p. 44 *yet* is used in the same way, answering to *for all that.*

As to Prepositions, in p. 37 a man leaps into a ditch

[1] Perhaps the slang *douse the glim* partly comes from this *dout*, as in Greek we have both *tasso* and *tatto.*

over the head; a very contracted expression, since we have here no mention of water. There is the curious "find hym at Oxford to scole," p. 119. In p. 93 a man "fasts bread and water;" here an *on* is dropped. The old *fall in talking* is now clipped; we light upon *fall a laughyng*, p. 2, and this lasted for more than two Centuries; the last word was doubtless mistaken for a Participle, as we see by Skelton's *to fall preaching.*

There are the Scandinavian phrases *wall eye* and *dog chepe; dog* in Swedish means *valdè.* There is the Dutch *buskin.*

Among the Romance words are *stage play, permanent, cyrcute* (of a judge), *principal* (of a college), *intelligence* (understanding). We have in p. 17 the first English laugh at the use of fine language; a scholar, fond of *eloquent English and curious termis*, puzzles a cobbler by talking of *subpedytals*, not *shoes;* he also employs *semy cercles;* Rabelais carried this joke much further. In p. 62 a child answers a hard demand *at all adventures* (hazards) in the Plural; the forerunner of *at all events.* We see *deutefull* (obligatory), p. 140; a new formation. In p. 77 *company* is used much as we employ *society;* the *good* that should precede the noun is dropped. The adverb *precisely* stands for *imperiously* in p. 114; so Shakespere, in Hamlet, uses *absolute* for *precise.* The old *maugre* now becomes *spyte of*, p. 45. In p. 74 *Sir* is lengthened into *Sirra.*

In 1527 arrived the first English letter ever sent hither from America, so far as we know; it may be found in Eden's Book on America, p. xiv. (Arber's Reprint); it was written by Rut, the master of the English ship, from Newfoundland. He uses *harbor* in a new sense (*portus*), and talks of *foul weather;* sailors *run* in their course at sea. Mention is made of Portugal *barkes* (naves); the new sea phrase is used, "to come into 53 degrees." In another letter of this time, quoted in p. xvi., we read of *cardes*, that is, charts of the voyage.

In the 'Supplication for the Beggars' (Arber's Reprint), which Fish brought out in 1529, we remark the new word *whirlpool*, also *bloudsupper*, a favourite word of Coverdale's.

The Turk *gets grounde of* Christendom, p. 5; we should now say, "gain ground on." The Romance words are *profligate*, *out of joynt*, *to people*. In p. 8 we read of priests' *sovereigne ladies;* this explains Skelton's *mistress*, used for *amica*. In p. 4 comes the verb *assite;* this was a few years later to be cut down to *cite*. We now *transfer* as well as *translate*, a most useful distinction; but in 1529 the latter of these Latin forms seems to have done double duty; see p. 6.

Some pieces in Hazlitt's 'Collection' (vols. iii. and iv.) seem to belong to 1530; the old *bydene* appears for the last time, I think, in iii. 178; the old *awþer* (aut) still appears as *other*, iv. 112. The *bi* is clipped, for *bitwen* becomes *twen*, p. 173; the *d* is added, a man was *bounde* toward the altar; this is the old *boun* (paratus), p. 172; there was doubtless a confusion with *bound* (vinctus). The old *doppa* gives birth to *dobchick* (dabchick), iii. 171. In p. 124 stands *gib* (felis). The old *hallowes* still stands for *saints*, p. 117, and the allusion here to pilgrimages helps to fix the date of this poem. Wickliffe's *knack* (dolus) now stands for our *knicknack*, p. 152; *toy* has undergone a change somewhat similar. A woman in p. 174 steals *short endes and mony*, hence our *odds and ends*. Dunbar's adjective *trim* came South very soon, for it is in p. 153; the other adjective *trick* (trig), soon to be coupled with *trim*, is in p. 109. The future Shakesperian *most unkindest* stands in p. 114. The *all* had been lately developed, *it is all your fawt* stands in p. 158. In iii. 169 something is done *for good and all*. In iv. 107 we have *twise so muche*, where Coverdale was soon to alter the *so* into our *as*.

Among the Verbs stand *have the last word*, *I am matched* (married), *breke her mynde to him*. We see *keep him short;* Coverdale's *tie him short*, *to lay vice*, iv. 106; hence our "lay a ghost."

Skelton's jingles were coming into vogue; a woman gets a man to *smick and smack*, p. 110; bones make *clitter clatter*, p. 123; *bible bable*, p. 130.

Among the Romance words is *assimilate*. The word *base* in p. 110 seems to mean *ugly;* it is applied to a baby. The *en* was in great vogue; in p. 137 *entwit* stands for the

old *ætwit*, our *twit*. In iii. 40 we are told that *loyaletè* is a good quality in a Prince; we now usually apply the word to a subject. The word *gallant* is made an Adjective in p. 176, and is applied to dress; *brave* had already been used in the same sense. In iii. 171 the verb *souse* bears the meaning of *mergere*; see p. 266 of my book.

John Palsgrave, a native of London, and a graduate of Paris, brought out his 'L'Éclaircissement de la langue Francoyse' in 1530; this invaluable dictionary he dedicated to Henry VIII., having been tutor in French to the King's sister Mary; the author obtained from the King a grant of copyright for seven years. He has such old words as *gong* (privy), *paddock* (rana); and such old forms as *croise* (crux), *rande of befe*. The verbs *carpe*, *clepe*, *stye*, and *threpe*, are here set down as *farre Northern* words; also the Romance *fray* (quarrel) *with*. Certain words as *hente* (capio) are named as then going out; *sperre* (claudo) and *spere* (rogo) are Northern, and not in common use; the *syns* and *sythe* are both used in one sentence, p. 471. The *nomme* (capio) *is nowe none Englysshe*; *queme* (placeo) is out of use. There are very old forms in p. 217; *to do make a castell*, or *to lette make it*. The *for* is still often prefixed to verbs, as *fordreynt*; the form *formast fyngar* had not yet become Udall's *forefinger*. There is Tyndale's new word *mysse woman*. Palsgrave makes an odd mistake or two; thus in p. 285 he says that to *lorne* a thing is not used, but we borrow *I forlore* of the *Doutche tonge*. The *to* (dis) in *to-breke* was now about to disappear; its true force was becoming unknown to the new generation; for *all to fyle* a gown (inquinare) stands in p. 236; *all to sowce in the myar* stands in p. 368; this mistake of Mallory's is seen in some of the later Reformers, and even after 1700.

As to the Vowels, the old initial *æ* is struck out; *ætwitan* becomes *twite* (cast in the tethe), p. 308; *to twhyte* (reprouche) is called a Northern term in p. 396. The *a* is clipped, *atire* becomes *tyre*. There is both the old *berke* and the new *barke* (latrare); both *commende* and *commaunde* appear in p. 192 for *recommend*. The *e* replaces *u*; Lydgate, who is in this work often quoted as an English classic,

appears as the Monk of *Berye*, p. 226. The *e* is inserted; *hower* (hora) stands in p. 452. The *ie* final is clipped; *grundeswulie* becomes *grounde sall* (groundsel). The *i* or *y* supplants *o*, as *upsyde downe* for *upsodoun*, p. 230; here there was a false analogy; there is also *to lylle* (loll) *out the tonge*. There are both *enquiere* and *enquyre* in p. 226. The two forms *bylde* and *buylde* stand close together, p. 163. There is both the old form of the verb *keele* (refrigerare) and the verb *cool*, which we adopt. The *titmose* of 1440 now becomes *tytmouse*. The verbs *toyle* and *till* appear, each with its different sense, in p. 391; the Southern and Northern heirs of the old *tylian*. The *ennoye* is used for the French *enuye*, p. 225. The two forms *bery* and *bury* (sepelire) both appear. The French *endouer* appears both as *endowe* and *endewe*, p. 224. The *ou* replaces *i*; *penthouse of a house*; but afterwards comes *pentys over a stall*.

The *p* is added to *m*, as *to champ*; we see both *bunch* and *punch*, forms of one verb. The old sound is still unsoftened in *thacke* (tegere), but *atche* (dolor) replaces *ake*; Kemble the actor was laughed at for pronouncing *ache* as Palsgrave did. There are both the forms *eye* and *egge* for *ovum*; *gane* and *yane* (oscitare); our author first gives Lydgate's *foryet*, and then his own *forget*, p. 242. The *g* is softened; there are both *rygge* and *ridge*, referring to land; it is struck out in *flemme* (phlegm); here *spyttell* is given in explanation. Palsgrave says that we do not sound *h* in *honest*, *honour*, and a few other words. The *d* is added in *I drownde* (drown), p. 221; there are both *ledder* and *lethers*. The *t* is added, as *talant* (talon); there are both *to graffe* and to *graft*; the *t* is inserted, as *heyghten* for the old verb *hezen*. The *th* is added; there is *come to my full grouthe*, p. 202, which last word replaces the old *grownes*. The *m* replaces *b*, as *somersault*; in French, *sobersault*. The *n* is prefixed; the *ekename* of 1303 becomes *nyckename*. The *l* is added; *spekke* becomes *speccle*, *bidaggen* becomes *daggyll*; in this way a new verb is formed from *nose*, to *nosyll* (nuzzle); it seems to have been confounded with *nursle* (train), and was used in this latter sense throughout

this Century. The *r* is inserted, as *frutrer*, the French *fruyctiers*; it is added, as *stutter*, the old *stutte*; it replaces *n*, as *periuyncle* for *pinewincle*; it replaces *f*, as *hande kercher*, which is used for wiping the nose, p. 410. The *sh* replaces *sc*, as "what cometh our *shotte to?*" the French *escot*, p. 192. The *sh* replaces *st*; there are both the old *gnast* and the new *gnasshe*; this last form had been used five years earlier by Tyndale. The *robows* of 1440 now becomes *robrisshe* (rubbish). The old French *pikeis* is corrupted by a false analogy into *picke axe*. We see *convenablement* Englished by *syttyngly*, p. 445, not *fittingly*.

Among the Substantives we find *calver of samon*, *caste of haukes*, *childes ratle*, *a cuttyng of a vyne*, *dogge fysshe*, *ducke-lyng*, *drepyng* (of meat, not the Lancashire *droping*), *drivelar*, *gagge* (for mouth), *gonne poudre*, *gose berry*, *hertys ease* (the flower), *hedge hogge*, *kynges yvell*, *Lady daye*, *mole* (talpa), *nedyll of a compas*, *nosegay*, *oulde mayde*, *peperquerne*, *quave-myre* (quagmire), *sawe dust*, *schyp owner*, *schoppe kepar* (not *shop holder*), *scrytche houle*, *a smutche*, *hote-house* (a stew), *stoppe* (of organs), *towne house*, *clacke clacke* of a mill, *bombyll bee*, *syde wynde* (opposed to a *full wynde*), *brome* (for sweeping), *tacklyng*, *daye breake*, *by heresay* (*par ouyr dire*). Palsgrave remarks that "in maner all oure abstractis ende in *nesse*," unless they come from the French. He has *curlydnesse* (of hair) and *proudnesse*. The foreign ending *let* is very seldom tacked on to a Teutonic word; we here find *driblet*. What we now call a *doll* appears as a *babe*. The words *schrewe*, *baud*, and *harlotte* may apply to either man or woman. The word *depe* is used in a new way, *the depe of wynter*, p. 231. The word *drabbe* here means nothing worse than *slutte*. The word *lome* means a *frame*; its old force is therefore narrowed. One craftsman appears as *ropar* (rope-maker); this gave name to a well-known family. The old word *shed* is now applied to ground, *schedde of an hylle* (tertre). Palsgrave explains *besynesse* by labour, and then refers to *besynesse of occupation* (negotium). His *dogge* has two meanings: 1, *a beest*, *chien*; 2, *a mischevous curre*, *dogue*. The *playe of sadde matters* is in French *moralité*, while *playe*, *an enterlude*, is in French *farce*. Cover-

dale's *daysman* (arbiter), still in our Bible, here first appears; it recalls the old legal *diem dicere*. We see *gadde bee, a flye* (our *gadfly*). A *gospellar* is one that sings the gospel; this word was soon to get a new meaning. There is a new construction of *man; I am man good ynough to*, etc.; here we now drop the adjective. When a woman is to be delivered, she says, *I am nere my tyme*. The word *world* is more used; *he wyste nat in the worlde what to do*, p. 175; here we transpose a little; *it is a dangerous worlde now a dayes*, p. 243; this translates *dangereux temps*. There is *I shall tell him more of my mynde*, p. 184; *my foote is aslepe*, exactly the same as in French, p. 269; *as long as the breth is in my body*, p. 453. The word *handsome* now first means *pulcher*, for *hansomnesse* is in French *advenanteté*. The word *nappe* has lost its old exalted sense, and here means only *a lytell slepe*. The old *bicker* (pugna) is degraded; *byckerynge* is here equivalent only to *skrymysshe*, the French *escarmuche;* we know the later form *skrimmage*. The old *wit* had been a synonym for *wisdom;* but it now stands for *ingeniosité*, among other things; its lighter shade of meaning was soon to be developed. The noun *spring*, in p. 161, gets a new meaning, "something that may be bent or bowed." The word *gear* means no more than the French *chose* in p. 239. The word *water* may stand for *sudor; a horse is all on a water*, p. 245; we should say, *lather*. The old *wif* in compounds is replaced by *woman;* the former *wif-freond* had long vanished; we now see many forms like *woman preest*. The French *fretillon* is Englished by (a) *hoppe upon my thombe*. Tyndale's new *atonement* here appears as *onement* (reconciliation). The French *fossette* is translated *a pytte in ones cheke;* the verb *pit* had already appeared. We have seen Caxton's barbarous compound *sceawage*, the show of goods for sale; the officer, who took toll upon this, had also to see to the cleaning of the streets; hence he was called *scavager;* he appears in Palsgrave as *scavenger*.[1] One of the names for English slang was *a pedlar's frenche*, p. 368. The phrase *every whyt* is thought very English, p. 450; the French expressed the last word by *goutte;*

[1] Skeat gives this derivation.

never a whyt the nerer in p. 469 is rendered by *de pas ung grayn.*

Among the new Adjectives are *clammy, darkesome, hylly, noppy* (of ale), in French, *vigoreux; broken backed, dainty mouthed, lyght heeded, þe lyflong daye*, p. 453. The word *light* is used in two different senses, *lyght grene* and *lyght horse.* An adverb is made an adjective; as *a downeryght strooke*, p. 377. The old *awkward* still appears as an adverb in *to rynge aukewarde* (when enemies are coming), like Scott's "the bells are rung backward." But this adverb is now made an adjective, meaning *lefte handed*, and also expressing the French *perverse.* It further gives birth to the new adverb *awkewardly* (frowardly), p. 439. The *ish*, as in Chaucer, is added to old adjectives of colour, thus expressing a new shade of meaning, as *blackysshe, blewishe*, and many others; there is *seeysshe* (marin), the Old English *sælic.* The word *daper* of 1440 here changes its old sense; it now Englishes *mignon.* The word *homely* means not only *familiar*, but *saucy* (free and easy). The word *fine* is used of very *small* work. The word *fond* changes from *stultus* to *amans* (cynics say that this is no great step); *I waxe fonde upon a woman* is translated by *je m'enamoure*, p. 218; the verb *dote* had already followed the same course. The old *elvysshe* is removed from Fairyland, and here expresses *mal traictable*, p. 403. The *rough* is now used of speech; *speak roughly*, p. 242. The word *busy* has gained an evil sense; a *busy felowe* Englishes *ung entremetteux*, p. 331. The word *pretty* now expresses *parvus; a preaty whyle ago, ung peu de temps passé*, p. 453; *this great whyle* is the English for *de long temps*, p. 455. An adjective is made a substantive, as the *white* of the eye or of an egg. Sometimes the substantive is dropped, as *draw in blacke and white*, a French phrase; *to be longe aboute it*, p. 237. A fashion is revived of prefixing a substantive to an adjective, like the old *blod-read;* we now find *love sycke, brimme ful.* The adjective *stedye* once more appears, after a sleep of 300 years, p. 234; it is applied to something that does not move, as a wall. We see an alliterative phrase in *they keep the day hye and holy* (haultement), p. 257. We find *earable ground*, p. 279,

bespeaking a welcome for the kindred *arable* that had already appeared. There are the phrases *a tall man of his handes, as mery as a cricket, as longe as large.* The *vif ou mort* is Englished by *alyve or deed*, p. 437; so completely had *on lif* become an adjective. An adjective is placed before a verb, as *to roughe heawe timber.* Two adjectives are coupled, as *lyght grene.* An adjective follows a verb, as *hacke them small.* Our *more* will still translate *major; the more fole is he*, p. 452; we have also *the fewer the better fare*, p. 472.

As to Pronouns, in p. 300 stands *and I were as you, I wolde*, etc. (*si j'estoye que de vous*); here we now drop the *as.* We see *sche devyll* and many such compounds. The *it* has a backward reference, as *I wyll pass or I wyll dye for it*, p. 317. In p. 444 *one with another* is translated by *pesle mesle.* The *all* is developed; the *by lykelyhode* of 1430 becomes *by all lykelyhode*, p. 439. The word *years* is dropped after a Numeral, as *if she be ones fourty, she will*, etc., p. 396; here the French inserts *ans.* So completely had the *all and some* (omnes et unus) dropped, that Palsgrave blunderingly translates it by *tout entierement*, p. 448. We find the new *every body, a lytell to moche, lytell lesse, fewe ynoughe, you may come tyme ynoughe*, p. 375; here an *in* is dropped. There is the new idiom *a great many peces*, p. 217; here the *of* is dropped before the last word; the Teutonic *many* and the Romance *mainê* are confused; in p. 463 stands *a great meyny of them.* There is a curious new phrase, *I will offer my offering the first thing I do*, p. 308. The *quod sciam* is Englished in *I never did it, that I wotte of*, p. 394.

Among the new Verbs are *to dog, bear him out* (je suporte), *blober, blow* (after running), *break out* (as one that waxeth scabby), *dasshe out of countenance, dygge my horse with spores, do him servyce, harten a man, go to borde in a place, fall awaye* (wax lean), *fall in love with, be in amours with*, p. 253, *synge out* (chanter a playne voyx), *to fynger* (like a thief), *fyer a gonne, a ship grounds, hold at a baye* (*a la boy*), *kepe resydence, take him up* (reprove), *lie at anker, locke up a thing, make myselfe a straunger* (je me aliene), *the law byndeth you, weather is overcaste, pop into water, cast a shoo, stake* (in play), *stedye a*

thing, *stricken deer*, *take herte a gresse* (*en pance*, sudden courage), *take into favour*, *take hym to his legges ; take on, as in sorrow ; take þe wynde of a man* (get wind of), also *wind a man*, *take the worde out of one's mouth*, *to takyll a ship*, *thynke scorne to* (je ne daigne), *toppe a tre*, *unlerne*, *my tethe waters to see*, etc. (a French phrase), *to whytelyme a wall*, *pypyng hote* (tout chault), *worme etyn*, *weather beaten*, *tonge tyed ; halfe slepyng*, *halfe wakyng*. Palsgrave is fond of *shall* where we put *will*. We see both the forms *lye in chylde bedde*, and the clipped *lye in*. There is the expressive *trowe mother* (putative) ; I *morne* is used for "wear mourning." A child is *marred*, not spoiled. Wood, when burning, *crakes ; crackle* had not yet come. The foreign *en* is much used before Teutonic words ; *enbusye myself*, *embolden*, *engrave* (used of a goldsmith). The Northern verbs *stabbe* and *tire* (fatigare) have now come to London, also *bonfire*. The verb *drone* is now set apart for the noise of a bagpipe. Men had long baited their horses ; they themselves *baited* in 1530, when they ate at an inn. There is the famous *bring him aquaynted with*, used by Pope. The *je importune* is Englished by *call upon a man that I have a sute to ;* hence our visits became *calls*. The verb *cross* was used in different senses ; *to crosse legges*, and also *cross over the waye*. A verb has evidently been formed from *sun ;* for *set a sonnyng* appears for *au soleil*, p. 357. The verb *cut*, like *carve*, is used for executing very fine work, p. 203. A candle may be either *put out* or *done out*, p. 218. The verb *scatter*, like *skale*, becomes intransitive ; men *scatter* (go out of order). The verb *fret* still takes an Accusative, as *freat himself away ;* but the new construction also appears, *frete nat for a trifle*, p. 242 ; there is further the other Old English verb *fret* (ornare). In the same way there is the new *kepe close* as well as the old *kepe you close*, with the same meaning. There is both the intransitive *geve over* (cedere), and the transitive *geve a man over*. We saw *laugh himself to death* 140 years earlier ; we now have *overshote my selfe* (je me advise mal), and *overslepe my selfe*. A strong fellow is said to be well *sette* or *set up*. A man is said to *starve* (die), and to *starve* for cold ; there is also the transitive I *starve* (famish) *a man*, p. 373. The verb

tryppe now becomes transitive. The verb *stoppe* is used technically in a game; *I will stoppe on your side*, p. 375; hence our *longstop* at cricket. The verb *stryke* Englishes *je lache;* it is here, p. 377, applied to letting down a crane; our *strike sail* had been used centuries earlier; *stryke on ground* is here applied to a ship. The verb *tanne* becomes intransitive; it here means *be sun-burnt*. Palsgrave says of *thrill* (je penetre), that it is old and little used in his time; we have happily revived it, though we apply it to the soul, not to material objects. The *afford* of Barclay now seems to get the sense of the Latin *dare* or something like it; "*I forde* an article" Englishes *je vends;* the undoubted sense of *dare* comes forty years later. The verb *gag* (suffocare) now takes its more modern sense; it is also made a noun. There is a new sense of *gather*, where we now say *pull; I gather myselfe to gyther*, for some feat of strength, p. 245. The verb *gesse* keeps its old sense of calculating in shooting, like *ayme;* but it is also translated by the French *deviner*, showing a new sense, p. 245. Two senses of *drag* are given in p. 219; I *dragge* for fish, and I *dragge* (come behind). There is *fydell with your handes*, p. 236, a new sense of the verb. There are two senses of *walk* in *walke the stretes*, and *walke a horse*. The verb *leare* Englishes *regarder de longue veue*, and is applied to a dog behind a door, p. 279. The verb *snoffe* (anhelare) takes a new sense; not only a horse, but a stubborn boy is said to *snoffe;* Foxe was fond of this latter sense, expressing anger. The old *want* (*carere*) now means *egere*, and perhaps *desiderare; I wante a gowne* Englishes *j'ay mestier de*, etc., p. 400; a few years later the sense of *desiderare* is clear enough. The old *warp* becomes intransitive; *bordes warpe*, p. 401. The verb *worship*, as is said expressly, is used of honour paid both to God and to man. Palsgrave translates *pour tout potaige* by *whan all is doone and sayd;* this he calls *a phrasys*, p. 427; we transpose his two participles. The old *go* is still used for *ambulare; I can neyther go nor stande*, p. 469; we still say of a horse, something in this sense, "he can *go* well." The old verb *hack* has a new variation, *hucke*, p. 265, (mangle, wrangle); hence came our *haggle*. There is a new

phrase, formed from former nouns, *he hummeth and haeth*, p. 265. The Northern *kytlynge* appears, used for our *kitten;* it also gives birth to the verb *kyttell* (kitten), p. 273. The verb *pat* gives birth to *paddyll* (in mire). The verb *ryfte* is formed from the noun; boards *ryfte* (gape asunder). Two other verbs are due to *whine*, p. 407; a child *whympers*, a horse *whynyes*. The phrase *it came to the joynyng* Englishes *ce vint a*, etc., p. 267; many French phrases were translated literally into our tongue. We find *kepe house*, and also *kepe open house;* this last, it seems, was used only of a Prince, p. 272. We see an *is* struck out in the proverb *better plye than breake*, p. 319; here, in French, *il vault* begins the sentence. We see also the Imperative, *best do, best have*, p. 439. Palsgrave says that English has no way of expressing the *verbes inchoatyves* of the Latin except by putting *wax* or *begin* before adjectives; he gives some pages of these; see p. 402; I could wish that we had more verbs, such as *redden* and *sicken*. Both the Participles, *waxen* and *waxed*, are given, p. 404. Coverdale's confusion of the Participle and Verbal Noun appears here; *be doyng of* something stands in p. 425. The French *par estudier* is Englished thus, *by studyeng*, p. 439.

Among the Adverbs are *darkelyng, runne a heed* (ahead), *slopewise, wheraboutes? no where at al, a syde wyse* (a costière), *halfe waye* (en my chemyn), *selfwylledly, shortly* (in the sense of *mox*), *ever syns, for ever and a daye* (a grant jamays), *agayne and agayne* (encore et derechief), *no where els, nay truely, whether I wyll or nat*. We see *stand a strydlyng* (with legs abroad), hence a new verb was to be coined later. We also see the adverb *sydelyng* (de couste), which gave birth to the verb *sidle* long afterwards; *grovel* is another instance of a verb mistakenly formed from an adverb. There is the Shakesperian *anon, anon* (tout mayntenant). An unusual adverbial form appears in *fully fedde*. In p. 441 stands *happely luckely* (par bon eur); in Arber's 'English Garner,' iv. 641, Cromwell's redcoats ask if they are to fall on in order, or *happy-go-lucky*. In p. 445 stands *so so*, to English *tellement quellement, je me porte*. There was an odd fashion, very common later in

the Century, of repeating *too* (nimis); in p. 452 stands *to to moche* (par trop). In p. 461 we see *it is so*, which is here called a very strong affirmative; hence the favourite American *that's so*. The *come away!* is translated by *viens avant, viste!* this might also be Englished by *come at ones!* p. 461; it is our later *come along!* Palsgrave remarks on the legal use of *whereas*, p. 472. The *but* is developed; *I wyll folowe tyll to morow but I wyll fynde her*, p. 239, *it shall go harde but*, etc., p. 236, *but now* (a prime), p. 423. Palsgrave says that *is my lorde uppe?* is a peculiar English phrase, p. 417. He has *as well as well may be*, remarking that the French do not repeat the *well* a second time, p. 438; there is also *as sone as maye be*, p. 420. His *far from makyng an ende* is a translation of *bien loyng de*, p. 457. Tyndale here had inserted an *off* after the *far*.

Among the Prepositions we see *hande to hande, under a locke and keye, over heed and eares, at unwares, at tymes, bytwene whyles, up the hyll and downe the dale* (amont et aval), p. 436, *cheke by cheke* (joe a joe), *in play*. The *out*, as of old, is prefixed to nouns, as an *out place*, explained as "a corner out of the waye." In p. 230 men do a thing *upon a full stomacke;* here the idea expressed by the Latin *post* seems to encroach on the idea connected with *super*.[1] There is a new phrase in p. 231, *fall behynde þe hande* (in debt); a few years later þe was dropped. Our favourite betting phrase appears in p. 357, *twenty to one he is ondone;* see p. 358 of my book. Palsgrave says that *to* and *unto* are used indifferently, but the latter is Northern, p. 436. The old idiom with *of*, first seen in Layamon, is extended; *it is a fayre syght of a woman when she is well tyred* (dressed), p. 391. The *of* is dropped in *is the money weyght?* p. 400, (de poyx). The old *now a dayes* is expanded into *nowe at these dayes*, p. 401; a great mistake. We do a thing *against the grain;* Palsgrave did it *agaynst þe heare* (hair), which he explains by *frowardly;* the phrase lasted till Shakespere's time. The old *at ones* had meant *simul;* in p. 461 it means *statim*.

[1] Sydney Smith was told to walk upon a full stomach; he at once asked, "*upon whose?*"

Among the Interjections are *houische! mom! ye suerly! God blesse you! God be thanked!* If a man sneezed, his neighbours cried, *Christ helpe!* the French synonym for this was much longer, p. 460. Palsgrave compares *par la mort bieu!* (morbleu) to the English *by cockes body!* in either case the name of the Deity was disguised, p. 460. He gives many French curses without English equivalents, p. 461.

Among the words akin to the German and Dutch are *lynke* (torch), *waynscot, rabbit, to gulp, drone* (sonare), *leer, to quiver, snarre* (snarl), *lymp* (boiteux). A *yonker* is the French *ung rustre* (an uncouth rustic), p. 322. There is the verb *dandyll,* the *daunt* of 1303, used by Robert of Brunne.

The Scandinavian words are *fillip, flag* (vexillum), *smutch, stale* (urina), *dug, cuffe* (ferire), *tip,* as a cart *tips* over, *symper* (our *simmer*), *rowse* himself; that is, stretch himself before action. There is "fall in a *dumpe*," p. 222, which as yet means only to *muse.* There is *hugge* (shrink in bed for cold). The *swagge* of 1303 is here used of a fat man's belly; hence the *swag-bellied* Hollander, and also the later *swagger.* To look *aswhasshe* (lorgner) is a token of pride, p. 284; hence comes the later *swashbuckler.* There is *jump;* that is, leap with both feet held together, p. 269.

The Celtic words are *cub* and *agog.*

Among the Romance words are *dandelyon, cabestain* (capstan), *cordiall medicyne, coveryng for a book, flagon, gaberdyne, gauger of wyne, grayne to dye with, heed pece, leaver* (the engine), *meson sayle* (mizen, in French *mysayne*), *pacquet, pensy floure, pyppen, plomet, porkepyn, rascall refuse beest, redysshe* (an herb), *rollar* or rammer of husbandrie, *rounde daunce, sorrel* (of a horse), *spynnage, surge* of sea, *toyll* (used in hunting), *costive, imprennable, massy, perspectyfe* (beholding with the eye), *scrupulouse, to calke* (a ship), *to cyfer, consommate* (make a full end of), *dis-apoynte, disarme, blottyng paper, bastylment* (battlement), *to engrosse* writing, *entune* an organ, *to equate, to extorcyon* a thing, *face him downe, farce, fryske* (une frisque), *tryfle* with my hands, *force him to,* etc., *a frycasse, gestyll* (jostle), *payster* (pester), *grapple, to*

ayr clothes, *to brush clothes*, *launsyng yron*, *levell a gonne*, *muffle*, *to panell* a quest, *to pece* a thing, *to pomell*, *potche* eggs, *to prompte* (a schoolboy), *to prostytute*, *retreve* (as a hound), *to rule* paper with a *ruler*, *letter of marke*, *to somme* an account, *to sorte* things, *mayster* of ship (*pilote* in French), pair of *virgynals* (espinettes), *ventylate* matters abroad, *unmarry*, *whoop* (je huppe), *modes*, *tenses*, *in partyculer*, *poorely* (malè), *sommaryly*. Palsgrave uses *bachelar* for *nat maryed*, and *syngle man* for the French *bachelier*. He has the old *bace playe* for *jeu aux barres*, our *prisoner's base*. Like Tyndale, he uses *cattell* in the Northern sense of *betail*. The word *fasyon* expresses the French *mode*, and also *taille* and *facon*. We see *grauntfather's father* stand for *aieul*, and *grantfather grantsyre* for *grant aieul* or *atave;* a little lower comes *great grauntfather*. There is *man nourse*, something like the later *man midwife*. The word *portlynesse* expresses the French *magnificence*. The French *cordon* translates *Seynt Audries lace;* whence came *tawdry* in later times. The *syse* of a man's body is rendered by the French *corpulence*. Their *piratte* might be Englished by a *venturer on the see;* this last phrase a little later was to stand for a *merchant*. The word *precyse*, taken from France, here means *scrupulously cyrcumspecte;* men may be *utterly precyse* in speaking, p. 466. The word *rampysshe* (ramponneux) may be applied to a beast or a wench; it is in our time *rampageous*. Palsgrave says that nothing in French or English can go beyond *millions*. The noun *courrant* appears as an English word, and is used in connexion with a gutter, p. 156. The verb *bray* is still used of deer, or any other beast. The verb *cable* (very unlike our use of it) means "store a ship with cables." There is the oath, *God confounde me!* Roy had used the verb *conjecture;* Palsgrave has, *I conjected as moche*. We find *cry haroll alarome*, in French, *harol alarme*. We see *deduce* used in connexion with argument, *deducte* in connexion with arithmetic; the Infinitive and Participle of the Latin verb contribute each one form of the word. The verb *meurs* is Englished by *parte my lyfe;* our present form *depart this life* was to come a few years later. There is *deprive* a man; here *of his office* is dropped. We see *desyre*

to dinner; this verb, like *bid*, meant both *jubere* and *precari*. The old verb *spillan* is now found in the form of *dispoil* (our *spoil*); this Englishes the French *gaster;* the other and rightful sense of the English word *desrober* is given afterwards. The form *differ* is written where we put *defer*. The word *solen* (sullen) has no worse meaning here than *pencif*. We have first *provisyon of meate* (vivres); then *provision of any other thyng* (pourvoyance). We see *I am out of temper*, referring to body, not mind; afterwards, *I temper my selfe*, referring to abstinence from anger, p. 387; *to distemper* refers to the body, meaning *bring out of frame*. The word *passyon* stands for *ira*, p. 388. A horse *covers* a mare; and a man is *uncovered* when he doffs his hat, p. 398. The *j'adresse* is Englished by *dyrect a letter to*. The word *pece*, as also in French, expresses *cannon*, p. 308. There are the two words *nicenesse* and *niceté; nycely* will express both *coyement* and *coyntement*, p. 443. The English *coy* is as much as *strange* or *nyse* (fastidious). The word *lussyous* may be applied to meat; it here implies an unpleasant sweetness. The word *patron* may mean either a *helper* or an *example*. The word *glosse* will now express colour; the *glosse of satyn*, p. 211; in French, *lustre*. The curious French synonym *ung gallant* is given for our *marchaunt*, p. 200. Two French verbs are given for the English *doute; douter* and *craindre*. The verb *endyte* bears three meanings in p. 225; *endyte of trespasse;* also, *to penne something*, and *to compose*. Our *esteme* here means nothing more than *to appraise*, p. 229. The verb *expleyt* (explicitare) bears the true old French sense of *achieve;* in our day, when we *exploit* a thing, we achieve profit from it; Palsgrave's *exployt* bears a new sense, to be found in Comines; *to work so hard*, p. 230. The French *payssant* is Englished by *one of the countraye*, p. 265; hence our *countryman* (rusticus). We had long known *trifles;* we now see *a tryflyng mater*, p. 281. The phrase *strayne courteysie* implies here an *exaggeration* of politeness, *as one doth that is nyce*. Palsgrave remarks that there is no French idiom answering to our *take peper in þe nose*, whence comes *peppery*. We hear of *a mynsynge pace*, p. 437 (le pas menu); here the verb

mince gets a new sense. Two substantives are coupled in *a dutie dette*. The word *usher* (ostiarius) gets a new sense, that of the *hussher* of a school; Palsgrave perhaps derived it from *hush*. There are the two forms of one verb, *distylle* and *stylle*. The *de* is clipped, when *defens toy* is Englished by *fende thy selfe*, p. 234; we now insert a *for* after the verb. The origin of our *pikestaff* is very plain, when we read of *a staffe well pyked with yron*, p. 316. We have heard of the game of *faro;* in p. 233 stands *I fare* (play at dice, at a game so named). The word *dandyprat*, so common in this Century, is French, meaning a coin, p. 198. A *tryumph* in p. 237 is said to be something like a tournament. The word *manner* gets its Shakesperian sense, "to the manner born," *I fynde one with the maner* (trouver sur *le faict*), p. 236; also, *take him with the maner* (*sur le faict*), like a thief, p. 385. The French *en* is much used at the beginning of words; there are both *enspyre* and *inspyre*. We know a woman's *front; je effronte* is given in p. 243 for *to fronte up*, as a woman does her hair; *effrontery* was as yet uncoined; in the next page a woman's *bonnet* is mentioned. The verb *geste* (jocari) appears in p. 245; it also bears the meaning of *rayle upon*, our later *rally;* here *rail* loses its old harsh sense. The ending *fy* for verbs was coming in; but Palsgrave remarks that the verb *rubyfye* had not been admitted into common speech; the verb *surmount*, according to him, is a late comer; Lydgate's verb *fiche* is by this time obsolete. There is the curious *I saynte* (I become a saint), leading to Pope's "sinner it or saint it." Either a man or a horse may *trotte aboute*, p. 394. There is a new sense of the verb *use;* "use bad words to a man," p. 400. We see *retayle* contrasted with what men *sell hole*, p. 440. There is the new phrase *hate me like poyson*, p. 259; also, *stand upon his promocyon* (*sur le point de*), p. 263; hence the later *on sale*, *on the mend*. The old *gilofre* becomes *gylowfloure*, p. 364, from a false analogy. A seal may be called *an antique*, p. 323, following the French. We hear of the *nobylyte* (nobles) of the realm. The *crowche* in *Crowchemesse day* preserves the old sound of the vowel in *cruc-em*, p. 425. The French *a haulte voyx* is Englished by *in a Pylates voyce*, p. 442,

showing the popularity of the old Mysteries. The French *ma mayson* becomes *my poore house*, p. 420. The old *quyte* (omnino) was coming in again, p. 378. There is the new phrase *in the very myddes of*, p. 431; also, *at the very beginning* (au fin commencement); also, *very fewe*. This *very* comes often, *just* sometimes; in p. 461 *juste* is set down as an affirmative. The French Singular *par ce moyen* is Englished by *by this meanes*, p. 440; and *en nulle manière* thus, *by no maner of meanes*, p. 439. From the Italian comes *monkey* (monicchio, monna). There is the *cork* (of a bottle) from the Spanish.

Palsgrave, in the beginning of his book, mourns that the Latin tongue is so ill pronounced in England, and thinks that this comes from Latin and French being taught jointly. He himself has *advoultry*, the curious compound of the two languages, p. 218. He distinguishes the Picard and Walloon from the French of Paris. In p. 160 he contrasts certain *olde Romant* words, out of use in his day, with the modern French. He tells us that Lydgate's obsolete words are mostly French, p. 242. When treating of the noun *standard* he mentions St. Cuthbert's banner as in England most nearly answering to the Oriflamme. He gives us the proverb, *two wyttes be farre better than one*, p. 269; also, *thou lokest after deed mens shoes*, p. 307; *a day afore þe fayre* is given as an adage applicable to one that cometh too late, p. 419; Heywood slightly changed this a few years later.

Mr. Furnivall has printed 'Jyl of Brentford's Testament,' dating from about 1530. There is the name *Jyllian; score* here means the reckoning, p. 14; the word *toyes* suggests the idea of amusement in p. 9; the word *qualm*, p. 15, losing its old serious meaning of *mors*, stands for no more than a pain or stitch. We see *whypstoke*, a word of abuse, whence came Shakespere's *whipster*. In p. 19 stands a *hedge Curat*. In this Century, and indeed till 1710, *woodcok* was much used for *stultus;* we see *as wyse as a woodcok, with as moche wit as a calf*. There is a curious ellipse in p. 14, *a mayde that marryeth, not caryng whom*. The verb *swyll* takes a new meaning, that of *bibere*, p. 7. In p. 14 stands

make a stay. There is the Scandinavian *jomp*, p. 14 (exactly), which has influenced Shakespere. Among the Romance words are *strangury, dyaculum;* we hear of the *passyng bel*, p. 13. There is *presuppose* and the common *yf ye please*, p. 15. In p. 9 stands the saw, *the poore mare shall have his man agayn;* this is transposed in Shakespere; I have met with the later version of this in Scotch letters about 1780.

The poem of 'Christis Kirk on the Green' (printed by Dr. Rogers among the works of James I.) seems to me not to date from before 1530; there is here the word *younker*, which did not come in long before that year, and *loun* is not much earlier. There are *Jok* and *Lowry;* a man dancing is called *Lightfute.* The old Northern *nais* (pudibundus) of 1320 reappears as *nyss*, applied to girls. There is the phrase *to nowt powis* (knock heads), used later by Davie Deans. We see the Scandinavian word *byre*, answering to the Old English *bur* or *bower;* it is noticed by the Yorkshireman Levins forty years later.

In a piece of 1533, referred to in Collier's 'Dramatic Poetry,' 1879, vol. ii., we find in p. 300 the phrase *her dieng day.*

There are some plays of Heywood (Percy Society, vol. xx.) which belong to 1533. In p. xliii. we see the form *ie* used for *aye* (semper); this was to be cut down to *i* later in the Century. There is *squib*, derived from the Icelandic *svipa*, to flash or dart; *wittiness*, a *nody* (stultus), a *jar* (rixa), which here means a difference between two words, p. 17. A person is *missing*, p. xxi., which must stand for *in missing*, like *in owing.* The verb *glance at* gets the new meaning of hinting or touching upon, p. 12. There is *make an appointment.* We have seen Barbour's *on þaim!* we now have *at him!* p. 49. In p. xlv. stands *for his life* (he) *daryth not*, etc.; this is as absurd a change as to write *he cans* for *potest.* There are the Romance *close weather*, *overjoyed*, *an incident*, *undowtydly*, *paymaster.* A man may be *carried away* by his will. There is our common *of corse*, p. 28, I think, for the first time. P. 17 is a most curious page, which ought to be bracketed with Barrow's famous definition of *wit.* I give some of the lines of the dialogue—

"Why, what dyfferens between *wyse* and *wytty*?

. . . . .

As much sometyme as between wysdom and folly.

. . . . .

Men can in no wise be wise without wytt.

. . . . .

No! and men may have gret wytt and wisdom nought,
Wytt is the wurker of all perseyvyng,
And indifferent to good or yll wurking.

. . . . .

Wysdom ys in good part taken alweys."

The man who broaches this evidently new distinction is called *some young schoolman and fresh comonar;* the theory is called a *jar*. The whole passage is most curious, showing that *wit* is no longer, as of old, to stand for *sapientia* and nothing else.

In 1532 glimpses of the future English horse-race begin to appear. As we learn from Mr. Hore's 'History of Newmarket,' i. 61, the King's horses are *run* in that year; the boys that run them have caps made by the *mylanner*, a man most unlike the modern milliner. In 1540 a prize is given by the authorities at Chester to the man who runs best on horseback; see p. 65, where the rules of the course are set out.

Sir Thomas Elyot brought out his book, called 'The Governour,' in 1531; I have used the reprint by Eliot in 1834. The *r* is added; Hampole's verb *low* now becomes *lower*, p. 24. Among the Substantives we see *a long summer's day*, p. 23, *forwardness* (activity), *the head* of a discourse. Elyot speaks in p. 42 of *sharpness of wit*, called in Latin *acumen*. The word *wit* expresses *sapiens*, not *mens*, pp. 59 and 162; the man, not the thing; a great change. The word *understanding* undergoes a change, for it is used of the intention common to two parties in a bargain, p. 181. The term *good fellowship* was applied to soften the harsher term *gluttony*, p. 87. The word *Gospel* is used for *verus;* we hear in p. 266 that Æsop did not write *Gospels*. The word *play* is used of the method used by a gamester, p. 86; a man's *play* is suspected. The old *handgun* becomes simply *gun* in p. 93, as if it was a cannon. Elyot describes the football of his day as nothing but *beastly fury and extreme*

violence, p. 92; this complaint is repeated fifty years later. Among the Adjectives is *doggish*. The word *tall* takes the new sense of *procerus*, p. 220. The pronoun is used in a new construction, where a Participle seems to be dropped, "Moses aided the multitude, *and they most unstable*," p. 137. There is the phrase *I nothing doubt*, showing the connexion between *noht* (nihil) and *not*, p. 245.

Among the Verbs are *to game*, *unteach*, *rouse game*, *keep time* (in dancing), *something to work on*, p. 77, *man a ship*, *it is to be wished*, *throw a rider*, *moulder*, *grind colours*, *raise the siege*. The verb *fling*, still intransitive, is used of horses, p. 9. The verb *sprengen* was doubtless confused with *springen*; for *to spring birds* stands in p. 56. The verb *mote*, our *moot*, becomes transitive, *to mote a case*, p. 36. Gower had talked of things *wearing out*; in p. 43 members of the body *wear* more hard. With us dogs *yap*; in p. 55 they *yawn*, meaning the same. The old *gelyfan* (permittere) now becomes confused with *læfan* (relinquere); *leave them no time* stands in p. 77. The verb *forbear* is followed by an Infinitive, *forbear to speak*, p. 83. The old Adverbial *wunder*, as in *wunder strong*, is now replaced; *wonderful elegantly* stands in p. 224. The *by* is dropped after a Comparative, *he was not the richer one halpenny*, p. 231, like the old *a hundred fold more*.

Among the Romance words are *inferiors*, *declamation*, *elocution*, *retain* a lawyer, *pleadings*, *exordium*, *civilian* (lawyer), *grumble*, *battle axe*, *to vaunt* (vault), *qualify*, *reduce*, *intensely*, *roundes* (dances), *altercation*, *unities*, *with effect*, *maniac*, *mania*, *adult*, *adolescence*, *countermand*, *good people* (men), *definition*, *frugality*, *insignia*, *in a rage*, *tract of time* (mora), *timorosity*, *valiance* (*valiantness*), *scale* walls, *goal*, *consolidate*, *intimation*, *enterlace*, *vegetative*, *exquisite* (of torments), *sophisms*, *obstinacy*, *to forage*. We have rejected Elyot's verbs *erogate* and *radicate*. He adverts to a strange sense of the word *commoner* in p. 2; this is applied to burghers who are neither aldermen nor sheriffs. There are two different senses of *engine* in pp. 25 and 179, *machine* and *subtilty*; it was confused with *gin*. The word *property* gets a further meaning, that of our *propriety*, p. 41; we are happy here in having both

the Latin form and its French corruption to express two distinct ideas. The old *tutor* (guardian) now gets the usual sense of the word in our day, a director of study, p. 44. In p. 80 *affection* stands for partiality; while in p. 136, what we call the affections of the mind, appear as the *affectes;* but in p. 222 obstinacy is called an *affection*. The verb *commit* gets a new technical sense, a judge *commits* to prison, p. 124. In p. 137 the Adjective *individual* is opposed to *public*, much as *personal* was to be used seventy years later. In p. 147 we hear that with *bounteousness* (liberality) *bounty* is diminished; the latter noun seems here to be at last connected with almsgiving. In p. 264 the four Gospels are one *context* of an history; the word is not yet used in our sense, the *circumstance* of old. A *man of honour* in p. 269 means only a man held in honour for his rank or riches. There is the phrase *to despatch matters*. The word *rythm* appears in p. 41, connected with metre and harmony; this was later to encroach on the Teutonic *rime*.

There are many definitions in Elyot; *profit* is our *weal*, p. 2; a *thema* is the *head of a declamation*, p. 36. He usurps the word *maturity*, p. 73, to express the mean between sluggishness and haste. He says that *providence*, p. 76, is so noble a thing that it is attributed to God as well as to Kings; *industry* had not been used in English so long as *providence*, and the former in 1531 meant "speedy invention," p. 76. The word *modesty* (moderation) had not been known in English until very lately, p. 83; *discretion* was the name improperly given to this virtue. A mild man was wrongly said to be "of a great modesty;" *mansuetude*, according to Elyot, would here have been the right term to use, p. 84; wise men are exhorted to receive the new word. The quality *humanity*, p. 133 (it now means something higher than *courtesy*), is said to be made up of benevolence, beneficence, and liberality. The second of these qualities can be taken only in a good sense; the third may mean sheer prodigality. The vice *ingratitude* was commonly called *unkindness*, p. 156. In p. 185 the word *faith* is applied to our confidence in God; *trust* to our

confidence in our fellow-men, and this becomes *credence* in contracts; a servant or subject shows *fidelity*, or the new revived French term *loyalty* to his sovereign or master; I may here remark that *sovereign* is now no longer applied to the master of a servant; and the term *loyal*, as used by Barclay (the old *lel* is no longer found in the South), seems to have been a new importation from France. Elyot speaks of *repulse* in p. 216, which the vulgar call "putting back from promotion." The word *magnanimity* had just been brought in, p. 218; but some opponents of change, we hear, were content with nothing out of their accustomed *mumpsimus*. The names of *sobriety* and *frugality* were strange to all but Latin scholars, p. 245; *sobreté* had certainly been used in Kent all but 200 years earlier. In p. 252 *sapience* is called a more elegant word than *wisdom*. In p. 258 *intelligence*, we are told, is used for an elegant word, especially in messages between princes; Elyot is not satisfied with *understanding* when he wishes to express *intellectus*. The Latin *calumnia* was Englished by *detraction*, p. 271. In p. 274 a broad line is drawn between *counsel* and *consultation*. Elyot uses the new French verb *fatigue* as well as Barclay's Latin *fatigate*. There is a curious survival of an old French adverbial phrase in *par amours*, p. 249; it had long been known in England. Nowhere more clearly than in Elyot's work is seen the vast influence that Latin and Greek were to have upon English; Henry VIII. (Preface, xxiv.) admired the book, and rejoiced in this augmentation of our language; the best thoughts of Aristotle were now brought within the reach of all. Elyot, in p. 84, declares that England had hitherto lagged behind France, Italy, and Germany, in the matter of translations from Greek and Latin. He says, in p. 73, that some words, lately come out of Italy and France, had been made denizens in England.

He tells us, in p. 55, that the hunting of the fox with running hound is not to be compared with other sports, being much inferior; it is used in deep winter, when other game is unseasonable. There was an alarming waste of poultry, which were used up in feeding hawks, p. 56. He

gives the saying, "he that sweareth deep, sweareth like a lord," p. 87; the phrase long afterwards was "drunk as a lord." The oath by the Mass had become so simple a thing that the nobles had abandoned it to the common folk, p. 196.

Elyot (Preface, x.) was the author of a work called 'the lyttle Pasquill;' the first instance, I think, of the Roman *Pasquino* appearing in England.

George Joy brought out an Apology to Tyndale in 1535 (Arber's Reprint), the apology being a sharp invective. Here we see *magry* (maugre), *to cyte* (quote); it is the old *ascite;* the forms *pistle* (epistola) and *soulis* (animæ) are still in constant use. The foreign *Deutsch* is written *Dewche*, showing the old German sound of the word. There is *vysard*, p. 44, with a new letter at the end. Among the Substantives are *fore leader*, p. 18; we see why the fore horse is called a leader. The classics appear as *the tongues*, p. 11; here the old *tung* imitates a French form. The noun *enseer* is coined (one who sees into), p. 20. We hear of swimming with a *corke*, p. 23. The adjective *sleyght* (parvus) has now made its way to London from the North. There is the phrase *I said so* (as) *muche* (all this), p. viii.

Among the Verbs *videtur* appears in a new guise; *he wolde seme to flitte*, p. 47; this differs from the *it sholde seme that* of 1400. There are the phrases *put his name thereto, cal it agein into his hande* (withdraw it from circulation), *sette a boke* (in print, p. 20), *wink at it, steke to it* (hærere). There is the curt Passive Participle *admitted that*, etc., *yet*, p. 14. We see the new verb, *to englisshe a word*, p. 9.

The Dutch coin *stuver* appears in p. 22. Among the Romance words are *cavillacion, derive, absurdities, yronious* (ironical), *places* (passages of his writing), *concordances, table* (at the end of a book), *prints* (editions of a book), *to exagger, exasperate, impinge* (impute), *refrigery, accidence* (grammar). What we call *crotchetty disposition* was known in 1535 as *curiositie*, p. x. We see *text, note, glose, scholia*, all in p. 23; elsewhere a *text* is used for a verse of Scripture. The Latin *gaudium* is Englished by *the gaudye* (joy) in p. 18;

hence the *gaudy day* at our Universities. The word *touche* is used for *trick*, p. 25; these two nouns ran a parallel course. There is the strange phrase *his comon sencis*, p. 36. There is the new word *antithesis*, p. 17, which is so new that it is explained by English words. The two rival scholars debated fiercely the meaning of *resurrectio*, p. 10.

Many of the Letters on the Suppression of the Monasteries (Camden Society) were written between 1528 and 1537. We may remark the Northern phrases of the well-known Dr. Layton; he has *vara* (very), *anempsce* (anent); he is one of the last to use *other* for the Latin *aut*. He continues the delicacy first observable in England about 1300; for he turns into Latin his account of certain filthy vices of the monks, when writing to Cromwell, p. 97. This great minister himself, though a Surrey man, writes *aige*, not *age;* the Northern pronunciation was pushing its way to London. We see the verb *aleyne* (our *aliene*), p. 86. The *ow* (French *ou*) was getting the sound of *o*, for a well-known Bishop often writes his name *Barlo*. The Abbey of *Rewley*, near Oxford, was still known as *Royallyeu*, p. 73; here the *oy* bears the sound of French *ou;* but *Vale Royal* is still written *Valerayall*, p. 245. The great Duns Scotus becomes *Dunce* in p. 71; the Abbey of Jervaux is written *Jarvaxe*, p. 164; *x* might still bear the sound of *s*.

Among the new Substantives are *idler*, *wonderment*, *monkery;* we read of *sheytes* of paper, *at dethes doore*, *the trade* (cursus) of worldly things, p. 104, *fine growndes* (pastures), p. 158. We see the old form *Allsowllen* College at Oxford, p. 70; such a Southern form could never have lasted at Cambridge till this time. In the work before us the phrase *New Learning* is used for the ideas opposed to Roman doctrine, not for the ideas of Erasmus; this usage began about 1532, and lasted long; see pp. 14 and 216.

Among the Adjectives there is the old form *costlow* (costly). In p. 129 an adjective is made a substantive, *dyvers worshyppfulles*. We see *at utermoste*, p. 72, referring to time, where we should say, *at the outside*.

Among the Verbs are *wede out brethren*, *she bestyrrede hir stumpis*. The verb *rove* takes the sense of *errare*, p. 108;

Gower's *rover* (pirata) had already appeared. There is the curious idiom, *on Sondaye was senyghte I delivered*, etc., p. 90; here the *was* is soon to disappear.

Among the Adverbs, are *learning goes forwardes* (goes on), p. 73, an old phrase. An abbot talks of coming *upwardes*, p. 245; that is, up to London. An abbey is said to be *behynde hande* (in debt), p. 155; Palsgrave's *the* before the noun is here struck out.

As to Prepositions, they are often dropped altogether, as *unworthye a cure*, p. 103, *to trust men*, p. 156, *ryde downe one syde* (of Yorkshire), *and cum up the other*, p. 156; here a *through* must be dropped after *downe* and *up*. Sometimes it is the noun that is dropped after a preposition, as *two thousand sheep or very nere*, p. 151 (very near that number). We see *hys name is to it*, p. 10, *keys to the dore*, p. 67, *indebted in great sommes*, p. 105. The *of*, not *off*, is used to express distance in *within ten miles of it*, p. 157.

Among the Romance words are *undecised* (undecided), *sertyfycat*, *sinisterly*, *disafected* (unwilling, p. 33), porter's *lodge*, *stipend*, *quadrant court* (quadrangle), *filial*, *decent* (becoming), *interestes*, *donor*. The old verb *ensue* becomes intransitive in p. 32, just as we use it. The verb *attempt* (make trial of) is applied to a person, p. 53; we now use it only of things. The word *desperate* is used as a term of abuse, p. 76; *a desperate knave*. Something unpleasant is called a *tragedie*, p. 76. A former possessor is called *a quondam*, p. 93; we hear of the *seniors* of a convent; other Latin phrases are *alter ego*, *ex tempore*. A man does a thing *exteryally and really*, p. 161; the last adverb, a novelty, means "in outward act," as we see by the context. The word *comynes* (commons) is used of fields in p. 151. The title of honour, *the kinges majesty*, was now beginning to supplant the former, *the king's highness*; see p. 141.

In 'Ellis' Letters,' between 1525 and 1537, we remark how strongly the *e* was sounded in *Alain* (Archbishop Allen), *reaport*; there is also *Padway* (Padua). The *a* trespasses on other letters; there is *Larans* for *Laurence*, showing one sound of the old *au*, and the origin of the Irish *Larry*, so different from the Scotch *Lowry*; there is

the verb *alot* for Layamon's *iloten;* here perhaps there was a confusion with the French. The initial *a* is clipped; we read of a merchant *ventrer*, not *adventurer*. The *e* is dropped, when *Chanslar* is written for *chancellor*. We see *Beauly* written for *Beaulieu*, much as its last syllable is sounded now; there is the name *Peyto*, borne by the future Cardinal, a name coming from *Peytow*, *Poitou*. There is Tunstall's *foloyth* (sequitur), showing how the *o* and the *y* were disjoined. We see *plesewre*, something like our present sound of the word. Anne Boleyn is styled *Marcus* Pembroke, a contraction of Chaucer's *markisesse*.

As to Consonants, Cromwell often writes *Gipswich*, where we now clip the first letter; there are both *sawer* and *sawyer*. There are the two forms *Milnar* and *Miller*, referring to one man. The *r* is struck out, for there are *rubysshe* and *Barnacastell;* Barnard Castle is still pronounced something like this by the natives. The *w* in Cromwell's name is struck out, as *Cromell;* the Irish still talk of the curse of *Crummel*. The old *surely* is now spelt *showrly* by Queen Mary, Henry's sister, much as we now sound the word, though the old form *sowr* comes directly afterwards.

Among the new Substantives is *draye* (plaustrum). We hear of *red dere*, *fowle* (chicken), *wild foule*. There are the phrases *my wind was short*, *gone over the watter*, (mare), *a good dische* (cibus), *his maner of going* (going on), *bord wagis*. Rastell, More's brother-in-law, talks of the *trade of my living* (printing and pleading); this *trade* was beginning to supplant the old *craft*. A man says that he has paid *litel lak of* 5, etc.; we should now substitute *short* for *lak*. A man talks of compounding many *waters;* hence our "strong waters." The use of *things* in our "state of things" is curious; we here see *the condicion of the things ther*.

Among the Adjectives we see the expression, "the thickest of the theves," "a rawe sort of religious persons," in this last instance the adjective is transferred from things to men. Pole, being a favourite with foreigners, is called "their wyte God;" in Ireland they still talk of "their white-headed boy."

As to Pronouns, we see the phrase *I have yours*, where *a letter of* is suppressed. One letter ends, *your owne to the most of his power and dayely orator.* The *it* is repeated in *hitt was never mery in England since*, etc. One of the Irish Butlers writes, "he is his right hand, and *who but he;*" a curious new phrase (Series ii., vol. ii. p. 48).

Among the Verbs we find *bind him prentis, strike it out, begin the world again, go from my promise, make no dowt but, believe the best of him, see no necessitee, why,* etc., *put into print, make ruffeling* (trouble), *put his hand to it* (sign it), *put it in their heads, she will sit upon my skyrtes.* The Earl of Oxford, when fox-hunting in 1533, let his friends *see game* (sport), Series iii., vol. i. p. 339. There is the phrase *the more shame to him*, where *is* is dropped. The well-known Father Forrest, being ungrammatical, is said to "*breke Master Precyens* (Priscian's) *hede.*" The verb *bend* expresses eagerness; "*they were bent to die.*"

Among the Adverbs we see *oldly* (of old), *I am not so sur but*, etc.; here the *so* expresses *valdè*, as in Chaucer; *shure* (instead of *surely*). There is the phrase *ask how nere I had done*, where *nere* stands for *nearly*, as in 1280. We have a new phrase for "being a knave;" *like the false knave that I was*, where *like* is not wanted. Complaint is made of a haughty Dean, who enters into my ground *lyke an hemprowr* (emperor).

Among the Prepositions are found "ride in poste to;" here we now drop *in.*

We see the Romance *porsuits, evict, label, ineptione* (folly), *comyssary, post horses, pay day, accidents* (evil occurrences), *rapts* (raptures), *he is fyxed to have it, have course* (coursing of greyhounds), *dowagier, the scope* (aim), *plede gyltye, engenious, utensiles, to abuse them selvys* (peccare), *it succedeth well with him.* We read of *blake rent* (mail) in connexion with Ireland; *jugement* stands for *wisdom.* The verbs *inculke* and *corobor* are borrowed from the Latin; to these we now add *ate.* Cromwell's son, a lad about thirteen, is called *Maister Gregory;* the first time that this title is applied to a boy as we use it now. Men are *in trouble;* that is, *harassed.* We have a cluster of strange

words in Series iii., vol. ii. p. 242, *muske catt*, *munkkey*, *cambryk*, and *three potts of erthe payntid callyd Porseland* (porcelain). The word *placard*, as in Flanders, is used for *government orders*. Both minds are *satisfied*, and arguments are *satisfied;* that is, *answered*. About this time the lesser Monasteries were being dissolved; we therefore light upon the words *ruinous*, *deface*, *suppress*, *bill of sale;* Legh is called a *director* (visitor) of Monasteries. An apparatus for a sham monastic miracle is called a *manage*. Young Cromwell takes lessons in *the naturell and true kynde of pronuntiacion* (of English).

Many documents are printed by Foxe, ranging from 1525 to 1537. Among the Substantives we remark *forlorn hope* (milites). The suffix *ling* is used in a scornful sense; as *worldling*, *blindling;* *fledgeling* was to come later. We see the Verbal Noun *grazing;* also Audlay's old phrase, the *livings* of parsons, iv. 611, though the old form *liflode* is still found. We have *at the first blush;* *me, for lack of a better*.

Among the verbs we see Skelton's *snap* (here put for *snatch*, v. 78). There is *rip up injuries*, *bolster up*, *put two* (reasons) *together*, *keep a good tongue in his head*. The Chancellor applies the jingle *wedded and bedded* to Queen Katherine and her first husband.

We see the phrase *stand unto it*, where *unto* supplants the old *by*.

Bonner repeats the proverb of 1400; Good wine needeth no tavern-bush to utter it, v. 78.

Among the Romance words are *assuredness*, *requisites*, *trumpery*, *in all events*, *conduct* (sapientia); the Emperor's party are called the *Imperials*. Frith talks of *surging* seas and their *bdr*. More uses the verb *pule*. In iv. 697 Tunstall uses the noun *tryal* for *endeavour;* a sense hardly ever found in this Century; our *try* was gaining the sense of *conari*, besides that of *examinare;* the connecting link between the two senses seems to be "try your hand on," etc. We read of a *budget* of books; the word had formerly meant only a *purse*. Bayfield, who was a priest, talks of *reading* a common *lecture* in a church; that is, preaching a

sermon. Sadler writes of ballads and infamous *libels;* this last noun was beginning to gain an evil meaning. We see *tract;* but it here means *mora.* We have seen the Northern verb *tent* formed from *tendo;* we have now the new meaning *tend* (incline). Wolsey (writing in his Master's name) sends a *depeach* to his agents at Rome, a model of bad English, iv. 601; among his words are *reintegrate, excogitate, jacture, cautele, facily, trutinate, pollicitations, presidie, pusillanim;* he talks of men sure to the King's *devotion,* a new sense of the last word. Foxe says he will make his readers some pastime, in beholding the glorious style of this vain-glorious Cardinal; our gross terms are too low for the high Prelate. Foxe translates the Cardinal's new-fangled *accede* by *come, indue* by *not due, demore* by *tarry.* When Foxe comes to *impesse,* he says, "Search here thy dictionaries, good reader! for this eloquence passeth my intelligence." Wolsey's first sentence in this despatch is, I think, the longest sentence (out of a law deed) ever written in English.

In Wood's 'Letters of Royal and Illustrious Ladies,' vol. ii., we see the curious form *Salopshire,* p. 167. A *blast* stands for "slander," p. 55. A letter is signed "by the rude *fist* of your servant," p. 23; this phrase is still used in connexion with writing. A lady complains that she is *in a taking,* p. 90, where we should use *predicament;* the old phrase is used by Cranmer about this time. The address *your ladyship* is now in constant use; also *good madam,* addressed to an aunt by marriage, p. 90. A lady signs a letter, *by yours ever assured,* p. 228; there is in p. 120 you be *much his friend.* A girl *overgrows* her apparel, a new verb, p. 217. Instead of *farewell,* we see *fare you well,* where the Pronoun is not wanted, p. 51. There is *I dare be bound for her* (I'll be bound), p. 81; *go high,* in bidding, p. 166; *in time coming,* p. 288. A man *sticks* (to be discharged), p. 108; hence our *stickle.* As to the Prepositions, we see "within one mile *of* me;" "she was *out* of apparel;" "*to* the best of my power."

As to the Romance words, the old *praise,* meaning *æstimare,* now becomes *appraise,* p. 164. The word *resign,*

no Accusative following, was brought into fashion by the dissolution of the Monasteries, p. 153. Anne Boleyn writes in behalf of a York monk, *one dompne John Eldmer*, p. 191; the old monk's title *dan* or *don* seems to have paved the way for the Scotch *dominie*. The title *Mistress* Bridget is used of a little girl, a Lord's daughter, p. 213. There was much disputing as to whether the Lady Mary should have the rather new title of *Princess*. We hear of a *case* being proved against a person, p. 34, meaning "charge of misconduct." A man, who wants a priest, is *provided*, p. 58; I have heard in Scotland people, with their plates full, say, "I am provided." There are the words *convalescent*, a *moderate* sermon, p. 187, *middle aged*, *rosewater*, *a lord's creation robes*, p. 104, *a small remain* (not yet the Plural *remains*), p. 108, *two changes* (of raiment), p. 313, *a pill*, given to the Lady Mary, p. 245. There is *my Lord Privy Seal; esquire for the body to the King*.

In Cranmer's 'Remains and Letters' (Parker Society) of this time, he calls himself *a poor wretch*, when writing to the King, p. 237. There is *free school*, *your good lady*, *new lernyd men* (Protestants), p. 302; the old *skilled*, p. 264, no longer means *segregatus*, as in 1440, but *callidus*, as in our time. An official *takes* depositions, p. 253; I am *beholding to* is written instead of *beholden to*, p. 237. Cranmer, when ambassador in Germany, talks of the *boors* (peasants), reviving Lydgate's borrowed phrase. Among the Romance words are *gratuity* (favour, a word that comes often), *monstral* (monstrance), *preclude*, *relinquish*, *encomy* (praise), the Plural *vicars chorals*, *prosecute an enterprise*.

In Todd's 'Life,' p. 171, Cranmer gives the first hint of the change taking place in the word *curate*, about 1537; it may here mean an assistant appointed to the cure, not merely a parish priest. In p. 204 Cranmer talks of a *suspicious* letter; that is, containing ground for suspicion.

In Latimer's 'Remains' (Parker Society) of this time, we see how common was the phrase *New Learning*, p. 318, applied to Protestantism, not to the ideas of Erasmus. There is *mine outward man* (corpus), p. 331; and the old *spinner* (aranea). Latimer speaks of a small bull of the

Pope's he has found as a *bullock*. He first, I think, used the term *mother-wits*, p. 338, meaning the knowledge we have from Mother Nature. He talks of the *small* of his back, p. 386. He uses the phrases *take chalk for cheese*, *lay a train and trap before me*, p. 324, *lose my patience;* the verb *clog* stands in p. 372, which perhaps comes from the idea of being daubed with *clay*. A man is too *cocket* with his promotion, p. 380; this is a halfway step between the verb *cokerin* (fovere) of 1440 and our *cocky*. Latimer says that Henry VIII., on being asked as to certain benefices being conferred on certain priests, answered no more than *give 'em, give 'em*, p. 376. The preacher is fond of the form *alonely;* a certain divine is (stands) *alone* in handling Scripture, p. 389. Barclay's new phrase, *what a man!* now leads to *what a great fool am I!* p. 385. Among the Romance words we see "have your *quietus est*" (quittance or pardon), p. 309, *inhibit* a preacher, *in very deed*, *remiss*, *fiction* (deceit). What we call a *tour* was in Latimer's day a *progress;* a very obscure man may *go a progress*, p. 365.

Some of the triumphal shows in Henry the Eighth's time may be seen described in Arber's 'English Garner,' vol. ii. The old *poesy* is made *posy* in p. 49; it here refers to rimes, not to *flowers*, a much later sense. The old *fane* (vexillum) changes its first letter and becomes *vane* (on a turret), p. 49. We find *gunshot*, *cupbearer*. The *sundry* still bears its old sense of *separatus* in p. 58. There is *Switzer*, p. 37, very different from Tyndale's form *Souchenar*.

In Halliwell's 'Letters of the English Kings' of this time, Henry VIII. talks of a man *keeping* a woman, an evident importation from France, p. 316; he *puts pen to* a book, p. 355. Among his Romance phrases are *incestuous*, *vote it to us*, *crown Imperial* (of England), *ladies of honour* (rank), *others of your sort*, *in such sort that*, *silence them*, *justness*.

A Yorkshireman, Sir Francis Bygod, who was soon to die a traitor's death, wrote a small book against impropriations in 1535; in this he, like a true subject of the burly Tudor, reviles the Pope, attacks monastic abuses, and is loud in praise of the Mass. He declares that his doctrine

is *no newe lernynge;* the Gospel must go forward in his right *trade;* this word still bears its Northern sense of *cursus*, as in Wyntoun. Bygod has "your fathers were wyse, both *tagge and rag;*" that is, *one and all.* Abbey *loutes or lubbers* were to become proverbial; the former noun is new. Monks have sure *stakes* to stand with; the verb *stake* had already been used by Palsgrave. Among the verbs we see *put out of the waye, stand at your negative, come short home of it;* here we drop the noun. We see *vycarage*, parson's *mancion* (the Scotch *manse*), *to object.* There is a pun on *monster* and *monastery;* Bygod addresses *my maisters impropriated or improper maisters*, and talks of *a Sir John Lackelatin.* He tells us of a common phrase in his day, "such a prioress is parson here."

A few things to be remarked may be found in the documents of this time in the 'History of the Earls of Kildare.' We see the name O'Brien written *O Brene*, showing that the *ie* must have once been sounded like French *ê*, p. 179. Gerald Fitzgerald might be written *Garret Fiz Garret*, p. 200. What was called a moustache forty years later appears here as an *upper berde*, p. 98. A person is spoken of as a rebel's *right hand*, p. 196; we should now add *man.* There is the phrase, in p. 193, *kepe him so under*, that, etc. We hear of the *Provust Marshall*, p. 156. One sign of Latin influence is that *traitor* is written *traditour*, p. 146. We have a curious list (p. 327) drawn up in 1526 of the books possessed by the Earl of Kildare; these are Latin, French, English, and Irish.

Some pieces in 'Dodsley's Plays' (Hazlitt's Edition) belong to this time; see pp. 70 and 401. Here is the contraction *wertnot* for *were it not*, p. 75; this kind of shortening was to go on throughout the Century. The þ (it is most unusual) replaces *d;* for we find *thumper* from the old *dump*, just as *faith* replaced the French *feid.* There are the new substantives a *wanton*, a *loser.* Thersites says that he is *sick* of his mother, a new phrase. There is *they give me the wall*, p. 401, *the battle shall be pight*, p. 404, the first hint of a *pitched battle.* In p. 423 stands *it is too too, the pastime;* a phrase revived in our day. We have the new

Adverb *amain*, and the Interjection *ho, ho!* the *howe, howe*, of 1400. There is *sillabub*, from the Scandinavian *swell bouk* (swell-belly). Among the Romance phrases are *bevy* of maidens, a word no longer applied to animals; *this is a sure card, this piece of work*, p. 363; the word *slave* is revived in England, after a long sleep.

In 1538 Bale wrote a tragedy, in seven acts, called 'God's Promises;' it may be found in Marriott's 'Miracle Plays,' p. 223. There are the old forms *up so downe* and *trone*, not *throne*, p. 246. We see *stycke unto a thing*. There are *wynde pypes* and *humayne*, our *human*, p. 245.

In Collier's 'Dramatic Poetry,' vol. ii., there is a piece written about 1540; here we see *kokscome*, which was worn by a fool, p. 258; there is the verb *twydle*, which seems to be connected with *twirl*.

In the 'Letters on the Suppression of the Monasteries' (Camden Society) are many that range between 1537 and 1540. There is the old form *Glowsetur*, p. 196, and our new *Gloscetur*, p. 193. Another town appears as *Leycettour*. An Abbess contracts *halfpenny worth* into *halporthe*, p. 231. A famous Herefordshire house appears as both *Skidmore* and *Scudamore*. Among the Substantives is *hege row;* the word *mynch* (monacha) is still used in the South, p. 228, as in Layamon's time. The new phrase, *the halff blodd*, appears in p. 286. The words *day* and *law* seem to have been used without distinction about this time; a man is given three years' *day* to do something, p. 277. The word *pretty* is used ironically in p. 198; some monkish crimes are called *praty besynes*. Chancellor Audley talks of *good and goodly* air. There are the new phrases *find the menys to*, etc., p. 205, *mak his hand* (make a purse for himself), p. 234. A man draws up a calculation *so ner as I can knowe*, p. 210; hence was to come "a near guess." The Romance words are *implementes* (furniture), *transpose* (translate a see), *renterowle, trynket, burglary, sayntly, incongrue* (unfit), *the rates, inveigle, haut treason*. The old *gilofre* appears as *gelofer flower*, p. 172. The phrase *the relygyon* is employed for monk's profession, almost for the last time, in p. 197. The word *improve* is used in our sense, p. 257.

The phrase *streyn himself* is applied to Edward VI. not long after his birth, p. 246. The word *comyt* (committee) appears in p. 239.

In Tunstall's famous sermon on the Supremacy in 1539, the preacher shows his Northern origin by the form *chylder* (pueri). We see the new form *ye, ye*, not *yea, yea;* this paved the way for the spread of the form *aye* (yes);[1] there is also *race* (cursus), altered from the old *ræs;* this word here used in its modern sense seems due to the North. There are the forms *the most hardest of all, from one place to another moche lyke* (the first place). We see the new phrase *have nought to saye for hym selfe.* The old English Negative, rejected by Tyndale, is continued; *no miserie never was, nor none can be.* Men swear *at everye worde*, a new use of the *at.* The French words are *problem, superioritie, compounder* of strife. Tunstall divides the Ten Commandments in the Protestant, not in the Roman fashion, which is curious. Tyndale's *repent, you* is also preferred to the old *do penance.* The well-known future Cardinal appears as Raynolde Pole.

Nicholas Udall in 1542 translated the 'Apophthegms of Erasmus;' I have used the reprint by Mr. Roberts in 1877. Our author abounds in Northern phrases and forms; many of his new words appear afterwards in Foxe. He is fond of *ea*, as *feacte* and *to treact;* the old *pietee* (pity) is still retained. The *e* is suppressed, as *battree, battring.* The *oy* replaces *o*, as *joyly* (hilaris), p. 153; this must have been an attempt at deriving *jolly* from *joy.* The French is imitated when *ue* is needlessly added to a word, as *doggue, pangue;* of this our *tongue* is a survival; there is also *publique; eguall* (equal) is a compromise between Latin and French. The *t* becomes *th*, as *aucthour* for *auctor.* The *h* is inserted, from a false analogy, in *livelehood* (opes), p. 358; we saw *livelyhed* in 1470 standing for the old *liflode.* The *b* is struck out; Skelton's *gambon* becomes *gammounde*, p. 100. The *r* is struck out; the old *torple* becomes *topple*, p. 165; the *r* is added, as *windor* (fenestra), p. 134. The *n*

[1] In Northam Church, near Biddeford, I read an inscription of 1593 on one of the pillars; this has *yele* for *aisle.*

is struck out; *napron* makes way for *aperen string*, p. 118. The *l* is added; *huk bone* becomes *hucclebone*, p. 185.

Among the new Substantives are *livelinesse*, *mongrel*, *cates*, *haver* (possessor), *blockehed*, *slepiness*, *sugar lofe*, *handy gripes* (handgrips, p. 209), *day time*, *ynkehorne termes* (fine language), *a hanging matter*, *fore fynger*, *beggerliness*, *hobgoblin*, *harier*, *buckhound*, *brewage*, *Suycerlande*, p. 307. There are phrases like *a foul shame*, *not a rag to hang about him*, *be at thine elbow*, *man of fewe wordes*, *the botome of his harte*, *a peck of troubles*. The word *witte* in p. xxiii. stands for something that provokes laughter; Heywood had already shown the new meaning taken by the term. The word *toy* had already meant a *trifle* or a *folly;* it now stands for a *play on words*, p. 115; and in p. xxiv. it expresses *joke*. The word *weight* is used morally as well as physically; a good speaker gives *weighte* to his sayings, p. xix. The word *sleight*, lowered in meaning, is used of a juggler's tricks, p. 31; we are not far from *sleight of hand*. The word *way* stands for *knack* or *trick;* in p. 185 a man has the *waie* to take profit of his enemies; in p. 225 grooms have not the *waies* to handle a horse. The best of the dice, in casting, was called the *cock*, p. 186; hence "cock of the school." Dunbar's *odds* are much developed here; *too far odds* (too great inequality) is a favourite phrase; *oddes* is used as a synonym for *difference* in p. 282, as in our "what's the odds?" The word *shift* implies "power of usefulness" in p. 119; a woman is of small *shift*, whence came the later *shiftless*. The word *home* is used in a new sense; "pay *home* a debt," p. 120, "pay a man *home* a jest," p. 245; hence the later *strike home*. The word *match* means simply *a comparison* that may be made, p. 252; in p. 370 a *match* means "a brace of equals." The verb *reach* gives birth to a substantive bearing the same meaning; we see *above our reach*, p. 11. We have seen *at the next doore by* in 1500; we now have, in p. 41, *be nexte doore by* a thing, or *nexte cousin to* a thing; we now say, "next door to." There are new diminutives; Udall has not only *hillock*, but *rottocke*, a little rod, p. 174; the Northern *bittock* is well known. The Greek *paidion* is Englished by another

diminutive, *sonnekin*, p. 233. Scott makes the English clowns threaten Madge Wildfire with a *whisterpoop;* here in p. 112 we light upon *whistersnefet* (ictus). The word *goodman* had become so common that it was used in addressing a person, like *master* or *Sir;* as *goodman cock!* p. 124. We see *cockescomb* used for a fool, p. 118. There is *Collepixie* (fairy), p. 125; the last half of the word is still used in Devonshire. The noun *renneway* appears in p. 135, formed probably on the model of *runagate*. Udall is fond of phrases like *a dog's life*, *dog weary* (dog tired), *dog hole*. He uses *girl* for *meretrix* in p. 154; the word made its way very slowly in the South. We talk of a *fool's cap;* Udall of a *fooles hood*, p. 250. There is an imitation of sound in *play toodle loodle*, referring to a bagpipe, p. 250. The substantive *goodlinesse* (very different from *goodness*) is now formed from the adjective, p. 254. The *ship* is often added to nouns to express an office, as *constableship*, *consulship*. Cæsar, when staking all, resolves to be *man or mouse* (make or mar), p. 298. The old *merle*, still used in poetry, makes way for *blackbyrd*, p. 318. Verres is said to *play swepestake*, p. 359 (swept off all); we apply the word to a thing, not to a man. Rocks may be of a steep *down fall*, p. 151; the word was to take our sense a few years later. The word *Germans* begins to supplant *Almains* or *Dutchmen*.

Among the Adjectives are *ferthermost*, p. 127, *squinteyed*, *bokish*, *far seeing*, *snappish*. The word *dry* is applied to witty jokes, p. x.; a man rained on has never *a drie thred* about him, p. 111. The *sely* continues to express *stultus;* it is applied to a man of no wit, a sheep's head, p. 122; what we call "a poor creature" is in p. 126 *a sely creature*. The *shrewd* now takes a new sense; it was a *shrewd* likelihood, p. 168; hence our *shrewd* guess; here the adjective rises from *malus* to *acutus*, something higher, an unusual process in English. The *sound* is connected with sleep, *slepe soundely*, p. 234. Orrmin's *chary* (mæstus) now takes the sense of *parcus*, p. 248, as we still use it. The word *fine* now means *clever*, pp. 326 and 371. The affix *some* is used in compounding, as *troublesome;* also the *ish*, as *brutish;* also the *like*, as *fellowlike*, *giantlike*. We see *flat as a cake*, p. 250; we sub-

stitute *pancake*. There are the phrases *come home as wise as he went*, p. 20, *be a dedde man*, p. 43, *as much as his life is woorthe*, p. 87, *in open court*. There is a curious instance of the substantive being dropped after the adjective in *give as good as he brought*, p. 139, *give hym as good againe*, p. 19. The word *cheap* is rapidly becoming an adjective, *it is cheape inough*, p. 19. The old *on lif* (alive) now gives birth to a new adjective, *a live dog*, p. 286. The *snattid* of 1440 now gives birth to *snatnosed*, p. 250; Mr. Snatt was one of the divines who, in the next Century, absolved Fenwick on the scaffold.

As to the Pronouns, the Dative *me* is used most freely here, as also in Ascham; *he chopped me it in sonder*, p. 258, *he flounced* (ruit) *me into the flood*, p. 207; here the *me* refers to the narrator. Udall is fond of using *his* to express the Genitive, as *Plato his pillows*, p. 82. The *a* is used for *an* (one), as drink all *at a draught*, p. 33. The *one* (aliquis) is freely used; *make one have an appetite*, p. 131; the Genitive of this appears, *come to ones handes*, p. 223. There is a new phrase for *nescio quid* in p. 151; some great thing, *whatsoever it was*. There is the pleonasm, the *verie self same*, p. 38. The *all* is added to round off a sentence, *the best of them all*, p. 29. There is the phrase *I have half a guess* (I rather think), p. 123. We see a new synonym for *multum*, better *by a great waie*, p. 149. There is the new phrase *be myne owne maister*, p. 322; this had been earlier *man*, not *master*. The Numeral is used much like a noun, *a sixe* at dice, p. 186; we talk now of *fivers* and *tenners*, making the Numeral an unmistakable noun.

Among the Verbs are *to gossip, to twang, flag, streighten, ear up* (plough up), *unfleshed*. There are the phrases *keep foote with* (keep up with), p. 8, *much good do it him! stand* (consist) *with reason, set spurs to, swing in a halter, take his heels, take him to his heels, picked men, make his dinner, ring in his ears, like a drouned rat, fight the field* (battle), *put him to a galop, stand for office, beat it into him, make the most of, make the best of, hope the best, call a counsil, take a walk, have a fling at him, stricken in love*. The verb *be*, as we saw before, had acquired the sense of *go;* it is

followed by the Infinitive, *he had been to see it*, p. 151. There is a change in *drown* in p. 65; Ægina *drowned* the beauty of Athens; Udall notes this as a peculiar English phrase; we now say that one colour *kills* another. The verb *bait* (lacessere) had been applied to animals; it is now used of men, p. 120, reviled by their enemies. The word *cut* now means *ire* as well as *secare;* ships *cut* between Scylla and Charybdis, p. 133; the verb, used in this sense (*cut along*) is still reckoned slang after 340 years, though we may write *a short cut*. The verb *make* gets the sense of *vadere; he made upon them*, p. 295; Patten uses this a few years later. The verb *take* is used much in the same way; *take after the Prince*, p. 296, *se gerere*. The verb *wed* is not confined to marriage; *wedded to his faction*, p. 311. A man is *done with age*, p. 364; this reminds us of Virgil's *macie confecta*. The Past Participle *wont* (solitus) had long been known; we now see *wonted*, which is used as an adjective, p. 33. We cry, *go it*, to boys when fighting; Udall uses *go to* on a similar occasion, p. 27. A man is *made blank* (discomfited), p. 67; we say, *look blank*. Udall has in p. 87 "whoso hath stepped forth and sette in foote to take," etc.; hence comes our rather different *set on foot a plan;* the *sette in* in the first sentence seems to mean *proferre*. A man *setles him selfe to dwell*, p. 130; hence our *settler*. The old adjective *rakel* (promptus), from a mistaken analogy, gives birth to the phrase *to rake hell*, p. 130. There is the Shakesperian *go hang thyself*, p. 145. In p. 192 a person *stands to be sold;* hence our *stand to win*. A man is worthy *thirty kings set together*, p. 269; we now substitute *put* for *set*. The verb *trade* had become so common within the last few years that we see *untraded* (unpractised), p. 194. In p. 230 stands *she may do much with him;* here the verb seems to mean *valere* (dugan) rather than *facere*. There is *go so far that*, etc., p. 259; we should substitute *as to* for *that*. Cæsar, blushing, *shows a red pair of cheeks*, p. 278; hence *show a clean pair of heels*. The torture of the *brakes* seems to be hinted at in the verb *enbrake* (hamper), p. 286. The people are not hushed but *whished*, p. 381; the Northern *whist!* had

influence here. There is the Participle *hungresterved*, p. 319; in time the *hunger* was here to be dropped. In p. 336 one orator *takes up* (interrupts) another; hence in class a clever boy takes up a dull boy. In p. 354 men *bear off* (ward off) a blow with a buckler; hence our *carry off* an awkward situation. There is a new idiom in p. 373, *he escaped being delivered into his hands;* here a *from* should be the third word.

Udall likes to form Adverbs by adding *ly* to a Present Participle, as *quippingly, nippingly; gentlemanlike* and *lesurly* are also used as Adverbs, though *soldiarlike*, p. 53, is an Adjective. In p. xxiii. stands *ever now and then;* we now make the first word *every*. There are the new *as though, not so moche as* (not even), *turn the tale in and out* (inside out), p. 263. We see a new use of *ever* in p. 108; *a mad rekening as ever I heard*. There are new phrases for *omnino; every inche of him*, p. 213; a city is destroyed, *bothe sticke and stone*, p. 215.

Among the Prepositions we see *out of all comparison, put him in trust with matters, out of pacience*. The *through* is made the last word; *whole nightes through*, p. 367. The *for* had followed an adjective and thus introduced the Infinitive; it now need not follow an adjective; *for us to be offended appeareth like*, etc., p. v.; formerly this would have been *that we shoud be offended*, etc.

We see *ka ka!* p. 342, the noise of the crow; and *foh*, Skelton's *fo!* is an expression of disgust, in p. 356.

We have here the Scandinavian *log, flash, skragge* (a lean fellow), p. 301, *to flounce, to scud*.

The Dutch *minneken* gave rise to *minx*, p. 143, here used of a lady's lapdog.

Among the Romance words are *to pouther, poinaunt* (poignant), *a president* (precedent), *induction* (in reasoning), *recorders* (instruments), *storehous, indewment* (endowment), *practike* (practical), *coungre* (conger eel), *grand, cross-bars, collision, position* (assertion), *to border on, tropic, gudgeon, urbanitie, stratagem, to license to him, forceably*, the *collections* of Plutarch, *annals, to cloy*. There are the phrases *in open face of the world, with what face, vein of merrynes, to*

soche pass, *use his discretion*, *piece of plate*, *good stuff* (of a book), *out of conceipt with*, *truss up* (string up, hang), *mere chance*, *piece of werke* (a great labour), *propound riddles*, *pay doun*, *for this present* (time), *natural philosopher*, *the veraiest foole*, *properly called*. Some French phrases appear; as *O Moun sire Capitain! sus! pot of wine* (bribe), p. 195, *graund seigniours* (lords); *gourmanders* appears in p. 86, where we now clip the Teutonic ending. The Latin phrases are *zona torrida*, *florent* (flourishing), *a modicum; vice versa* appears as *arsie versee*, and this phrase may still be heard at Almondsbury in Yorkshire. Udall is fond of Latin forms like *feact*, *traictise*, *conceipt*, and such like. Greek words often appear here in their own character; this is one of the first fruits of the Reformation; we, of course, see *apophthegm*. He carefully defines *metropolis* as an Archbishop's see, p. 131. He brings in *idees* (ideas), referring to Plato's well-known theory about them, p. 138. Before this time *beauty* had taken the sense of *decus; grace* now does the same in p. xxi. The French *poupée* (baby, doll) is here used of young dogs. The verb *train* now gets the sense of *educare*, p. xxvi. The word *point* is now applied to a joke, p. 151; it means a counter in a game at dice, p. 186. The new adjective *neat* is coupled with *clean* in p. 62; in p. 32 it means *daintily dressed;* it afterwards ran side by side with *nice*. The adjective *pleasant* is here constantly used for sayings that are *witty*. The word *miser*, meaning *wretch*, appears in p. 76; twenty years later it was to take its present meaning. The word *valour* still keeps its old meaning of *worth*. The word *justly* means *exactly*, p. 133; in p. 159 the sun lies *just* over a place, a Northern phrase. In p. 133 *a Christian body* means a human form; it is applied to the monster Scylla; hence we often call men *Christians*. The Roman *prænomen* is called *Christian name* in English, p. 339. The adjective *base* gets a new shade of meaning in p. 155; a bastard is *basse born*. A full explanation is given of *cophin*, p. 159, as the receptacle of the carcases of noble persons. The word *civilitee* stands for mildness or humanity in p. 185, also for courtesy, p. 254. Danae is set afloat in a *trounke* of wood, p. 189; hence our

trunk. The word *vile* is used of a very abject nation, p. 208. The word *duty* means *proper reverential attitude; do her dutie unto Alexander*, p. 232. A bombastic orator *rolls* (exults) in painted terms, p. 243; hence our "roll in wealth," and the later *rollick*. The word *bountie* (goodness) is now used as a synonym for generosity in giving, p. 241, as in Elyot; there is also *bountifulnesse*. We see *party* constantly employed for *homo;* in p. 325 stands *please all parties*. Athens is called in p. 246 the only *poste* to lean to; the old sense of *pillar* was here soon to make way for that of *stronghold*. In p. 255 *briber* still keeps its sense of *latro*. In p. 269 *memory* takes the new meaning of "power of recollecting." In the same page we hear of *letters directorie or letters of addresse;* that is, they contained both the name of the receiver and the message conveyed; we now make *directory* a substantive. Men give their *devocion* (contribution) towards a religious object in p. 325; hence our "devote money to." A lady is called *a riche marriage*, p. 355; we should here substitute *good match*. In p. 371 *affectation* of eloquence is used for *study* of eloquence; affectation, as we now use it, implies something studied and not natural. The phrase *allude to* (refer to) is often used; it had already appeared in More. Tales are made *double dedde* by evil handling, p. xxi.; that is, they fall flat; hence our "dead failure." A Romance substantive is turned into an adjective by simply adding *ed; merie conceipted*, p. xxvi. In p. 339 Cicero never did on harness (bore arms), *for the matter* (his defeat of Catiline); hence our common *for the matter of that*. Palsgrave had used *provision of meat;* Udall makes *provision* a synonym for *vitailles*, p. 94. In p. 27 Socrates is advised to use his *tenne commaundementes* (ten fingers) in a brawl. The verb *counter*, still used in the prize ring, is applied to combatants in p. 46. A man does a feat *trickely*, p. 121; hence the later adjective *tricksy*. There is the Shakesperian *chartered* or privileged, p. 285. In p. 113 we hear of a fellow *of the Goddes abandoned*, our "abandoned wretch;" the Scotch say of a man acting foolishly, "he was so left to himself that," etc. The noun *pelfir* (spolium) now gives birth to the verb

to *pielf* (pilfer), p. 117. We see *body politike* in p. 172; one of the few instances in which we still put the adjective after the substantive. The word *blank* is made a substantive, p. 186, and is applied to dice. A soldier *bills* himself among the sick, p. 214; in our day an actor wishes to be well *billed*. The word *square* is now made a substantive; *out of square* (the old *frame*), p. 347; hence "act on the square."

Udall uses the Northern words *brethred* (a brotherhood), *sprite, oulet, chary, to whish* (hush), *bonny;* there is *race*, in Tunstall's new sense; there is Orrmin's *trig*, also *trim as a trencher*, p. 276; *gay* is often used for fine, as *a gaie example*, p. 205, *gaily well broken*, very Northern phrases. There are the proverbs, *the more hast the wurst spede; a thing well begon is more than halfe doen;* both in p. 41. In p. 372 stands the famous saw—

> "That same man, that renneth awaie,
> Maie again fight, another daie."

In p. 193 a man makes his friends believe the moon to be made of a green cheese. In p. 118 is the English phrase, *as wise as a gooce*. It is possible to set the cart before the horses, p. 359. Our saw about a grandmother and eggs was of old, *teach our dame to spinne*, p. 380. A man would have an oar in each man's boat, p. 203; our "finger in the pie." We talk of the wrong end of the stick; in p. 340 men have the worse end of the staff in a quarrel. The Greek *parrhesiastes* is Englished by *Thom trouth*, p. 202; this phrase is often met with in Udall's Century.

He wrote his play of 'Ralph Roister Doister' (see Arber's Reprint) about 1550; it was probably meant to be acted by his Eton boys; the first play that deals with English everyday life, standing halfway between the Interludes of 1500 and the Comedies of 1590. Some of Udall's peculiar phrases recur in this piece. The *u* replaces *e*, as the verb *justle* (jostle) for the earlier *gestle*, p. 48. The Latin *suere* is expressed by both *sow*, p. 19, and by *sew*, p. 22. The old *metal*, when applied to the

dispositions of mankind, becomes *mettle*, p. 34. Caxton's *ghest* becomes *gueast*, p. 11, something like our spelling now; Bishop Guest's name, about ten years later, was spelt most variably. The *r* is struck out; we see *Margerie*, *Mage*, and *Madge*, all for one person, pp. 19 and 20. Your *mastership* becomes *your mashipp*, p. 16, like the later *your La'ship*. Among the new Substantives stand *Hoddydodie*, p. 11, *harebraine*, *drudgerie*, *a wag*, *my sweete heart*, *loutishnesse*, *potgunne*, p. 73; hence we take *pot shots;* a later variation is *popgun*. A man is hailed as *my heart of gold*, p. 25. A girl ramps abroad like a *Tom boy*, p. 37. A message comes *by worde of mouth*, p. 40. There is the curious form *knightess*, p. 78. Among the Adjectives stand *in the hotte haste*, p. 12; a lady of property is *worth* a thousand pound, p. 16. A mistress, when sternly reproving a servant, addresses her as *pretie mayde*, p. 37. There is a play upon musical terms in p. 44, "Hast thou a flat answer?" then follows, "Nay, a sharp answer." A man puts his friend into a genteel attitude, and then says, "So, that is somewhat like" (our *something like*); I suppose *the proper thing* is dropped after *like*. In p. 20 stands *sit downe like a good girle*. The *you*, which had long been encroaching on the *ye*, is now found as a Vocative; *you great calfe!* p. 37.

Among the Verbs are *runne mad*, *renne on patins* (said of the tongue), *keepe within doores*, *play the man*. A verb is struck out in *best open it*, p. 31. Something of the same kind may be remarked in p. 42, *ye a woman, and your letter unredde?* There is a new sense of *make* in *what maketh he here?* p. 23, which seems to come from the French. The verb *have* gets a new meaning, *accipere;* no woman *will have him* (for husband), p. 44. The word *no* stands by itself as an exclamation of surprise, p. 38. A man is *farre in with* a new love, p. 33; here we should put *on* for the *in;* it may stand for *far in love with*. We see *up to the harde eares in love*, p. 12. There is *to it again!* p. 78, with no verb; we find also the stern command *in at dores*, p. 40, with no verb. In the phrase *yes, for twentie pounde*, p. 47, the assurance "I will warrant

it" is dropped; our betting sentences were to be very terse.

Among the Interjections are *kocksnownes! law!* p. 28, *heigh how!* (a sigh), *hoigh dagh* (hey day), *whough! thrumpledum thrum* (of a gittern), *dubbe a dubbe* (of a drum). The phrase *chip chow, cherry chow*, may be heard in English choruses in our day; we see in p. 36—

> "With chip and cherie,
> Heigh derie derie."

The last word was often to reappear.

Among the Romance words are *foolyng, paragon, brute* (applied to a man), *insurance* (engagement, p. 70), *plaine* (sheer) *force, procedyngs.* The word *humour* is now applied to the mind, as well as to the body; the roysting sort feed the humour of the vainglorious, p. 10. The adjective *brave* is connected with clothes, and means *fine*, p. 35; this had appeared in Dunbar. A girl *ramps* like a Tom boy, p. 37; we make it *romp.* The verb *promise* means here *desponsare;* a lady says, *I am promised*, p. 42. The word *courtesy* is now made a verb, p. 26; men are ordered to *curtsie.* There is the phrase *plie my business*, p. 30. A forward fellow is addressed as *Sir sauce*, p. 48. There are puns on the word *stomach* in p. 71; the master uses it to express his courage; the man uses it to jeer at his master's appetite. The hero of the play gets his name *Roister Doister* from the French *rustre;* we hear of the *roysting sort* in p. 10; our verb *royster* was to follow later. We see the stage Latin *exeant omnes, Actus, Scœna*, etc.; in our days the stage borrows more from French than from Latin. One of the stage characters, Merrygreek, shows the origin of our *grig.*

When an ignorant man or woman is brought on the stage in this Century, the Somersetshire dialect is usually put into his mouth; this lasted for the next fifty years, down to Shakespere's Edgar. In p. 23 Margery Mumblecrust employs *God yelde you, chad, ichotte, chwas;* here the *ch* expresses *ich* (I); further on comes *zembletee* (semblance). A more Northern phrase appears in *I mun be married*, p. 87

Some very old forms are found in this play; as *God you save and see! busk* (bush), *me lust* (placet mihi), *no force* (no matter). The soldier's cry, *Saint George to borow!* p. 74, long preserved in the South the sense of *surety*, which came into the last word; the Scotch courts still talk of *law borows*. The Infinitive in *ing* reappears once more, I think for the last time, in p. 39; he hath somewhat *to dooing* (facere); this rimes with the Participle *wooing*.

Andrew Boorde was a traveller and physician, who wrote some books in 1542 or thereabouts (Early English Text Society, Extra Series). He is very fond of new words formed from the Latin, and is thus a forerunner of the Euphuists. His opinion of his own tongue is this: "The speche of Englande is a base speche to other noble speches, as Italion, Castylion, and Frenche; howbeit the speche of Englande of late dayes is amended," p. 122. The style of More, Tyndale, and Coverdale must have seemed poor stuff indeed to our travelled physician's eyes. He leans, however, to old fashions in the matter of the Double Negative. He gives us two well-known saws, "the white (gray) mare is the better horse," p. 68, and "when the drynke is in, the wytte is out," p. 94. The Italians, he affirms, used to say of England, *bona terra, mala gent*, p. 118; a future Shakesperian saw applied to Kent. Borde was the second writer who gave specimens of the peculiarities of our English dialects; he treats of the Cornish, with their *Tre, Poll, Pen*, the *iche cham* (ego sum), *dycke* (thick), and the old *afyngred* (anhungred), p. 122; he gives us the Lowland Scotch *gewd, blewd* (good, blood), *ken ye* (Englished by *do you know?*), *I es* (ego sum), p. 138. The Irish *sor* (sir) is marked in p. 134. All things change; in p. 194 Borde says that in Toulouse *regneth treue iustyce & equitie;* this was not the experience of the Calas family two Centuries later. The Germans had not yet lost the sounds of their old *w* and *ei*, for *wayne* is their word for *vinum*, p. 161. The Italians said *kela* and *kesta*, not *quella* and *questa*, just as their *qui* had long become *chi*, p. 179.

As to Vowels, *i* continues to express something like the French *ê*, for Bayonne is written *Bion* several times. Borde

makes a distinction between Scotch *lordes* and *lardes* (lairds) in p. 59. The French seem at this time to have pronounced the old Pictavia as *Puttyors*, p. 191; this *oi*, once sounded like *ê*, had now got the *ou* sound; and the *ie* in the last syllable was no longer sounded like *ê*, but each vowel must have been pronounced. As to the Consonants, the *m* is exchanged for *n*; the old *pinpel* appears as *pymple*.

Among the Substantives we see *redshank* (applied to the Irish), the Scotch *placke*, *instep*, *hay ricke*, *chilblain*. In p. 235 air is said to be *fryske* (a Scandinavian form), not *fresh*; in p. 117 a change-loving man is called a *frysker*, whence comes *frisky*. In p. 124 *rekenyng* is used of the money due to mine host. Provisions are called *good cheere*. Borde talks of dwelling at *elbowe-rome*, p. 233; he writes of a man's *doublet* and a woman's *waste cote* (waistcoat), p. 97. The Five Wittes are mentioned in p. 93, though *sences* is given here as a synonym. We hear of the *keper* of a lunatic, p. 298. Beer in p. 256 is said to have lately come to England. We read of the *Nether lond*, p. 155, which is here said to extend to Mayence; it is otherwise called *Base Almayne*.

Among the Adjectives is *lyght-fyngered*. We hear of *naughty* (bad) English, of *clowtyd crayme*; there is the phrase *rest in a hole skin*, p. 169.

Borde is fond of *you* as the Nominative; in p. 138 he contrasts this new fashion with the Scotch *ye*. In p. 219, when advice is given to a possible traveller setting out, it is said *he* must do so and so; this *he* is suddenly turned into *you*; "*you* must make your bargain;" our use of this *you* is very common.

As to Verbs, there are the phrases *set cocke on the hoope*, p. 117, *keep touch*, *cutte down* (from the gibbet), p. 206. The verb *grow* takes an Accusative, as *grow grapes*. A traveller *makes his banke* with some merchant, p. 219.

Among the Romance words are *modern*, *musherom*. In p. 226 Borde talks of *your recuperatyng or recovering your health*; all through this Century the Latin was coming in by the side of the French synonyms, hitherto employed in England. The French *pastenaque* had already given birth

to Palsgrave's *pasneppe* and Elyot's *parsneppe;* this is here written *persnep.*[1] We read of *base* gold, p. 153; the word was changing from *inferior* to *turpis.* The usual title of physicians is seen in p. 226, *mayster doctor Buttes;* there is also *Doctor Boorde*, p. 143. We read of *aqua vitæ*, an Irish drink. In p. 214 we light upon the *Sophy* of Persia.

There is the Scandinavian *roudge* (rug). We find here the Celtic *pilchard* and the verb *quaf*, said to come from the Celtic *cuach* (poculum); Palsgrave had already written *quaught* in the Perfect.

There is an account of Lord Hertford's raid into Scotland in 1544 (Arber's 'Garland,' i. 115). Here the Yorkshire *nout* (boves) appear as *note*, the Scotch *nolt*, p. 126. Among the verbs are *give an alarm* and *the weather broke up.* There is the Danish word *fog* (mist), p. 122. Hertford himself is called *the Lord Lieutenant;* cannon are *dismounted;* two verbs that come most appropriately into this piece are *sack* and *ruinate.*

Roger Ascham, born in North Yorkshire, was one of the early Protestants who were bred at Cambridge. He wrote his famous work 'Toxophilus' (I have used Arber's Reprint) in the year 1544. Says the sound patriot, "I have written this Englishe matter in the Englishe tongue, for Englishe men." He resolves to speak as the common people do, to think as wise men do; also to keep clear of strange Latin, French, and Italian words. Ascham's Northern birth is attested by the words *combersome*, *stoure* (pugna), *ilnesse* (pravitas), *laste* (permanence) *freke* (vir), *ware* (collocare), *braye* (collis); the Northern *flee*, not the Southern *fly*, expresses *volare;* Page's *turnpike* is repeated, p. 88. As to his Vowels and Consonants, a bow-maker appears as *bower* in p. 110, and as *bowyer* in p. 114. The old *w* makes way for *b;* the verb *wedde* becomes *bet* (so Will becomes Bill); *to laye and bet* with a man is in p. 19.[2] The *l* and *r* interchange; we hear of the *citie of Argier*, p. 82.

[1] Skeat's Dictionary.

[2] Some say that *bet* comes from the French *abet;* the latter verb is hardly ever found in England before Ascham's time.

Among the new Substantives are *inkeper*, *Turkishnesse* (barbarism), *cutte* (vulnus), *bent* (inclination of a bow), *head* of ale, *a lowse* (impulse), *a wether man* (weather wise). In p. 48 *auctumnus* is called *faule of the leafe;* this has been passed on from Yorkshire to America. Men are called *true hertes*, p. 78. There is the phrase *both man and boye* (omnes), p. 100; we use it in a rather different sense. Certain arrow heads are called by merry fellows *bobtayles*, p. 126; others are called *swalowe tayles*, p. 135. The noun *wrentche*, in p. 49, ceases to express *dolus*, and takes our sense of the word. The old *match* gets the new meaning of *certamen*, and is applied to archery, p. 91. There is the new phrase *in good sadnesse* (earnest), p. 102. In p. 56 oaths are heaped upon oaths, *one in anothers necke;* a new phrase. In p. 98 a man asks to be taught archery *by a trade or waye*, so as to succeed; the derivation of *trade* from *tread* is very plain here. Dr. Murray gives *bencher* and *barrester* as words of this date.

Among the new Adjectives are *dankish*, *bygge brested*, *sadle backed* (called a shooter's word, p. 129), *hie rigged*, *unhansum*, *workable*. An old Adjective of Orrmin's is revived in *tricke and trimme*, p. 28. There is the phrase *weake as water*, p. 28. The adjective *prety* is applied to good poetry, p. 52. The *noughty* (malus) is in constant use. The word *rank* gets the new sense of *copious*, p. 93. In p. 128 *fenny* is opposed to *uplandish;* the latter word here seems to change its old sense, and to mean *hilly*. The word *plompe*, meaning *rotundus*, is applied to the head of an arrow, p. 137. There is *dompysshe*, p. 28, used of the mind; we apply *dumpy* to the body.

The Nominative *ye* replaces *you* in p. 54, *to set ye one* (unum tibi dare). There is the phrase *the onelye causes*, p. 89; here *only* is coupled with a Plural. The old Northern *whatkin war* becomes, in p. 69, *what kynde of war;* Ascham brought this North Western idiom to the South; he has also *al kyndes of*, for the old *alkin*.

Among the Verbs are *know where to have him*, *cocker him up*, *owe ill wyll to*, *put to nurse*, *bear your halfe*, p. 55 (go halves with you), *come in their walke* (way), *work him woe*,

cut short, let drive at him, you will have it so, shoot straight, fit your bow, string it, it will gyve (fail), *make poste haste, take ame.* There is the new verb *crust;* snow is *crusted* after a frost, p. 157. Udall's corruption *to rake hell* is repeated in p. 33. Men *play* with laws; that is, trifle with them, p. 97. Another verb for this is derived from pedler's wares; men *piddel* about their bows, p. 117. A book may *runne awaye with* a man, p. 25; a new metaphor. A man's finger *hurteth*, p. 109; here the verb becomes intransitive. There is the Passive phrase, *it was heard tell on*, p. 100. I have heard it disputed whether oarsmen should say, *backwatering* or *backing water;* Ascham has, in p. 89, *marking at one, yet let driving at another* (not *letting drive*). He is sure that the Turk *shulde not onelye not overcome us*, but, etc.; a most awkward turn of phrase, p. 81. There is a new Superlative Adverb, *to rise erliest*, p. 27. In p. 101 a man shoots *wyde and far of the marke;* this is one of the few instances, where we now prefer the old *of* to the later *off*. We see *down the wind*, and *for al time*. There is the phrase *shoot under hand*, p. 126. Things stand *by contraries*, p. 45. There is the Old English *one amonges twenty*, p. 48; not our later "one in twenty," which is more like the Gothic.

There is the Dutch verb *foist*, which is used much as the new Celtic verb *cog*, for cheating; see both in p. 54. There is moreover the Celtic *creased* (wrinkled), p. 138.

Among the Romance words are *minikin, galiard* (a dance), *paragraph, enemyes by nature, aptness, well seasoned* (of wood), *soft spirited, bow case, brasell* (the wood), *to peece* a shaft, *to course* (run) *over, pliable, to vault, enjoy a woman*. Ascham coins the phrase *scholar or unscholar*, p. 38. He speaks of *God and his high providence*, p. 81; the last word was now coming into fashion. Palsgrave's *antique* appears in p. 147; in p. 47 it takes the form of *anticke; to daunce anticke;* we *perform antics;* the idea must be something out of modern fashion, and therefore uncouth; in Foxe, twenty years later, the word means *trick*. Ascham says that "artillarie now a dayes is taken for two thinges; gunnes and bowes," p. 65; Jonathan's

artillery in the Bible is well known to us. In p. 67 the *morispike* is coupled with spear; *pike*, the soldier's weapon, was soon to appear. In p. 96 we learn that of *fence* is made an art; the noun *fence* (defence), taking a new meaning, is here opposed to shooting. We hear of *virgin* wax, p. 109; a new sense of the word. In p. 111 the verb *save* is connected with money. A side wind *tryeth* an archer much, p. 156; here the *try* slips into the sense of *incommodum ferre;* it is rather different from Tyndale's sense, that of *severely testing*. There is the new phrase *be in companye with*, p. 86. The old *in taper wise* becomes *taper fashion*, p. 126.

Ascham gives us the well-known Scotch byword, that every English archer beareth under his girdle twenty-four Scottes, p. 84. He alters, as he himself says, the proverb anent cooks, "God sendeth us good fethers, but the devil noughtie fletchers," p. 132. He was the first, I think, to bring Thucydides to English notice, for he tells the well-known tale of the arrow at Sphacteria, p. 75. He asserts that Wales was in old time given up to barbarism (More enlarges on the Welsh thieves of his day); "but nowe, thanked be God and noble Englande, there is no country more civil," p. 85. Scotland, it is hinted, had better imitate Wales and unite with England. The Cantab refers to the proverbial barrenness of Newmarket Heath, p. 97. He describes how he was brought up, with many other children, in the house of Sir Humfrey Wingfelde, who would bring bows and arrows down from London, and see his young friends shoot; the knight coupled the book and the bow, as the foundation of youth, p. 140. Chaucer is called "oure Englyshe Homer," p. 54; and his verses on dice-playing and swearing are quoted with much approval. Ascham, learned man as he was, fastened on the old Northern ballad metres to translate Homer; see the specimen in p. 66.

Heywood brought out his Proverbs in 1546; this work was printed ten times in the author's Century, and has been lately reprinted by Mr. Sharman, whose edition I follow. There is the great contraction *bir Ladie!* (by our

Lady), p. 105. The 'Handlynge Synne' had used the phrase *daunt* (dandle) *a child;* the *t* now is changed into a sound like *s; dance* a woman on his lap, p. 170. There are the new substantives *hony moone* (connected with marriage), *a meale mouth*[1] (adulator), *a flebergebet, a flea-biting.* There is *flimflam* (a trifle), formed in Skelton's fashion. We hear of a *band* for a hat, p. 90. A wife complains that her goods are wasted on "a sort of dogs and sawte bitches," p. 158; the last word here takes the sense of *meretrix*, I think, for the first time; the name *Gil* bears the same meaning in p. 122. The word *girle* is opposed to *boy* in p. 50; the former noun was getting a new sense in this reign. The old *rood* (crux) was now vanishing; but it appears in the common oath, p. 108. The word *coockqueane* is used of a woman in p. 131; Shakespere and Addison use it of a man who busies himself in woman's affairs. Heywood employs *jar* in his new sense of *rixa*, as he had done in his former works.

Among the Adjectives are *fat fed, a loose or od end, a breackneck fall.* A new sense is given to *thick; thicke of hearing*, p. 153. A picture is painted, not *lifelike*, but *lively*, p. 26. There is the bad grammar, sometimes followed by Shakespere, *who have we there?* p. 52. We light on the scornful *a visage, such as it was*, p. 88. Among the Verbs are, *your nose drops, a ship draws water, ride at anker.* We see the new Adverbial phrase *far on*, p. 164, where *the way* is dropped after *on.* We find *proceed upon* (this), *grow upon her fansie*, p. 38, where the idea must be "take rooted hold upon." Wit is *in the wane*, p. 140; hêre we now put *on* for *in.* There is the cry *taunt tivet!* (tantivy), addressed to a woman, p. 149; it answers to *hollo!*

Among the Romance phrases are *a foile* (trip), *to anker, repine, tit for tat* (tant pour tant), *jeblet* of a goose, *to be quite of her, change places, in* (at) *any rate.* We read of *hackney men*, who let out horses, p. 71; hackney coaches were to come fourscore years later. In p. 84 the *receiver* is con-

[1] We still sound the last *e* in this *meale;* a rare thing in modern English.

nected with the thief. Palsgrave had written *take herte a gresse;* here in p. 149 stands *she takth hart of grace;* perhaps this may come from animals growing hearty on grass. The word *beadrole* in p. 132 drops its connexion with prayer (bede), and means simply a catalogue. In p. 151 a person *decays* (becomes poor); a new sense of the verb. In p. 140 we hear of a man of *fancie fine and neate;* both these adjectives here seem to take the new sense of *fastidious;* our "fine lady" and "natty dress" retain this shade of meaning.

Heywood gives us many a well-known proverb for the first time; as—

"The tide tarieth no man.
Faste binde, faste finde.
Betwene two stools my taile goes to the ground.
Wedding is destiny (our *marriages are made in heaven*).
He laughth that winth.
No man ought to look a given horse in the mouth.
As I would needes brewe, so must I needes drink.
Reckoners without their host must reckon twice.
Two heads are better than one (Palsgrave's *wyttes*).
All is well that endes well.
The still sow eats up all the draffe.
All is not gold that glisters (Chaucer's *glareth*).
Ill weede growth fast.
Beggars should be no choosers.
Somewhat is better than nothing.
It is evill waking of a sleeping dogge (see Chaucer, p. 116 of my book).
The rolling stone never gatherth mosse.
A man may well bring a horse to the water, but he cannot make him drink.
Better children weep than old men.
Rome was not built in one day.
A dog hath a day.
Better is the half a lofe than no bread.
Nought venter, nought have.
Ka mee, ka thee; one good turn asketh another.
Evil gotten goods never proveth well.
That shalbe, shalbe.
New brome swepth cleene.
All thing is the woorse for the wearing.
There is no foole to the old foole.
Love me little, love me long.
Thought is free.
A woman hath nine lives like a cat.
Chaunge is no robbry.

Tread a woorme on the tayle and it must turn again.
Too much of one thing is not good.
Even reckoning maketh long frendes.
Small pitchers have wyde ears.
The weaker goeth to the pot.[1]
Might overcomth right.
No fire without some smoke.
One swallow maketh not summer.
A cat may look upon a king.
Leape out of the frying pan into the fyre.
Ill gotten, ill spent.
Half warnd, half armd.
He that hath an ill name is half hanged.
It is better to be an old man's derling than a young man's werling.
Few words to the wise suffise to be spoken.
I know on which side my bread is buttred.
Sooth bourd is no bourd.[2]

"'Who is so deafe or so blinde, as is he
That wilfully will neither hear nor see?'

To mend as sowre ale mendeth in summer.[3]
He knew which way the winde blew.
Some man may steal a horse better than some other may stand and look upon.
Love me, love my dog.[4]
When theeves fall out, true men come to their good.
What is a workman without his tooles?
When I give you an inch you take an ell.
Will yee both eat your cake and have your cake?
He can have no more of the foxe but the skin.[5]
Every man for himself and God for us all.
Enough is as good as a feast.
An yll wynd that blowth no man good."[6]

There are some phrases and proverbs here, afterwards repeated or glanced at by Shakespere, as—

"Happy man, happy dole (Winter's Tale).[7]
Litle pot soone hot (Shrew).
It is deere collup that is cut out of th' owne flesh (Henry VI.), A.
Where nought is to wed with, wise men flee the clog (Winter's Tale).

[1] The Editor, mawkish being, calls this "a vulgar and objectionable saying." It is a most obvious truth in this wicked world of ours.
[2] Used by the Provost of Dumfries in 'Redgauntlet.'
[3] Used by Davie Gellatley in 'Waverley.'
[4] The Editor remarks that St. Bernard mentions this proverb; of all saints, he is the right man to refer to dogs.
[5] Here we now substitute *cat* for *fox*.
[6] I take this last from another work of Heywood's, quoted in Tusser's book (English Dialect Society), p. 245.
[7] *Happy man be his dole* lasted till Smollett's time.

Moe maydes but Malkin (Coriolanus).
Kinde will creepe where it may not go (Verona).
The cat would eat flesh and would not wet her feet (Macbeth).
While the grasse groweth the horse starveth (Hamlet).
Hunger pearceth stone wall (Coriolanus).
Cold as kay (key) (Richard III.).
Three may keep counsayle if two be away (Andronicus).
To runne out of God's blessing into the warm Sunne (Lear).
Much water goeth by the mill that the miller knoweth not of (Andronicus).
A poore cooke that may not lick his own fingers (Romeo)."

There are many phrases that are still in our mouths, as—

"A rod made for his own taile.
The fat is in the fire.
To beate the bush.
More frayd than hurt.
Let the world wagge and take mine ease in mine inne.
Hold their noses to grinstone.
Cut my cote after my cloth.
For good luck cast an old shoe after him.
To tell tales out of schoole.
To hold with the hare and run with the hound.
Nether fish nor flesh nor good red herring.
She had seene far in a milstone.[1]
She lookth as butter will not melt in her mouth.
Have a flea in the ear.
Here is the dore, and there is the way.
To help a dogge over a stile.
The moonshine in the watter.
A hair of the dog that bit us (of drinking).
The birds were flowne (referring to men).
Her eares might well glow, for all the towne talked of her.
Hot as a toste.
Jacke out of office.
A peny for your thought!
You cannot see the wood for the trees.
You might have gone further and fared worse.
To harpe upon a string.
The gray mare is the better horse (Borde's *white mare*).
We twayne are one too many.
To laugh in my sleeve.
To have him on the hip.
Rub him on the gall.
Drive him to the wall.
Farther than the wall he cannt go.
It is sooner sayd than done.
Have his hands full.

[1] We have altered this into *milestone*.

Show a fayre payre of heeles.
Put by thy purse.
We draw both in one line (pull together).
Take the bridle in the teeth.
He had not one peny to blisse him.
He must lend you eares.
Like as the divell lookt over Lincolne.
Take the wrong sow by th' eare (Henry VIII.'s saw).
A tale of a tubbe.
Beg from dur to dur.
Few know and fewer care.
Hit the nail on the head."

The phrase "Scarborough warning" (the blow before the word), a phrase well known in this Century, is found in p. 76. In p. 69 stands "cast water in Tems," like our "carry coals to Newcastle." Barclay's proverb is slightly altered; it becomes "when the Sunne shineth, make hay." Many of Hending's proverbs are repeated by Heywood; but the old *fer from eze, fer from herte* is now altered into "out of sight, out of minde." One byword is found here, that probably arose in the Thirteenth Century, when English was a thing of naught; "Jacke would be a gentleman if he could speak French," p. 61. We see "hew not too hie, lest the chips fall in thine eye," p. 141; something like this appeared in 1307. A man tells his wife, p. 141, that her tales show "long haire and short wit;" this is also an ungallant Livonian saw anent women; it may be seen in Lady Eastlake's 'Livonian Tales.' The origin of our "bone of contention" is very plain in p. 98; "the divell hath cast a bone, to set strife between you." There is a pun in p. 154, "not to my profit a prophet was I." Here is a bit of etymology, p. 143—

> "First wooing for woing, banna for banning,
> The banes for my bane, then this thus scanning,
> Marrying, marring. And what married I than?
> A woman. As who say, woe to the man."

Another rime comes in p. 147—

> "Margerie good cow gave a good meale,
> But then she cast it down again with her heele."

We see the Southern phrase *hab or nab*, whence came Shakespere's *hob, nob;* after this time the *ne* never came

into any other phrase of this kind, I think, except *will he, nill he.* The morals of the clergy are glanced at in p. 45, where a woman is said to be "tender as a Parson's lemman."

In the Early Writings and the Catechism of Becon (Parker Society) we see the þ struck out, for Chaucer's *þwitel* makes way for the verb *whittle,* Early Writings, p. 362. There are *coalpit, law-maker, shaveling, sheepmonger ;* a fool is called an *ass-head ; carles and churls,* coupled together, are opposed to *gentlemen.* We have seen *to trick it* in 1450 ; we now find the substantive with its Dutch sense of *lineament ;* a *trick* (fashion) of apparel stands in p. 204. Becon is fond of coining adjectives with *like,* in the Old English way ; thus he has *Nero-like, jay-like, good-fellow-like* (jovial) ; this *good fellow,* as a mild phrase for *debauchee,* lasted nearly 200 years. The word *huff* had long been set apart as appropriate to gallants ; a proud priest is called *huff-nosed,* Early Writings, p. 201. Latimer is said to have used *free* speech (audax). In p. 43 the verb *carp* changes its meaning from *loqui* to *objurgare ;* here the Latin *carpere* must have had some influence. In Cat. 415 the verb *crack* seems to be used in the modern Scotch sense for *loqui,* though a spice of *jactare* still hangs about the word. Men *row in the same haven,* not *boat ;* they do not *dream* of doing a thing. There are two new phrases ; men hunt, hawk, and *what not,* p. 254 ; they dispend *hundreds,* p. 255 ; here *pounds* are understood. There is the Scandinavian verb *flare.*

Among Becon's Romance words are *stupor, votary* (man under vows) ; the word *sycophant* stands for calumniator, as in Foxe, p. 43 ; the first hint of the press-gang stands in p. 235, when men are *pressed* for the wars. The verb *saly* appears, being here used for *saltare,* p. 373. The Teutonic and Romance are compounded in *a purgatory-raker.* A man of pronounced opinions is called *plain as a packstaff,* p. 276 ; a hundred years later this was made *pikestaff.* The holy King of France appears as *Saint Lodowicke,* p. 390 ; hence his worship cannot have taken root in England. Our modern *communism* is hinted at, when men make a *communion,* yea, a confusion of all things, Cat. 601. The

word *duncer* is coined from Duns; we clip the last letter.

Becon borrows the word *blood-souper* from Coverdale's version. He bestows the title of *Pater Patriæ* upon Henry VIII.; it was given to a better man a hundred years later. New and strict ideas on the Sabbath, so early as 1540, were coming in; see pp. 38 and 362. In the former page occurs a parenthesis of about 100 words in the middle of a sentence. Becon would return a ready answer to the question, what is an Archdeacon? see Cat. 586.

In the letters of this time contained in 'Ellis' Collection,' 1538-50, we see the great contraction *vytler* for *victualler;* the *s* is prefixed, as Layton's verb *squench;* we sometimes hear *squelch* in our time; in the same way, *squeeze* was formed from the old *cwysan*. The *t* rounds off a word, as *varment*. The *k* replaces *t*, as *haskeness* (huskiness) from *host* (tussis). We see *snap shares* (chance profits), *the lading;* we hear of *the not* (non) *doing of* a thing. The word *house* stands for its inhabitants; *call up the house*. Among the Adjectives is *close handed* and the Superlative *dronkynest*. We know the phrase "the Queen's rebels;" we now have *for whoos resistance* (resistance against whom). Among the Verbs are *run in ruyne, take up money, make it over, call in a patent*. The Lady Elizabeth writes that colours may *give;* I suppose *ground* must be dropped. The Passive Infinitive may govern a verb; *to be rejected were to my dishonour;* it may follow *for*, as, *dedicate for service to be done*.

Among the Romance words are *revestre* (vestry), *residensarie, domestiques, charter party, a cane, unctuous goom* (gum), *maistre d'hostel, engener* (engineer), *grome porter*. Men are said to be *close* (secret); Latimer talks of a *cyvyll* and honest man; here the adjective changes its old meaning. We hear of a *suspecious* book; the adjective in our day has both an Active and a Passive meaning. In 1548 we read of a *coronell* of Germans; this is the Spanish variation, still employed by us in pronouncing; it refers to the officer who heads the *column*. We see Mr. Gladstone's famous phrase *with bag and baggage;* also *for that present* (nunc); here we substitute *the* for *that*. There is the new

take a stay among them; a few years later this became *stay among them.* There is *to be busy brosshing clothes;* here an *in* is dropped before the Verbal Noun. We see *charge the jury, the exchange is up, to pass over things, to torn over the leaf, franke caryage* (without cost), hence "to frank a man." We hear of the town of *Camerik* (Cambrai), whence came the article *cambric*, already mentioned. There is a strange phrase in Series ii., vol. ii. p. 176, "Dr. Crome's canting, recanting, decanting, or rather double canting;" this word *canting* was soon to be applied to thieves' patter. In Series iii., vol. iii. p. 167, Layton reviles a man as "a monk of Cant" (Kent).

In the documents of this time preserved by Foxe (vols. v. and vi.) we see the proper name *Boyse*, v. 510, from *Boece*, Boethius. The former *mutenary* is now cut down to *mutiny;* on the other hand, Palsgrave's *catour* becomes *caterer*, vi. 199.

Among the new Substantives are *shriek, inkling, white meat.* In p. 190 twopence is claimed of every *poll;* we should say, "twopence a head." There is a new sense of the Dutch *trick* in p. 409, that of *dolus;* it is applied to the monks' doings. We find the compound *a farewell-supper;* a man is in *a wrong box;* Lord Russell cuts *bloodshedding* down to *bloodshed*, vi. 284. Bradford uses *home* in Udall's new sense, vii. 281; *you hit me home;* he is the first, I think, to use *hairbreadth* and *worldliness.*

Among the Adjectives Gardiner changes the *tikel* of 1470 into *ticklish*, vi. 30; he talks of the Upper House (of Parliament). His victim Barnes calls Henry VIII. a *whole* King (a despot), v. 436, one that had more power than his father and grandfather, thanks to the Gospellers. The *like* is used in compounding new adjectives, as *order-like* (orderly). Bradford uses the new phrase *come* (here) *and welcome*, vii. 285; here a *be* must be dropped before the last word.

There is a new Relative phrase, *if he be the man I take him for;* this comes in Bonner's long and amusing letter from abroad against Gardiner in 1538. Anything neglected is said to lie *post alone*, viii. 33 (solitary as a post).

Among the new Verbs are *fly the realm, to mad* (madding crowd), *call to account, turn* (over) *my books, put them by* (aside), *put up your pipes* (Bonner to Hooper, like our *shut up*), *a flying report, go up to his examination, overcrow them, settled in error, come unto a retractation* (hence, come into a plan), *slip the anchor-hold.* The transition in the verb *want* from *egere* to *cupere* is very plain in v. 155; among other uses of it stands, *he asked what I wanted.* We have seen *run his sword through him;* the noun is now dropped; Bonner writes, *run me through,* p. 156. Men are *put up* (accused) by the authorities, p. 445; in our time they would be *pulled up* or *had up.*

Among the Adverbs is *over and besides;* Bonner complains that Hooper, *like an ass,* had turned the Bishop's words, "the same *that* was hanged," into "the same *as* was hanged," p. 752; men were now becoming nice about their phrases.

We hear that Bonner's common oath was, *before God!* v. 410; it is Chaucerian. The *by* is much developed in compounding, as *a bye thing, bye matters, bye talk;* we find it convenient to have *by-work* to English the *parergon* of Thucydides.

There is the Scandinavian *glum,* coupled with *silence* by Gardiner in vi. 36. There is the Celtic *quirk,* connected with law.

Among the Romance words are *accent, magnitude, epitome, local, publish* books, *to all intents, sophister, doctress, paraphrase, palliate, unduly, impertinent* (not relevant), *educe, defence* (at law), *papistry, orders* (commands), *misconstrue, civilian, ingrate,* a *close* prisoner, *to term it, plain English, iteration, relevant, mockery, extenuate, lucubration.* The Reformation, it will be seen by the above list, brought in many new Greek and Latin words; Lambert says he will not affirm *pro or contra,* v. 219. The old *mislike* makes way for *dislike,* v. 211. In p. 258 *chattels,* not the old *catals,* are coupled with *goods* in a Royal injunction. A man writing in 1544 speaks of the *Pope-catholic* clergy, viii. 32. In v. 245 Lambert uses the verb *reprove* for "hold as bad" and *improve* for "refute." The word *varlet,* in Bonner's mouth,

comes to mean *nebulo*, p. 764. The new meaning of *curate* appears in p. 446. In p. 754 a man *professes* the law ; the verb had hitherto been confined to religion. The new phrase *practise with a person*, p. 776, appears ; it bears a bad sense. The noun *pleasure* is made a transitive verb by the Lady Mary in vi. 20 ; a new synonym for *to favour ;* it means more than *please*. Gardiner uses *platform* for scheme or policy in its present American sense, p. 25 ; he does not here connect it with its old sense of material building ; he speaks of the Gospellers as our new *schoolmen*, p. 33. Prince Edward is able to construe and *parse*, p. 351 ; that is, tell the *parts* of speech. Gardiner uses *policy* in p. 37 for two different things, *sapientia* and *consilium*. He opposes the word *profane* to *holy*, speaking of everyday life, p. 63. Ridley, when on the Eucharist, talks of *annihilation* of bread, p. 313. The phrase *I pass not* was often now used for our "take my stand on ;" see p. 315. A man, whose arrangements have been made useless by a change of purpose in his enemy, professes himself *sore disappointed*, p. 401.

Lambert, in 1538, compares something futile to the moon shining in the water, v. 216 ; hence our *all moonshine*. There is the phrase *every vat* (vessel) *shall stand on his own bottom*, p. 533 ; Bunyan changed the *vat* into *tub* when using this proverb. Gardiner cares not to talk, *as* (though) *butter would not melt in his mouth*, vi. 37. Ridley tells an objector, *you would move a saint*, p. 331. The word *amiss* was always a favourite with English punsters ; in v. 447 a Gospeller says that the mass was called *miss* beyond sea, for that all is *amiss* in it. Gardiner declares that using the term *The Lord* for *Deus* is a token of heresy, v. 507. One idea of King Edward's rebels was, that they were not bound to obey laws made before he was twenty-one, v. 773. In vi. 51 Gardiner (here, at least, a sad blunderer) speaks of the King as one of the three Estates of the realm. The Bishop, though some call him a Papist, refuses to play *the pope-holy, as the old term was ;* it evidently meant "a sanctimonious prig," as is here hinted. He approves of religion being set forth in Greek and

Latin, which are well fixed; "but as for the English tongue, itself hath not continued in one form of understanding 200 years; . . . it shall hardly contain religion long when it cannot last itself," vi. 37. Gardiner could not foresee the stability that Tyndale and Cranmer were to give to this fleeting English which now seemed unworthy to be the handmaid of religion. We hear something of verse-making at Winchester, vi. 223; Bishop Gardiner, about 1538, caused the schoolmaster of the College to make verses on the King's supremacy as against the Pope; these were learnt by the boys, who then made verses of their own on the same theme. Gardiner uses *while* in its Northern sense of *usque ad*, vi. 42. He distinguishes between a letter of *German fashion* of the Chancery hand and a letter of the Secretary hand, vi. 27; in the same page he tells us that an honest Englishman will put off his cap on seeing the King's seal. Somerset excuses the Government for not interfering with the profane rimes of the Gospellers, saying that Pasquil at Rome has always been tolerated by the Popes, even when their tyranny was most extreme and when they themselves were his butt, vi. 35.

There are many poems in Hazlitt's Collection, vols. iii. and iv., ranging between 1537 and 1550. The *ow* replaces *o*, as *prowl;* in iii. 312 the two forms *ketch* and *catch* stand in one line. The *t* is struck out, as *popery* for *popetry;* it is added, as *hoist* for the old *hoise;* it replaces þ, as *tyght* for the *thiht* (solidus) of 1440, *wynd and water tyght.* A rustic contracts *gentleman* into *gemman*, iv. 10, and uses *zoner* for *sooner;* also *yche am* for *ego sum.* The *r* is inserted; the old *braided* hair becomes *broadered*, iii. 238, the *broidered* of our Bibles; the Teutonic *braid* and the French *broder* were confused. The Vocative *master parson* becomes *mas parson* in a rustic's mouth; hence the Scotch *mass John.* Among the Substantives are *dribbler, callet, jacke daw;* this *Jack* was now prefixed to many nouns, as a *Jack lout*, iii. 229; we see a *Judas kisse*, p. 235. There is the new phrase *have* (make) *a better showe*, iii. 239. A chief is described as *formost of the rynge*, p. 290; hence *ringleader* had already been coined. A

sot is always crying *fyll the pot, Jone!* p. 310; this was the usual name for a poor woman, and it lasted for 200 years; we know Shakespere's *greasy Joan*. A man has a *knacke to say things* (of saying things), iv. 9. Matters are on a *hubble shubble* (huffle scuffle), iii. 312. A peasant speaks of the priestly power as *a galows gay gifte*, iv. 13; this *gallus* is still a slang term for *magnus*. We see *crust and crum* coupled in p. 44. Among the Adjectives we remark *bousy* (ebrius), from an English word of 1280. The old *maidenlike* reappears after a very long sleep; there is also *Christianlike*.

Among the Verbs are *I knowe whates a clocke*, iii. 281, *beat* (cudgel) *his brayne*, *take in* (recipere). In iv. 5 stands the old expletive, *so mut I thee* (so may I thrive!), the last appearance, I think, of the Old English *theon*. There is *masse me no messinges* to a priest, p. 15, like Lord Derby's *knee me no knees*. Thieves *lyft* a man from his good, p. 40; this is the Gothic *hlifan*, the Greek *klep*, meaning the same; hence comes our *shoplifter*. The word *tease* keeps its old violent meaning (*lacerare*) in p. 63, where wolves *tease* sheep; in Yorkshire the machine for *tearing* wool is still called a *teaser*. When we put a thing *away*, we lay it in some cupboard or safe place; this sense of the adverb appears in iii. 138, *lay money away*. Bishop Gardiner is called, in p. 263, *so so a preacher;* our *so so* still means *mediocre*. People are fetched *by the whole dosens*, p. 264; something comes *by fyttes*, p. 295; in old times the Singular, not the Plural, would have been used after the distributive preposition. Caxton had staked upon a thing; we here see *to borow* (money) *on garments*, iv. 59. There is a curious omission of *against* in the phrase *housing* (which is) *wynd and water tyght*, p. 52. We see the source of the future *tirra lirra* in iii. 321; *a tirlary typpe;* the *tirlary* is here made to jingle with *whirlary*. A man says he often does a miracle, iv. 13; the answer is, *the devell ye do!* a new phrase. A horse is addressed with *ree who!* this last must be a corruption of *ho!* (stop), p. 16, something like our *wo-ho!* In the same page stands *God spede us and the plough!*

There are the Dutch words *ruffle* (brag) and *trick up* (ornare). There is the Celtic *gull* (decipere), and *roger* (soon to become *rogue*), iv. 44.

The Romance words are *conscionable* (conscientious), iii. 228, *to poche* (rob), iv. 41, *serving man, carion crow, trinket, cassoc, farthingale.* An impudent fellow is called *Jack sauce*, iii. 242; and his father addresses him with the scornful *Sir*, p. 231. Two lines in p. 281 refer to the sea—

> "The compas may stand awrye,
> But the carde wyll not lye."

This card (our *chart*) comes into the later speak *by the card.* In the parable, Dives is opposed to *Pauper*, p. 286; the last word is often in our mouths now. A woman is exhorted to wear *sober* apparel, p. 239; she answers that her clothes are not drunk. In pp. 290 and 295 the word *pluresye* (perhaps in joke) stands for *plethora;* Shakespere and others imitated this. Men *abuse* their tongues against holiness, p. 256; we here see how the verb began to mean *vituperare.* A rustic calls the mass *vengeance holy*, iv. 11, a new phrase. The Adverb *cherly* is used to encourage a horse onward, p. 16; Orlando was to encourage Adam in the same way. In p. 35 we hear of *gaudy chere;* hence the gaudy days at the Universities. Men are asked *what country men they be*, p. 42; this refers to their shires. Persons may be defended, but meadows are *defenced* in p. 53; we now clip the *de* in this sense; *defend* had led to the noun *defence*, and this latter to another verb *defence.* The noun *Popistant* is coined, iii. 262; perhaps an imitation of Protestant.

The popular poet of 1550 in iii. 278 wishes that merchants would stick to the sea and not buy up the lands of the gentry; this new practice had come up within the last eighty years. In iv. 64 it is hinted that drunkenness had hitherto been confined to *Duche folke or Flemynges*, but it is now rooting itself among the English. A new noun, *Godterer*, is coined to express a swearer, p. 61. There is the proverb, *grete boost and small roost* (roast), p. 66. I give a specimen of the earliest thieves' slang we have, from p. 69—

"With bousy cove maimed nace
Tear the patryng cove in the darkman cace
Docked the dell for a coper meke
His watch shall feng a prounces nobchete
Cyarum by salmon and thou shalt pek my jere
In thy gan for my watch it is nace gere
For the bene bouse my watch hath a coyn."

The foreign style of speaking English is first imitated in pp. 46 and 47; a quack says—

"Me non spek Englys by my fayt;
My servaunt spek you what me sayt.
. . . . . .
Dys infant rumpre ung grand postum,
By got, he ala mort tuk under thum."

The dog Latin in iii. 320 is not so good as Molière's—

"This alum finum
Is bonus than vinum
Ego volo quare
Cum tu drinkare.
. . .
Juro, per Deum,
Hoc est lifum meum
Quia drinkum stalum
Non facere malum."

Hall, in his Chronicle, uses the Scandinavian verb *baffull* (disgrace); he explains it as a word of great reproach among the Scotch; see Skeat's Dictionary.

In the 'Life of Sir Peter Carew' (Maclean) we see *deck* (of ship), *netting*, *wynge* of an army. Wallop, in 1543, talks of *cutting* between an army and home, p. 124, Appendix. A sunken ship is to be *wayed upp*, p. 129. There is the phrase *be aforehands with him*, p. 139. Among the Romance words are *pyke* (the weapon), *mortaires* (mortars), to *bombast* a doublet with cotton, *an avauntcourreur*; *mountes* of earth were to become *mounds* a few years later; most of these words occur in Wallop's letters in 1543. There are, besides, *cordage*, the *patrone* (master) of a ship; enemies assemble in great *troupes*, p. 136; we stand in doubtful *tearmes* with France, p. 142.

In 1548 William Turner put forth his book on the Names of Herbes, printed by the English Dialect Society.

He had travelled much abroad, and throws light on foreign pronunciation. He tells us that the poticaries clipped the first *a* in *asparagus*, p. 17; sparrow grass came later. He says that the two forms *mallowe* and *mallo* are both in use, p. 50; the English for *quercus* may be either *oke* or *eke*, p. 66; and *brassica* may be either *cole* or *keele* (kale), p. 20. He goes back to the true old *morbery*, not *mulberry*, p. 9. Both the forms *cresse* and *kerse* are in use, p. 55. The old *affodil* is written *daffodil*, p. 10; this is said to come from the French *fleur d'affodil*. Turner insists on writing *wad* (woad) "and not *ode*, as some corrupters of the English tonge do nikename it," p. 40; we remember how Woden became Odin. The German *ei* must have been sounded like French *ê* at this time; Turner writes *Rhene* and *eich* (oak), of course giving the English sound to these letters; he writes the German *ougen* for *oculi*, p. 84; *tusent* for *mille*, p. 24; still the form *baume* (arbor) appears. The Germans seem still to have sounded their *w* as we do. Turner has the new substantives *buckwheate*, *kydney beane*, *twopeny grasse*; Jack was becoming such a common prefix that in p. 89 a plant appears as *Jacke of the hedge*. The old *nighteshade*, after a sleep of many centuries, reappears in p. 89. In p. 77 *with us* stands for *apud nos*, "in our speech;" this is a development of the idiom of 1470, *an holy prophet with God* (in the sight of God). Among the Romance words are *carot*, *larche*, *raspes* (raspberry); there is *blew-bottel* for *cyanus*; the word *archichoke*, p. 23, comes straight from the Italian, the *ar* being the Arabic *al* (the). Turner says that in England we have two forms for one plant, *cynkfoly* or *fyve fyngred grasse*, p. 66. He always tries to Teutonise new words; thus he thinks *swallowurt* should be used for the strange plant called *schwalbenwurt* by the Duche men, p. 17; he wishes the German *durchwassz* to be called *thorowwax* in English, p. 85. When he gives *mangolt* as the Duche for English *bete*, p. 19, he little foresaw the future *mangelwurzel*. Instead of *errata* at the end of his book he gives *fautes escaped in the printyng*, a pretty long list.

Latimer's 'Sermons and Remains' of this time (Parker Society) retain some old forms, as *a gainer* (readier) *way*;

there are both *manqueller* and *mankiller* (homicide). The *a* is prefixed in *aweary* (fessus); it is clipped in *pose* (appose); Chaucer's *hochepot* becomes *hotchpotch*. There are the Substantives, *a put off*, *income*, *hanger on*, *a standing* (thieves' station), *a laughing matter*, *tussock*, *gun-maker*. Latimer coins *shavery*, something like *slavery*, to express the robbery of the Church; 'Sermons,' p. 100. We seem to see the origin of our *duffer* in p. 121, "there stood by him a *dubber*, one Doctor Dubber," an ignorant priest. Latimer uses *mingle-mangle*, a word for pigs' food used in "my country" (Leicestershire). He employs *a glimmering* for "a slight recollection," p. 174. A man may be a *firebrand*. A curate's wages, nine or ten pounds, may be earned by some *three-halpenny priest;* 'Remains,' p. 29. The word *stock* seems to be used for *property*, not merely for *cattle*, in p. 112.

Among the Adjectives is *white-livered*, *quick* (in the sense of *quick-tempered*); 'Sermons,' p. 207. As to the Pronouns, we see *they were none of his to give*, p. 158; *no man is any thing near unto mine age*, p. 251; usurers take *forty in the hundred*, p. 279, a new commercial phrase. Shakespere talks of "your *but;*" Latimer of St. Paul's *nots and nons;* 'Remains,' p. 18.

Among the new Verbs are *overhear*, *brazen it*, *lamb*, and the phrases, *blow men to ashes* (with ordnance), *raise rents*, *keep touch* (agreement) *with*, an article is *far fetched* (brought from a distance), *do more hurt than good*. Latimer uses *to prittle-prattle* prayers, and also *to pittle-pattle*, whence comes our *pit-a-pat*. We have seen *strike* in the sense of *vadere;* we now find *chop in* (cut in). The verb is dropped in *no doubt of that*.

As to Prepositions, we see the Northern expletive, *with a wanniaunt*, 'Sermons,' p. 119, soon to be altered into *with a vengeance*. There is the new phrase, leave them *at adventure* (to chance), p. 120.

There are the Scandinavian *shelf* (at sea) and *trudge*. There is the Celtic *perk* (wax proud).

Among the Romance words are *imposture*, *Anabaptistical*, king's *minority*, *cursorily*, *brutality* (brutishness), *suspend* judgment, *valuer*, *salad*, *propriety* (peculiarity), *phantastical*

(unreal), *to fantasy* (putare), *clerkly*. In the well-known 'Sermon on the Card' we see the technical *deal*, *suit*, *heart*, *turn up your trump*, which is also seen as *triumph*, p. 16. The word *dame* is used as the counterpart of *master*, hence a dame's school. Men make a *dividend* (division) of spoil, p. 31. The *mock* is employed in compounds like our *sham*, *mock-gospeller*; of this kind of words *mock auction* still survives. The word *satisfactory* (expiatory) appears, used in a very different sense from ours. The famous word *pasquyl* appears for *satire*, as before in Elyot. Latimer, when removed from his see, became a *quondam*; he also speaks of *quondamship*, p. 154. We see *satrapa* and a *caveat*. The old *even* in composition was falling away, for we see *co-helper*; this *co* had appeared in *commoder*. The new sense of *civil* appears; an honest *civil* woman, p. 180. Where we say, "thanks to my trouble," the old phrase was *gramercy labour*, p. 213. We hear of *new spirits* (homines), p. 229, hence our "choice spirits;" *ghost* and *soul* had long been used in this sense. Men are made of certain *metal*, p. 393; this spelling was later to be changed. A man who cheats another thinks himself a wise *merchant*, p. 401; the word might bear a bad meaning about this time. We hear of *fooleries*, p. 425, and moreover of *follies*, in the Plural. John the Baptist is called a *clergyman*; 'Remains,' p. 82; the first instance, I think, of this word. The huge farthingales worn by women are called *round-abouts*, p. 108. Latimer says, "the Devil shall go for my money" (he is the one for me); 'Sermons,' p. 77.

As to old customs, noblemen are complained of by many, because they lie in bed till eight in the morning; 'Sermons,' p. 255. A certain rich man, when dying, utters nothing but the oath, *Wounds and sides!* p. 277. Latimer protested against burials within the City, and wished that Curates might be appointed to the gaols. On St. Stephen's day it was usual to bleed horses; 'Remains,' p. 100. Latimer confesses that he has been too apt to use the oath, *yea, by St. Mary!* p. 79; most men in his day contented themselves with *Mary!* He was once much blamed by a

Bishop for speaking of the *Lord's Supper*, a new term, not often used by the Doctors; 'Sermons,' p. 121. He tells us that many punningly spoke of the new Homilies as *homelies* (simple stuff), p. 121; the people would sometimes talk so as to prevent these documents from being heard in Church. He remarks on Abiathar's conspiracy, "it is marvel if any mischief be in hand, if a priest be not at some end of it" (the bottom of it); 'Sermons,' p. 114. He speaks of bribery and its returns; "*giffe-gaffe* was a good fellow," p. 140; Scott has something of the kind. Latimer has various proverbs, to be found in Heywood.

Leland's remarks on his journey through England were given to the King in 1546, and were soon afterwards edited by Bale. The Antiquary had a licence in 1533 to search all the Convent Libraries. He is here said by his editor to have been learned in both *Brittyshe*, *Saxonyshe*, *and Walshe;* he might well call himself *Antiquarius*. No Englishman probably professed to understand Old English for 300 years before Leland; one of the fruits of the Reformation was to breed men like him, Parker, and Foxe. A man may be an unprofitable *clod*, a new term of abuse. The *sh* was coming in; Gower's *was* (aqua) becomes *wash*. There is the new adverb *lernedlye*, which is an unusual formation. We hear of *dogged doynges* of Anabaptists (brutish or mad). The verb *wish* seems to imitate *order* or *command*, taking an Accusative and Infinitive; *I wyshe all to consydre*. The *of* now follows *careful; careful of good learning*. The very old sense of *for* (quod attinet ad) is carried a step further; *lerned for hys tyme*. We hear of the *prymative* Church, *to barbaryse*, *stacyoner*. We see *monstruouse buyldinges* (ingentia); this sense lingers in our *monstrous fine*. There is *laysy* (lazy), from the Old French *lasche* (laxus). The Universities are said to be not all *clere* in destroying old manuscripts; that is, "free from blame." Leland uses the word *Romanist*, with a new sense widely apart from that of *Roman* or *Romancer*. He applies *fanatycal* to the Anabaptists, calling them *chymney prechers* and *benche bablers*.

Bale seems to have written his play of 'Kynge Johan

(Camden Society) about the year 1550; he set the example of not observing the unities of time or place, as many years elapse between the scenes, and these shift from England to Italy; he first brought secular history upon our stage. He has some old forms, as *backe* (vespertilio), *mesel* (leper), *slypper* (lubricus), the *moste* (maximus) knave. In p. 80 stands a wassail song, the six lines all ending in *ayle*, something in Chaucer's style. The old *wone* (mos) now takes a *t* at the end, as *wont*, p. 27; we hear of the Pope's *crosse keys*, p. 32; there is the old alliteration *kyng and keyser*, p. 5. Among the Verbs are *slip aside*, *bear them grudge*, *set a good face upon it*, *cast over your country* (our *throw over*), p. 87. In p. 62 stands our idiomatic *go abowt thy besynes* (get you gone). The source of our verb *swig* is very plain in p. 78, where a man proposes to *swynke* a draught; a few years later *sprig* was to be substituted for *sprenge*. One of our short sharp phrases appears in p. 51; John cites the Gospel; the answer is, "Tush, *gospell or no*, ye must make," etc. In p. 66 comes *downe on yowr marry bones!* Among the Romance words are *unplesant*, *dewtyful*; also *no mater to yow*, *pyed monk*, *discharge his oath* (in the sense of *fungi*). The Dominicans are called *Jacobytes* (not Jacobins), p. 18; I have seen this form in Latin verses of the Thirteenth Century. A man is told that he *loses no ceremony*, p. 35; hence our "stand on ceremony." A person, greeting another, says, *yowr servant*, with no verb, p. 44. A whole French line is inserted in the English text, p. 26; there is also *sance pere* (peerless), *bone vyage*, *per dee*. In p. 73 stands the proverb *lyke Lorde*, *lyke chaplayne*; we say, "like master, like man."

Bale elsewhere uses the Scandinavian *jabber*.

William Patten wrote an account of the Duke of Somerset's march into Scotland in 1548; this may be found in Arber's 'English Garner,' iii. 51. The *u* replaces *o*, as *gut* (canalis); there is a well-known Gut near Oxford. The *b* is struck out, as *Camal* for *Campbell*. The *d* is inserted, as *Dandy* for *Daniel*, p. 91. The *l* replaces *r*, as *to duddle* (our *diddle*, decipere) for the old *dydrian*, p. 129.

Among the new Substantives are *inroad*, *loophole*, *onset*.

There are the old forms *All hallowentide* (elsewhere written Allhallontyd), *gadling; former* represents our *forefather*, p. 59. There are the phrases *handful of men*, *be at odds* (far apart), *brood geese*, *race* (fuga). There is the terse *field or no field*, p. 63. Young Edward VI. is said to be of great *hope*, p. 66; that is, he does not hope himself, but begets hope in others; he thus stands at the head of our young *hopefuls*. In p. 71 we read of *Tauthrie* laces in a list of superstitious trumpery; these were sold at St. Awdry's fair at Ely; we now make them *tawdry*. The old *handgun* here becomes simply a *gun*, p. 140. A nobleman is spoken of in his absence as *his Lordship*, p. 142. Among the Adjectives we remark *within the full sight of*, *breast high*, *choicest men*, *oaten cake*. The Pronoun appears in a new way, *run himself to death*, p. 123; there is *fight it out*, p. 109. We have seen *at each other;* there is now *at one another*, p. 133.

Among the Verbs are *puff* (in walking), *blow with powder* (here we add *up*), *a rising hill* (hence *rising ground*), *give ground*, *keep on* (march onward). A man when astonished *blesses him*, p. 64; hence our *bless me!* when we are surprised. The verb *pack* gets a new meaning in p. 104, *we were packing* (departing). There had always been an old phrase "slay *at* war;" in p. 91 we see "chase them *at* the spear point." In p. 103 men play *for* a stake.

There is the Scandinavian *tit* (equus), p. 92; it means something very small.

We see here the number of French words brought in by the soldier's trade, such as *demi-lance*, *pensioner*, *pioneer*, *Provost Marshal*, *battery*, *covert* (for soldiers), *tenable*, *trumpet* (trumpeter), *to plant ordnance*, *field piece*, *fore rank*, *a flank* (in flank), *to flank*, *culverin*, *order of march*. There is, moreover, the Spanish *camisado*, p. 89; Spain had now replaced France as the head of the military world. In p. 91 *charge* expresses *ruere*, to *charge at a man* in a skirmish. Chaucer's *pellet* (from a cannon) now gives way to *bullet*, p. 118. The place occupied by a general is called his *post*, p. 111. Certain knights in the van are called *Sergeants;* this word was henceforth to be military as well as legal, p. 120; we also hear in the same page of the *Gentleman Harbinger*

(Quartermaster-General). The guns are called *missive engines*, p. 121; we now make this adjective Passive, not Active; Lord Macaulay has been blamed for calling a musket *a missile weapon*. We see the phrases *gratify*, *deponent*, *good literature* (scholarship), *diary*, *common sense*, *proffer battle*, *suitably*, *vent* (opening), *to calendar*, *infest them*, *with present mind*, *the double of it*, *relent*, *punies* (juniors), *my notes*. An epigram shows *neatness*, p. 61; *inhuman* is used for *uncourteous*, p. 66; the nobles in the army are called *the dignity*, as we say *the quality*, p. 73; *profane* authors are opposed to Scriptural writers, p. 80. The words *brave*, *bravery*, are used much as *brag*, pp. 98 and 114; hence our *brave it out*. The word *villain* is opposed to *gentleman*, p. 125, a late instance. The new verb *endeavour* now becomes a noun, *do mine endeavour*, p. 56. In p. 57 *demerits* stand for *services*. A fort is made *defensible*, p. 59; this adjective now becomes Passive in its meaning, not Active as of old. Somerset has a *chariot* of his own, sumptuous for cost, and easy for carriage, p. 93; this is a very early instance of the vehicle in England. We hear of both *a retire* and *a retreat*. The word *plot* is now applied to works of the mind; "the plot of my prologue," p. 75.

We light upon the proverb, *say truth and shame the devil*, p. 61.

The word *Briton*, as usual, is used by an Englishman, whenever Scots are to be won over. There is no difference in language between the two countries, p. 64. Edward VI. is called *a right Briton*, both bred and born, p. 67.

> "Coeamus in unum,
> Simus et unanimes per secula cuncta Britanni" (p. 61),

a wish that seems likely to be granted. It is remarked that the Scots call a hill *a bray*, p. 62; *loon* and *tyke* were their favourite words of abuse, p. 114. The Fire Cross and its use are described at length in p. 63; it is never employed but in urgent need. The Scots speak of horsemen as *prickers*, p. 63; *to prick* in this sense dates from 1280. The Gael of the North are called *Irish*, p. 63. The Northern dialect is set down by the Englishman in

p. 75; Huntley is made to say, "in gude faith, I wade (the marriage) sud gae furth, and (I) haud weil with (it)." Scots are allowed *to gae their gate*, p. 84. Patten in p. 86 notes the Scotch custom of speaking of a nobleman's son and heir as *the Master*. It is remarked that the Scotch use *sober* for *parvus*, as a *sober company*, p. 101. They had kept the word *inland*, long dropped in the South; the *inland men* were the best in their army, p. 111. The difference between the Scotch *lord* and *laird* is explained in p. 125; the latter answers to the English *esquire*.

In the Church Homilies, put forth by Edward VI. in 1549, the word *goose* stands for *stultus*. In the beginning of the Homily against Contention, we learn that a Gospeller used to be reviled as a *new-broached brother;* here the last word is equivalent to *Puritan*, much as Strafford used it of Hampden. The verb *broach* is now applied to something else besides a cask. Trevisa had already used *same with;* we now see *one body with, made one with Christ.* There are the new Verbs *embody* and *besot*. There is the parenthesis, *as I may so speak* (ut ita dicam). Tyndale's phrase *so far off from having it* is now altered into *so far from rejoicing* (Obedience, No. 2).

The time, when England broke away from the Italian yoke, falls in precisely with the time when the diction of her bards was greatly changed for the better. Langland, true genius though he might be, was wrong in employing so vast a number of French words in his work; the Passus Decimus-Quartus of his Vision has one French word for two English, counting the nouns, verbs, and adverbs alone. Chaucer penning a hymn to the Virgin is most different from Chaucer laughing over the pranks of naughty lads at the Universities; in the former case he heaps up his French words to a wondrous extent. The same tendency may be seen in Lydgate, Hawes, Dunbar, and their brethren; the worst sinners in this respect being monks and writers of Church legends. To prove my point, I give a stanza from a poem composed by the Abbot of Gloucester in 1524; we may almost call it the last dying strains, somewhat prosaic in truth, of the Old Creed:—

XXI.

"Where is and shall be eternall
Joy, incomparable myrth without heaviness,
Love with Charity and grace Celestiall,
Lasting interminable, lacking no goodness.
In that Citty virtue shall never cease,
And felicity no Soule shall misse,
Magnifying the name of the Kinge of Blisse."

XXII.

"This compendious Extract compiled was new,
A thousand yeere 5 hundred fower and twenty
From the birthe of our Saviour Christ Jesue,
By the Reverend Father of worthy memory,
Willm Malverne, Abbot of this Monastery,
Whome God preserve in long life and prosperity,
And after death him graunt Eternall Felicity."[1]

But about the time that Tyndale was giving the English Bible to his countrymen in their own tongue, and that Cromwell was hammering the monks, a new soul seems to have been breathed into English poetry. Surrey and Wyat stand at the head of the new school, and show themselves Teutons of the right breed; they clearly had no silly love for lumbering Latinised stuff. The true path, pointed out by them, was soon to be followed in this Sixteenth Century by Buckhurst, Gascoigne, Sidney, and by two men greater still. Even Southwell, who died in the Pope's behalf, cleaves fast to the new Teutonic diction of his brother bards. The Reformation has been called an uprising of Teutonism against Latinism; nowhere does this come out clearer than in English poetry.

But this Sixteenth Century had a widely different effect on our Prose. Latin was the great link between our own Reformers and those of other lands; and the temptation was strong to bring into vogue Latin terms for the new ideas in religion that were taking root in our island. Theology was the great subject of the age; and King Henry VIII. remarked to his Parliament in 1545: "I am very sorry to know and hear how unreverently that most precious jewel,

[1] Hearne's 'Robert of Gloucester,' ii. 584. The old spelling has been partly changed.

the Word of God, is disputed, rimed, sung, and jangled in every ale house and tavern, contrary to the true meaning and doctrine of the same." Besides this intense thirst after religious discussion, our fathers later on in the Century saw for the first time the authors of Greece and Rome clad in an English dress; and the sailors who bore the English flag round the world were always printing wondrous tales of their wanderings; Plymouth, as well as Oxford, was making her influence felt. Our land, therefore, owned at the end of the Sixteenth Century thousands of new terms, which would have seemed strange to Hawes and Roy; a fair store of words was being made ready for Shakespere, whose genius would not bear cramping. The people, for whom he was to write, had a strong taste for theology, for the classics, and for sea roving; each of these tastes brought in shoals of new words.

It is to the ripe and mellow wisdom of Cranmer (1550) that we owe the English Prayer Book almost as it now stands. It is his best monument; he had no vulgar wish to sweep away what was old, unless the sacrifice were called for by the cause of Truth. We have seen that some of the Book's formularies date from Wickliffe's day; others, such as the Bidding prayer, betoken a wish to yoke together the Teutonic and the Romance in pairs, like *acknowledge* and *confess*, *humble* and *lowly*, *goodness* and *mercy*, *assemble* and *meet*, *pray* and *beseech*.[1] Even so the Law talks of *yielding* and *paying*. In the Collects, the proportion of French to English is much the same as in Chaucer's prose earlier, and as Addison was to write later. Lord Macaulay long ago contrasted our English prayers, compiled when our language was full of sap and vigour, with the older Latin forms translated by Cranmer, the work of an age of third-rate Latinity. Yet the Archbishop's work was held cheap by some of his flock. The stalwart peasantry of our Western shires, the men who rose against his system, called this new Prayer Book nothing but "a Christmas game."

[1] Compare the prayers of Cranmer's compilation with those now and then put forth by authority in our own time. The art of compiling prayers seems to be lost.

It is well known how great an influence Luther and Calvin have had upon their respective tongues; in like manner, one effect of the Reformation was to keep England steady to her old speech. As we have always had the voices of Tyndale and Cranmer ringing in our ears week after week for the last three Centuries, we have lost but few words since the time of these worthies; the most remarkable of our losses are *bolled*, *daysman*, *to ear*, *silverling*, and *meteyard*, found in parts of Scripture not much read. Hearne, writing 170 years later, mourned over the substitution of modern words for *rede* (consilium) and *behight* (promisit), both used by Sternhold in his version of the Psalms, made in the days of Edward VI. "Strange alterations," says the Antiquary, "all for the worse."

Thomas Lever (Arber's Reprint) was one of the most renowned Protestant preachers about 1550; he came from Lancashire, and uses the Northern *braste* for *burst*, p. 35. He writes *yearthe* for *terra;* he uses *cotinger* for *cottager*, just as the *n* came into *messager;* he tells us that country folk spoke of the new Homilies as *the humbles*, p. 65. In p. 82 we hear of cattle being given into a *stocke*, for the relief of the poor; hence come our joint stock companies. There are the phrases *greedygut* and *tunne belyed*, p. 119. There is a new sense of *over* in p. 142; *take a ferme over their heades.* We see the word *vailes*, p. 82, which seems to mean here *commoda*, coming from *avail;* it was later employed for gifts to servants.

In Mr. Furnivall's 'Jyl of Brentford's Testament' there are some pieces dating from about 1550. The needless *w* appears in *wholsome*, p. 23. In p. 23 stands *fight with toothe and nayle*, a new phrase; the Devil's secretary bears the name of *Blooddybone*, p. 28; whom we now couple with *raw head.* Thieves are mentioned in connexion with *Shoters Hyll*, p. 25. A girl may be ordered to sit on the *pillar of repentance*, p. 40; in Scotland it is a *stool.* In p. 41 we see *over again* coupled, I think for the first time; the *over* meaning *per;* in *do it over*, as we see, the Preposition is placed after the case. In p. 25 girls go to a dancing school to learn *facions;* the first instance, I think, of this

Plural. There are *Satannicall* and *intoxicate*. We have seen *pray thee* thirty years earlier; this is now shortened; *pray do it*, p. 41.

Crowley's 'Epigrams' (Early English Text Society, Extra Series) date from this time. A *beare fyght* takes place in Paryse garden every Sunday; the substantive first mentioned is in our day used of men, not animals. The verb *pitch* takes a new meaning, that of *torquere*. There is the Shakesperian oath, *by cocke and by pye*, p. 19. The word *libertine*, as we see by the context, means much the same as democrat, p. 112.

We may glance at the Scotch Catechism, set forth by Archbishop Hamilton in 1551 (republished in 1882). There is an evident attempt to move with the times; the Pope's name is kept in the background, and priests' misbehaviour is freely admitted. The duties of the Sunday are enforced, such as rest from labour, sermons, almsdeeds, instruction of bairns and servants; dancing, dicing, "and specially carreling and wanton synging in the kirk," are forbidden. The Archbishop is far more Sabbatarian than Luther was. We hear that Saturday, like Friday in our own time, was regarded with superstition; on that day craftsmen, sailors, and travellers would begin no work or enterprise (fol. 23). There appear certain old phrases, which had been lost in the South, such as *file* (inquinare), *twin* (separare), and others. The Scotch form *suppose* for *si* is in full vigour. We see *coackit* and *Ackes*, where the *t* is dropped, as in Coverdale's Bible. The Scotch had already turned *manrede* into *manrent;* we now often have *hetrent* (hatred). There is *Pottingareis* for apothecaries; to the former word we owe the proper name Pottinger. The *b* is cast out, as in *chamyrland* (chamberlain); clothes becomes *clayis* (claes), losing the *th*. When we here see *stolen* often written *stowin*, we remember how *col* and *bel* became *cou* and *bew* in France. When *plesand* (jucundus) is written, there is an attempt to supplant the French ending by that of the Northern English Participle. The *w* is still written for *v*, as *cowatous*.

There are the new Substantives *cottar* and *tyredness*

(fatigue). A word, constantly now in the mouths of Scotch peasants, appears; *breid is maid of mony pickillis of corne* (fol. 142); "a wee puckle straw" is often to be heard in our days. The *sum* is used in forming new Adjectives; we here find *lesum* (lawful) and *langsum;* the French *le* in the North was always favoured, as in the case of *leal.* The form *manly* is used for Christ's *human* nature. The *siclike* (*swa-lic-lic*) is employed for *talis; siclike ane lufe* (fol. 40). We see the verb *eke* used, differing from English use, to translate *addere.*

The Celtic word *clan* is used as a synonym for *genealogy* (fol. 100).

Among the Romance words are *blake maillis* (the Irish *blak rent*), *singlar* (peculiar), *huirmaister* (whoremaster), *document* (proof); these two last appear in the Anglican Homilies ten years later.

We have already considered the earlier version of the 'Song of Lady Bessy' (Percy Society, vol. xx.); the later version seems to belong to this time; there is the word *slave,* which was now coming into use. The piece seems to have been written in Lancashire or some Northern county, for a Princess is spoken of as a proper *wench,* p. 11. The *l* is clipped; we hear more than once of a *gent* (gentleman); I can well remember Albert Smith's treatise upon this being. We see *keep an appointment.*

There are two plays of about 1550 in Dodsley's Collection (Hazlitt, vol. ii.), Lusty Juventus and the Disobedient Child. In p. 273 *breech* is used, no longer for a garment, but for the hinder part of the person. There is the Shakesperian *mome,* meaning *stultus.* In p. 277 stands *young Lively and Lusty,* which is something new. In p. 271 stands *when all is said and done,* differing from the old version of this. There is the Scandinavian word *bang.* We see *in service time,* where *divine* ought to follow the Preposition. There is the new phrase *face out the matter.*

Hutchinson (Parker Society) was one of the Reformers, who published about 1550. In some verses by Dean Bill, prefixed to the volume, p. 10, we see the very old word *æghwær* (ubique), long preserved in the North, in the form

of *each where*. Hutchinson seems to have come from the North, for he uses *barne* (puer) and *corse* (mutare), which last word puzzles the modern editor, p. 321.

The old *yea*, written *ie*, was now making way for *aye*, which is often repeated in p. 336. There are the new Substantives *picklock*, *seacoal*; the former is rather different from Occleve's *unpick a coffer*. There is the old Northern *God's man* in p. 253, where we should say *man of God*; our *lady's man* is a later formation. In p. 286 we read of children following the wild *swing* of youth. Men attack something *tooth and nail*, p. 213; *tooth-ache* is also revived after a long sleep. There is the Shakesperian *it was a merry world, before*, etc., p. 8. The word *Dutch* is now used for *Hollander*; in p. 17 a distinction is made at last between Dutch and the Almaines' tongue; the former has *God*, the latter *Gott*. There is the new form *all-knowing* coined, p. 193, just as *eal-cræftig* had been struck off hundreds of years earlier. We hear of the *broad seal* of England, p. 251. The old *kindly* bears its rightful meaning of *naturalis* in our Litany; but in p. 322 we read of David's *kindly* table; here the word seems to take the new sense of *benignus*, as *kind* had done 250 years earlier. In p. 39 iron at Elisha's bidding *hoves* above water; the verb had meant *manere*; Minot, who was a Northern man, had used it in connexion with water, as Hutchinson does. The verb *gather* is used for *intelligere* in p. 325; "gather from a text that," etc. Heretics may *rack* a Scriptural word, p. 131, to prove their own figments.

Among the Romance words are *colligener* (member of a college), which comes often, *a common table* (for eating), p. 203, *bowser* (bursar), losing an *r* in the middle like *palsy* and *sexton*; also *expiation*, *peasant*. A plaintiff *tries* his suit, p. 327; we transfer the verb to the judge. A knave is to be set forth in his *colours*, p. 335; hence "in his true colours." The word *trinity* loses its theological sense in p. 81.; *a trinity of suns*. St. Paul's friend is called *Captain Lysias*, p. 329. Hutchinson shows us how the knowledge of Greek was making rapid strides; he uses the word *bribe-taker*, p. 318, which compound, I suspect, he took from

Demosthenes; a vain repetition becomes *tautologia*, p. 122. Unlike Luther, he calls Aristotle "the noble and worthy philosopher," p. 170. He has a devout belief in the Sibyls, p. 177. He disagrees with Zuinglius, thinking the Eucharist something more than a bare and naked metaphor, p. 260. He often inserts Greek characters and words into his English text; Protestant divines were now leaving Latimer far behind, who avowed that he knew no Greek.

In the documents of this time, set forth in Tytler's Edward VI., we see the old sound of *oy* still existing, since there is a pun in i. 210, where London is called *Troy untrue*. There are the Substantives *a runabout, tickleness, heart-burning, doings and sayings; heat* takes the sense of *ira*, i. 170. A pirate sends ashore his *mate*, i. 271, the first instance, I think, of this word being applied to a ship's officer. The Pope is called *His Holowness*, ii. 81. The adjective *warm* is employed for *iratus*, i. 67; and *lubberly* appears. In ii. 44 a man keeps his *own* counsel; here the use of *own* is something peculiar; *counsel* in this phrase bears to this day its old sense of *a secret*. In this page the old Double Negative may be seen in full force, employed by Lord Arundel. The most remarkable change in the Verbs is the new Past Participle; *this letter, having been written, hath*, etc.; the increasing study of Greek would bring these new forms of speech into vogue. The Northern *egg* (incitare) is now coming South, i. 298. The Active verb *mind* (curare) now takes an Infinitive; *he seemeth not to mind to leave it* (care about leaving it), i. 297. There are the new phrases *take exercise, take his oath, put out of countenance, cut off a tale*.

Among the Romance words are *certainty, decipher, temporize, broil* (rixa), *billet* (epistola), *reciproque* (reciprocal), *pique* (rixa), *brush* (for the hair), *virago, proveable, finances*. Many new military terms appear; *enseigns of footmen and horsemen*, i. 53; the new French form, *Colonel;* a man has soldiers in *regiment*, ii. 182, where a new sense of the word begins to come in. We hear of the *Great Turk*, who is also called *Le Grand Seignor;* also of his *Bassa* (Pasha);

the Turkish fleet is called an *armata*, ii. 252. In the same page the old *Genoways* become *Genoeses*, like Milton's *Chineses*. The word *tromperie* is used for deceit, ii. 93, as before in Caxton; *attend* bears its French sense of *expectare*, ii. 93. The word *pinnace* is used as an equivalent for *galley*, i. 284. A man wishes for *a few lines* from his friend, i. 345. Young Philip II. is said to continue in a Spanish *gravity*, i. 303; this would earlier have been expressed by *sadness*. Paget boasts that he never loved *extremes*, i. 24; here the adjective is made a substantive.

There is the saying, "I would not be in some of their coats for five marks!" i. 171. King Edward takes the French envoys to hunt in Hyde Park, i. 288.

In Halliwell's 'Letters of the Kings,' vol. ii., Edward VI. uses the new phrase *run a match*, p. 53. He has *praiseworthy*, an odd compound, *gendarmery*, and the new *hatchment*.

In Wood's 'Letters of Illustrious Ladies,' vol. ii., a Scotch lady talks of *a bawnking*, p. 195 (whence comes *bawn*); it seems to be distinguished from a castle; the old form was *barmeken*. We hear of lords and their *ladies* (wives), p. 39. A wife addresses her husband in a letter as, *Good mine own;* a Duchess writes patronisingly to a Minister as, *my good Cecil*, p. 248. A will *stands;* a reprover *shakes* a person *up*, p. 54; *make clear with him* (clear off his accounts), p. 49; *lay a corpse forth* (out); a room *falls void; have* (get the) *best of him*, p. 134. Among the Romance words are *unnatural*, *conserve of damascenes* (damsons), *to feast men*, *depart this world*. Florence appears as a woman's name, p. 89. Elizabeth signs herself *Cor Rotto* at the end of a letter, p. 280; the study of Italian was coming in. The word *Christian* is used in a new and restricted sense in p. 240; it is applied to certain men who are sure to do justice. The old Plural form *heirs males* appears in the year 1539. In p. 237 stands "it argueth your *non-receipt* of my letters;" here the substantive replaces the usual construction with the verb, a change that has done much harm in English since 1740.

There is the proverb, *a good turn quickly done is twice*

done, p. 249 ; Elizabeth quotes, or rather misquotes, a saw of 1260, also known in Iceland ; *when bale is lowest, boot is nearest*, p. 280.

About this time appear the words *aborigines*, *accoutrements ;* the word *achievement* has been used down to our day for *escutcheon ;* but this is seen in Hall's Chronicle as *hachemente*, a curious instance of the loss of *v*. These items I take from Dr. Murray's Dictionary.

In Burgon's 'Life of Gresham' we see *a* substituted for *he* in Mrs. Quickly's style ; *a can speak*, p. 108. We read of a *frame of tymbre*, *silk stockings ;* a cargo is conveyed in one *bottom* (ship), p. 472 ; a man is *open-mouthed*. We read of *Turkey carpets*, *a Bursse* (Exchange), Spanish *rials* (reals), an *Agentshipe* (Gresham's own post), *the interest money ;* Gresham addresses the Council as *your honnors*, p. 98. He talks of the rate of interest *after thirteen upon the hundred*, p. 132 ; he then uses the new style, *sixteen per cento*, p. 92. English commerce was now beginning to make its mark in the world.

In Coverdale's 'Memorials' of this time we see that his predecessor at Exeter was known as *Veyzy ;* the name was also written *Voyzy ;* these two forms are in our day carefully distinguished. We find the new adjective *lucky* used as a synonym for *prosperous*, p. 238. We have long before seen *thus much ;* we now find *this moch of it*, p. 199. Coverdale speaks of the popular burdens of songs in his day, *hey nony nony* and *hey troly loly*, p. 248. Among Romance words in this work are *exactly*, *ratablie*, p. 107 ; *commit to memory*, *subtract*. Psalm-singing is called *a godly sport* in p. 104. The suffix *ling* is fastened to a Romance word in the scornful *tenderling*, p. 259. We see *Latenyst*, p. 197 ; but a scholar in Hellenic lore was always *a Grecian* The name *Protestant* appears in English in 1542, but it refers as yet to the Germans only, p. 256 ; the form *Austria* has not yet replaced the old *Ostericke*. Latin words were coming into English ; we see *et cetera* at the end of a sentence, p. 258.

Ralph Robinson brought out his translation of More's 'Utopia' in 1551 (Arber's Reprint) ; the translator dedicated

it to Cecil, an old schoolfellow of his. He is fond of the *ie* for the sound of French *ê*, writing *bryed* for *breed*, and many other such; the *owmpere* of 1440 appears as *umpier*, p. 22, leading to our form *umpire*. I may here remark that of late, owing to the favourite game of lawn tennis, we have turned this noun *umpire* into a verb. The old *en* is making way for *in*; there is *intricate*, p. 128. The *t* is added to round off a word; *dolt* comes from *dol* (stultus). Among the Substantives *kyel* (keel) is revived after a very long sleep. We have seen *aslope* and *slopewise*; we at last light upon the noun *slope*, p. 78. There is the phrase, *the good wyfe of the house*, p. 123, which seems strange at London. There is the new *scolefellow*, p. 16. We hear that "monsters are *no newes*," which is a novel phrase. Among the Adjectives are *yonge bladed* (grass), *a smal eater*. Orrmin's *smikerr* appears as *smugge*, p. 26, and is used in our scornful way; it is here coupled with *smooth*. Land had long been *stony*; but in p. 115 insensibility is called *stonishe*, a good example of the use of the scornful *ish*. Tyndale's *a great many* is altered in p. 65; *thies good many yeares*. The old substantive *cheap* is now made a regular adjective; *to bie them verie chepe*, p. 42; *sumwhat cheper*, p. 49; this Comparative is something new. There is a curious repetition of the old *ân* (unus) in p. 68, *the one and onlye waye*; in p. 161 Pride is called *one only beast*. In p. 70 the Utopians make strange devices *theire owne* (learn them). The *nothing like* appears in a new guise; *nothing to be compared with them*, p. 133. Among the Verbs are *to hooke in the kynge, stand him in much money*, p. 87. The *digge* in p. 102 is used as in the 'Apology for the Lollards' 150 years earlier; *digge their mothers under the sides*. The old *be you sure* is altered in p. 146 into *you maye be suer that*, etc. Our *in* and *among* have often been confused from the earliest times; in p. 26 men play the critic *amonge their cuppes*; hence the later *in his cups*. The Latin *proprius* governs the Dative; hence *peculiar to you English*, p. 40.

There is the verb *flout* from the Dutch *fluyten* (to jeer); this came from the French, and further from the Low Latin; in this curious pedigree *flatus* (breath) is the parent.

Among the Romance words are *longitude*, *latitude*, *retainour* (servant), *monopolie*, *gallymalfreye* (mixture), *dictionayre*, *chaumber pot*, *incidentlye* (incidentally). The word *pier* in p. 34 seems to mean *columna*, which is new; *pieres of realmes*. In p. 128 the word *gross* is coupled with *plain* (simple), and is applied to the interpretation of laws. In one place in p. 135 *basse* is used as a synonym for the *common* people; in another place it is applied to bribery, and is a synonym for *cowardly;* here a change is at work. Slaves may be got *for gramercye* (gratis), p. 121. Jokes may be *out of place*, p. 52. In p. 98 stands the phrase, "this trade of traffique or marchaundise;" here the *trade* keeps its old sense of *cursus*, and *traffique* gets its present sense. In p. 144 men are *entered* (trained) in religion. We here see the very old forms *aunter*, *hedlonges*, *the over* (upper) *end*.

To this date belongs the word *barton* (farm-yard); see Dr. Murray.

Cavendish wrote his life of Cardinal Wolsey about 1555; I have here used Singer's edition. The *ie* is added to a word, as *Countie Clermont* (a nobleman), p. 88; hence Shakespere talks of the *County* Paris. There are the new substantives *drum*, *tiltyard;* we hear of the *meat* of an orange, the *walks* in a garden, of fine linen *Holland* cloth. In p. 202 stands *lady masker*, the first time, I think, that *lady*, in compounds with another noun, supplants the former Old English *wife*. Wolsey, in p. 255, says that he has nothing but the *clothes on his back*. The words *morrow* and *morning*, both alike here meaning the Latin *mane*, may be seen in one sentence, p. 387. As to Adjectives, in p. 84 we find *wye* (parvus), the Scotch *wee;* this puzzling word is quoted from More's writings. In p. 141 stands *the dead time of the night;* the *time* was to be dropped some years later. The word *like* takes a *the* before it; *I never saw the like*, p. 201. We have a *full gallop;* twenty years *or more*. There is the Numeral *no one day* (not a day), p. 286. Among the Verbs is the intransitive *waffet*, p. 251; boats *waffet* (sail or row), p. 251; this was soon to become *waft*, with a change of meaning.

There are the phrases *sit on thorns*, *sell our lives dearly*, *broken English*, *he fired* (fired up), *take until next day*, *he is yielded*, *his eyes were set in his head* (when near death). We had long used *be in brewing;* the Verbal noun, as usual, leads to the verb *brew* becoming intransitive; *matters brew*, p. 203. The verb *call* here gets the sense of *awake; call him early*, p. 324. In p. 381 stands the angry, *what have you to do to ask*, etc.; this *to do* (ado) was soon to give place to the synonym *business; what business have you*, etc. Wolsey fears, in p. 392, that God will *leave us in our own hands;* the Scotch say, *he was so left to himself*. Among the Adverbs are *on!* standing by itself, p. 106. As to Prepositions, there is *have a jewel of him*, p. 332; we should say *in him;* the *with* is now followed by a Past Participle, *he never went with any part of divine service unsaid*, p. 105.

Among the Romance words are *confections*, *difficile*, *pier* (of harbour), *havresack*, *chess board*, *fife*, *a mutual brother*, p. 333; hence our "mutual friend," so long objected to. The word *compasses* is used for *stratagems*, p. 78. The verb *entertain* in p. 165 expresses, not hospitality, but agreeable converse; it is applied to the meeting of the French king and Wolsey on horseback. A man *plants* himself near the king, p. 295; the verb had been making way within the last few years, being used of something besides trees and flowers. In p. 249 something is *parcel gilt;* in the next page *parcel* stands for *package*. In p. 299 Wolsey's servants are called his *family;* hence our *family prayers*. In p. 305 *slander* is used for the kindred *scandal*. In p. 347 Wolsey speaks with a *faint* voice, a new sense of the Adjective. The phrase *be in trouble* is used of a man imprisoned, p. 382; the noun here gets a very harsh sense. Cavendish borrows from his old master the adjective *dulce*, seen in p. 177. Ladies' dress is cut by *tailors*, p. 201. We hear of every *several* University, p. 205. There is the new *directly*, which followed the course of the English *straight;* it seems as yet to be used of place, not of time. In p. 248 stands *grograine*, whence came, centuries later, the word *grog*. A chair is *based* in a certain spot, p. 281. In p. 307 we hear of

livery clothes; in p. 313 of *liveries.* Wolsey's servants, when asked to go to York, refuse to leave their native *country;* that is, Southern England, p. 307. A stag is *coursed,* p. 325. Wolsey lies *barefaced* in his coffin, p. 395; we now give a bad moral meaning to the word.

The Cardinal takes a nobleman's servants by the hands, whether gentlemen or yeomen, p. 362. Henry VIII. uses to Cavendish an oft-quoted speech, p. 399, "three may keep counsel, if two be away; if I thought that my cap knew my counsel, I would cast it into the fire." We hear that Henry VII., for his great wisdom, was known in every Christian region as "the second Solomon," pp. 78 and 216.

In Machyn's Diary (Camden Society), from 1550 to 1563, we see the word *raw* (crudus) pronounced much in the old way, for it is written *rowe,* p. 304; but *pryche* (prædicare) shows that *preach* was losing its old sound. We find St. Olave's written *Saynt Towllys,* p. 21; hence the tailors of *Tooley* street. Abergavenny is cut down to *Borgane,* p. 45. The *h* in *aliht* (alight) is still sounded, for it is often written *alykt.* There is the phrase *low water marke,* p. 213. We see *Rotland-shyre,* p. 43; a sad corruption, too common in our day. A very old English Genitive idiom is kept in *My Lord Dakurs of the North doythur* (daughter), p. 29. In our time we talk of articles *going off* (being sold); something like this is found in p. 241, cheese *went away* for so much. Among the Romance words are *obsequies, bellet* (billet of wood), *hurly burly* (the Lancashire *hourlé*), *marchand ventorer, change a blow or two.* The old *wait* (watchman) now appears as a musician, p. 45; he had always sounded an alarm with some instrument. Bacon may be *messelle* (measly), p. 248. We read of an Englishman who was *marchand of Muskovea* in 1557, p. 166; *Turkey merchants* came later. The substantive *sukett* appears for *dainty,* p. 237; hence perhaps the *sock* so dear to Etonians. We hear of *Hyde park corner,* p. 55. The change of religion is marked in p. 249; in a London church a certain man *was* parson, and *ys* menyster. In the year 1561 a criminal is given to the barber surgeons

to be a *notheme* (anatomy) at their hall, p. 252; science was making great strides.

Richard Eden, the foremost pioneer of English researches in geography, translated many foreign works between 1553 and 1555; I have used Arber's Reprint. The author flourished at the moment when England was sending forth her own sons, both North and West, to make discoveries, and was no longer depending on foreigners like Cabot. Many a strange word, brought from America, is here made an English citizen. The books on America, compiled by Peter Martyr and Oviedo, were now first translated into English, as also were certain works on Russia. Columbus and Magellan were at last made known to the English public; our own Chancellor and Drake were now in full vigour. As to Vowels, the *e* is sometimes added; thus the old *war* (cautus) becomes *ware*, p. 386, our *wary*; we see *humane* (mansuetus), p. 186, bearing a very different sense from *human*. The usual interchange of *l* and *d* is seen when *Cadiz* is written *Cales* in English. The *p* replaces *f*; Coverdale's *chaft* now gives birth to *chappes* (fauces), p. 231; the other form *chops* had appeared in Dunbar; the *chappes* in p. 16, from the Dutch *kappen*, express another meaning, *scissura*. The final *d* is clipped; Barbour's *shold* appears as *shole*, our *shoal*. The *c* replaces *h*; the old *hoh* gives birth to the Plural *houx*, our *hocks*, p. 292; it is here coupled with *pasterns*. The old *crevis* now simulates an English ending, and becomes *crevyssh*, p. 329, our *cray fish*.

Among the new Substantives are *mainland*, *brode swoord*, *swoordeplayer*, *bludsucker*, *puff* (mushroom), *looking glass*, *man-hunter*, *woodpeck* (woodpecker, p. 224), *swoord fyshe*, *pack horse*. Certain words bear new meanings, as the *bed* of a river, a *neck* of land; *beads* are no longer connected with religion, but are given to savages, p. 251. The word *dog* now expresses *masculus*; a *dog tiger*, p. 144. The word *play* now stands for *hilaritas*; an animal is full of *play*, p. 171.. The word *fang* expresses the Latin *dens*; *fanges or dogge teeth*, p. 220. We hear of mariners' *sloppes*, p. 327; this old word for *vestes* seems henceforth to have been restricted to seamen. The very old *byght* (sinus) is revived

in p. 380. We read of a *hoommock* (hillock), p. 381; this seems to come from *hump*. There is the Verbal noun *swepynges* (things swept), p. 157. The *man* is added to another Substantive; *fyssher men* are found in p. 189. The North stars are called *charles wayne*, p. 310. Job had already been connected with the *morbus Gallicus* as a kind of patron Saint; in p. 260 this plague is called the disease of saint Job. The Definite Article is inserted before the Verbal noun; something is *worth the hearyng*, p. 173. A phrase of Ascham's appears; the *you* is employed where *man* would have stood in Middle English; *here you may get water*, p. 381. Among the Verbs are *a well meaning man*, *mouths water*, *break open a chest*, *set our course east*; this *course* seems to be dropped in *currents set to the eastward*, p. 382; and also in *to bear southwest*, p. 379. Sailors *reckon* themselves to be in a certain spot, p. 381; hence their later *reckonings*. The verb *flirt* is seen for the first time, I think, in p. 23; nostrils *flirt* upward. There is the Scandinavian verb *whiz*, already used by Surrey, and the Celtic *slabby* (miry), p. 321, which must have had its influence on our *sloppy*.

As to the Romance terms, Eden thinks it well to prefix the interpretation of certain uncommon words in a table, p. 45; among these are *colonie* (an habitacion), *paralleles*, *equinoctial* (the Line), *continente*, here opposed to *island*; *colonies* are planted in p. 345. Peter Martyr made known many American words, such as *canibal*, *canoa*, *maizium* (maize), *furacan* (hurricane), *botata* (potato), p. 131, *cocus* (cocoa). Southern Asia gave us *raia* (rajah, p. 258); we now read of *indigo* and *opium*. From Tartary came *hordas* (hordes, *turbæ*), p. 291; Northern Europe gave us *werst*, *mors* (walrus), *reen*, p. 301, whence came *reindeer*; this had been known to the English in earlier days as *hran*. The Old German *wisunt* had produced the Latin *bison*; this now appears in England as *bisom* and *bisont*, pp. 292 and 305. We hear of Ginoia or Guinea, "which we call Gynne," p. 385; the Moors appear as *negros*, p. 384. We see *iegot* (gigot), *insinuate*, *mortal enemy*, *to divine* (guess), *firm land*, *to perboyl*, *radical*, *bombasine*, *proo* (prora), *the confines*, *chestnut*,

sugar cane, *fusion*, *mineral*, *picke* of Teneriffe, p. 380, *trunk* of elephant, *carat*, *buffe*, whence came *buffalo* a hundred years later. The *laundre* of 1530 becomes *laundress*. There is the new phrase *the state of thynges*, p. 114. Soldiers are placed as *pertisens* about the General's person, p. 115; this word means a *halberd*; its later change of meaning and confusion with *party* is easy to be traced. The word *quadrant* had hitherto in England meant *quadrangle*; but henceforth, thanks to Peter Martyr and his translator, it stood for the instrument used at sea, p. 157. There is the strange Passive Participle *sytuate*, p. 187. Horses are not *disembarked*, but *unbarked*, p. 194. We have seen a *General Captain*, the last word is now dropped; and in p. 252 we read of a *General*. The verb *muster* seems to mean *colligere*, not *ostendere* as of old, p. 317. A man is *abused* with opprobrious words, p. 375; here the verb begins to slide into the new sense of *vituperare*; he is *vilely used* in p. 377. Sailors *touch* at a port, p. 379; a new employment of the verb. In p. 295 the varying Italian and English forms of one old Aryan word stand side by side; *the axes* (axis) *or axceltree of the worlde*. A whirlwind was called by the Greeks a *tiphon*, as we are told in p. 81; but our later *typhoon* is a Chinese word; the coincidence is rather strange. The drinking glasses "of Venice woorke" were highly esteemed in the East, p. 257.

I may remark the following old words and forms still lingering on, *woodwale* (woodpecker), *slead* (sledge), *nevvy* (nepos), *olifant*, *to harborow*. We have *Luxburne* for Lisboa, Lisbon, p. 378; here *x* expresses *s* in England almost for the last time.

Eden, in a later letter of 1561, p. xli., uses the French verb *trawl*, speaking of the fisheries; he here draws a wide distinction between Astrologers and Astronomers; the latter had come to the front, owing to the long voyages now undertaken.

There are many documents of the years 1554 and 1555 in Tytler's Edward VI., vol. ii. The French *chateau* is still pronounced *shatewe* by the English, p. 448; and the Pope of the time appears as *July*, p. 480. We had long talked

of *fair* words, where the adjective means *facilis* or *lenis;* a man wishes in p. 469 to pass *fair* through a country; hence *a fair passage.* Fatigue *lays* men *up;* Charles V. *shows himself* at a feast; a youth is asked how *he has his health.* A man, when wanted, must not be *out of the way*, p. 452. The former *wait for* leads to *stay for a wind*, p. 410; there is *much to his regret* in p. 458. The Romance words are, the *constitution* of his body, p. 456; an *authority* for news, p. 464; be *neuter* in a dispute. A mother sends her most *natural* blessing to her son, p. 473. Charles V. praises *douceur* in Governors, and the English envoy leaves the word untranslated, p. 465.

In 1557 Udall's victim, Tusser, brought out his 'Hundred good points of husbandry' (English Dialect Society) in flowing anapæsts; a most popular work. He turns *pelf* into a verb by adding *r*, as *pilfre*, p. 224. The old *Janiver* and the new *January* are found in one stanza, p. 228. We see *July* with the accent on the first syllable, p. 231. There are the new substantives *shed*, *sterveling*, and *dalop* (dollop); *day* stands for *victoria; get the daye*, p. 232. In p. 220 there is the continuation of an old idiom, *my serving you did cause*, etc.; here the second word must be a Verbal noun. Among the Verbs are *ring pigs*, *stub out thorns*, *get beforehand* (in work). There is the Dutch verb *dable*, p. 224, (make wet and dirty); Shakespere's "dabbled in blood." Among the Romance words are *tumbrel*, *compound with him*, and the curious *raskabilia* (rogues). The old word *Paske* (Easter) appears in p. 228. There is the proverb in p. 233—

> "A bushel of Marche dust, worth raunsomes of gold."

In p. 234 are twelve long lines, containing words all beginning with *t* or *th*—

> "Thinges thriftie that teacheth thee thriving to thrive."

England had not yet bidden farewell to her old and beloved Alliteration. About this time *allow* took the new sense of *permit*, and the old *alphin* of the chessboard was replaced by the *bishop.* See Dr. Murray's Dictionary.

In 1558 Knox brought out at Geneva his unlucky book against the monstruous regiment of Women (Arber's Reprint). Some English friend must have corrected the manuscript for the press, for the language here is most unlike the Reformer's usual broad Scotch; certain letters of his have been added to the treatise. The *au* still expresses the French *ou*, for *Friaul* stands for Friuli, p. 14. Like a true Scot, Knox talks of the *Ile of greate Brittanny*, p. 3. The Queen's title *hings* on her birth, p. 59; I suspect that this old Northern form of *hang* had some influence on the later verb *hinge*. Knox *lays his accompt* as to what his book may cost him, p. 8. We have seen *upon honour;* men are now charged *upon their allegeance*, p. 42. We see *corporal punishment*, *explain himself*, *the question is*, *if*, etc. The Baptist was beheaded *for the liberty of his tonge*, p. 7; hence our *take liberties*. In p. 8 *politike* means *sapiens*, in p. 43 it means *civilis*. The word *journey* expresses *pugna*, p. 42. Knox applies the word *monster* in p. 50 to a woman ruling over men, this being something unnatural; in p. 45 Mary Tudor is called *a cruell monstre*. He applies the word *base* to English martyrs who were not of noble blood, p. 52. He follows Pope Clement VII. in branding the odious nation of Spaniards as Jews, p. 46.

I now begin Foxe's Book of Martyrs (Cattley's edition); it has had much influence on our speech. The *e* replaces *a*, as *kennel* for the old *canal*, i. 273; it replaces *o*, as *sheet-anchor* for Tyndale's *shot-anchor*, vi. 387; the very unusual *æ* reappears, as *Ælmer* (Bishop Aylmer), viii. 679. The *i* replaces *œ*, as *he bid* (jussit); also *e*, as in the proper name *Allin* (Allen). Both *lust* and *list* are found for *voluptas*. The *o* replaces *e*, as *landloper* for the old *landleper*. The *oi* for *u* is still found, as *croysies* (crusaders), iii. 53; also *oi* for *i*, as *spoil* blood (fundere), v. 299; the *ou* stands for *i;* they *would* him to (do it), viii. 81. The *ou* replaces *o;* the *osel* (merula) of 1430 now becomes *ousel*. We hear of *Petow* (Peto), the Bishop elect, viii. 636.

As to Consonants, we find *pick* used for *pitch* (torquere), viii. 629; also the two forms *Goodrick* and *Goodrich* for the

name of the Bishop of Ely. The *k* is added to a word; the old *chine* becomes *chink* (of door). The *k* is prefixed; the old *wandrethe* (turbatio) becomes *quandary*. Bradford, a Lancashire man, uses both *snag* and *snatch*, vii. 232. A man is not *egged*, but *edged*, ii. 542. There is the Welsh *Aparry*, leading to *Parry*. We see the name *Mildman*, leading to *Milman*; the *d* is further struck out in *gossopry* (gossipred). The *t* is added, for *rampire* becomes *rampart*. The *n* is struck out; *sprenge* (sarmentum) becomes *sprig*, viii. 694. The *l* replaces *r*, as *huddle* for the old verb *hoder*. The *r* is added, for the old verb *braid* becomes *broider*, ii. 160; this we saw a few years earlier. The *s* is prefixed; the old *cwysan* becomes *squeeze*, iv. 115; here the French *es* or *ex* had influence. The *s* is inserted in *gallowses*, vi. 549.

Among the new Substantives are *bunch of keys*, *deed-doer*, *nunnishness*, *the Pope's man* (his candidate), *a Cambridge man* (student), *a Scripture man*, *at arms' length*, *glut* (turba, ii. 796), *a hurry*, *book-maker* (writer), *gun stones* (cannon balls), *fatherliness*, *dog-days*, *Bluebeard*, *God's ape* (imitator), *breathing time*, *seat* (of saddle), *Jewishness*, *stamps* (types), *molehill*, *foreman* (of jury), *townd weller*, *the bench* (magistrates), *rush* (impetus), *stander by*, *wolfishness*, *outthruster*, *brickbat*, *wine-drawer*, a man of great *reading*, *fopperies* (follies), *coal hole*, *sideman* (churchwarden), *slaughter-slave*, *walking-staff*, *time out of mind*, *padlock*, *twopence-halfpenny*, *cart's tail*, *at the first chop*, *at the first dash* (impetus), *fire side*, *a downhill*, *stake-fellow*, *milkmaid*, *wonderment*, *self-murder*, *brand of infamy*, *our printing days* (when printing is used), *a deal more strictly*, *it was his doing*, *a doctrine of no ancient standing*, *goodwife Fisher*, *goodman Austen*, *the glance of a stroke*, *Allhalloweven*, *a great piece of money in my way* (for my profit), seek all *holes and corners*, *in his full cups*, driven from *house and home*. Dunbar's *clown* has now made its way to London, iv. 365. The form *depth* had long been in use; but Ridley, wishing to express the *cunning* of Satan, revives the old *deepness*, vii. 422. The word *heap* is no longer confined to something concrete, *heaps of joy*, viii. 627. The word *ring leader* is used in a good sense, i. 259. The word *shoal* may

now be used of men as well as of fish, i. 272. The word *boatswain* is still employed for a common sailor, ii. 247. The word *sweepstake* is used in the Neuter Gender, as equivalent to *havoc*, iii. 362. The word *nap* still bears its old exalted sense, for *taking a nap* is used of *sleeping* with Christ, viii. 172. The word *odds* gets a new meaning, that of *disparity*, ii. 771. The word *imp* had hitherto been employed most honourably, and is applied to Edward VI. in vi. 350; but in iv. 75 we see *young imps of this impious generation;* and in v. 640 *imp of Satan.* Foxe wishes that More had kept himself in his own *shop* (profession), iv. 652; hence our "talk shop." We find *packing* in connexion with a jury, iv. 204. We hear of *bands* employed in Wishart's dress, and connected with his shirt, v. 626. The word *shroud* seems to lose the old sense of *vestis*, and to be connected with burial, vii. 548; it was worn by Latimer at the stake. Foxe, like former writers, speaks of swearers as *tearers of God*, viii. 641. He coins *hand-book* from *manual*, ii. 29; but this had been coined once before, prior to the Conquest. The old *tunmon* is revived as *townsman;* and the old *lore* reappears in the South after a long sleep. He is fond of the suffix *ling*, as *popeling*, *Bonnerling.* The word *jill* is used as an abusive epithet, applied to the Lady Elizabeth, and giving rise to a long dispute, viii. 623. We know "Jack in office;" Foxe talks of *John out of office*, p. 663. A writing is said to have neither *head nor foot* (tail), v. 479. Bradford, in the year 1555, seems to have first used the favourite pun of *bitesheep* for *bishop*, vii. 248. We hear of the *toll-booth* (prison) at Cambridge, viii. 285. The name *Dennis* may be borne by a woman, p. 640. The descriptive word *spinster* is now used after a proper name, as *Rose Allin, spinster*, viii. 306. On the other hand, *widow* is used as a prefix, *Widow Swaine*, p. 599. We see the Suffolk name *Dowsing*, p. 424, a name terrible to the lovers of architecture ninety years later. Other feelings are called up by the name *Thomasin à Wood*, p. 377. There is the odd phrase in p. 627 (her hopes) *all came to a castle-come-down;* we have already seen castles in Spain. The word *jug* is seen, p. 42; Mr. Skeat derives it from

Judith, a pet name for a pitcher. A new word, *hastler*, seems to have been coined in Queen Mary's time; Foxe explains it as one who makes and hastens the fire for the martyrs, p. 426. Cranmer falls in a *stand*, p. 42; hence our "come to a stand." We find *Agnes Glascock* written *Mistress A. Glascock* to suit a rime, p. 195; it is the earliest instance, I think, of one letter doing duty for an English Christian name. We have seen the *franchise* of London; Foxe writes of the *freedom* of Ayr, p. 443; speaking of a district. In p. 465 a man asks further *day;* this word and *law* seem to be synonyms in more than one instance. A tradesman talks of this *bill of my hand*, p. 473; hence our *note of hand*. We see the original of *coping stone* in p. 514, a man wears a *coping tank* (head covering); this comes from the old *cop*.

Among the Adjectives are a *sparing* man, *a mighty rage*, *cockish* (our *cocky*), in *free* prison, *beetle-headed*, *chuff-headed* (hence our *chuck-headed*), *brazen-faced*, *quick* with child. Foxe is fond of coining new adjectives by adding *like* to a substantive, as *truthlike*, *Gospel-like*, *hosteler-like*, *doctorly*, *sightly*. He is the first, I think, to use *stingy* (parcus), i. 269. The old *true* still means *honestus;* get a penny *truly*, viii. 498. We see *hither* treated like *further* and made an Adjective, *the hither bank*, p. 568. The word *untidy* is used of ground that produces weeds, iv. 121; it is also applied to arguments (slovenly), viii. 234. The *sweet* is prefixed to Saints' names, *by sweet St. Peter*, ii. 527. There is a curious Superlative, the *pickedst* (choicest) things, i. 332. A substantive is prefixed to an Adjective where a Preposition is understood, as *knee-deep*, ii. 177. The *white* appears once more for *favourite;* the Pope's *own white son*, ii. 190. Orrmin's old *sheepish* now gets the new sense of *stultus*, iv. 51. What we call a *lame* excuse appears as a *blind* excuse, iv. 613. In the same page we read of a *good* debt (likely to be discharged). The word *better* stands for *more; we desire no better*, i. 308. In vii. 316 we must take earthly things for *no better* than they be. A mother, when bearing a child, may have *a good time*, vi. 710. The word *manly* stands for *humanus*, v. 372. Barbour's *like* (likely)

has now come South; *like enough* (probable) stands in p. 489; Bradford says that a man *had like to have been slain*, vii. 161. The *homely* becomes further degraded, and stands for *crudelis*, vi. 695. A woman looks *bleak* (pallida), viii. 221; persecutors *look black in the mouth*, p. 617. Something cost *a hundred pounds thick* (a solid sum), p. 260. We hear of *fine* (good) writers; a *fine* fellow. The adjective is now employed as a kind of parenthesis, "unto whom, *good man*, he submitted," vi. 657. Cranmer is said to be the *very middle man* of all the martyrs, viii. 90; half being burnt before, half after him. A parish in Essex is called in one and the same page, 142, *Much* Burstead and *Great* Burstead; Essex certainly belongs to the South. There is the old Northern phrase *whole as a fish*, p. 673.

As to Pronouns, there is something new in *I have discovered mine, yours, and England's enemies*, viii. 675. The *my* is now dropped before a title of honour; we see *Lady Bartlet*, viii. 581. Foxe well marks the contrast between the mild Bishop of Chichester and the savage Story when they are examining a martyr; the first addresses him with *you*, the latter with *thou*, viii. 341. The rightful Dative, *well was him*, is changed; *well was he that could*, etc., iv. 581. The *it* or *they* may be dropped, *words as plain as can be*, viii. 587. The *it* has a backward reference; a man, frightened in his sleep, thinks that he shall never *recover it*, ii. 533. This *it* may be substituted for *there; what tongue is it that she knoweth not?* viii. 602. The *what* is used for *aliquid*, one of its oldest senses; *wot you what*, says Henry VIII., in v. 690; hence Shakespere's "I tell you what." The old *such like* makes way for *such kind of things*, iv. 619. There is the phrase *to all their comforts* (to the comfort of them all), viii. 620. The Latin *omnia mea* is imitated in *my all*, i. 287. The *all* has a backward reference, *do it for none of them all*, viii. 460; men suffer *all* because they would not stoop, iv. 106. We see *I can say none otherwise*, and also *no otherwise*, in viii. 360. Gardiner seemed *nobody* in Scripture knowledge, p. 587; a new phrase. A king in ii. 283 claims to be *his own man* (act for himself). *It is their own fault* stands in viii. 125. A monarch is *ready enough and too much* to

gratify the clergy, iii. 228. Men are *all in a tale*, viii. 42, Dogberry's future phrase; here the *a* is clearly used for *one*. There is the new phrase *any one diocese*, viii. 344. The Numerals appear in Plural forms; men are killed by *two and threes*, ii. 574. There is the curious idiom *for your two sakes*, viii. 186. The phrase *a twelvemonth* had long been known; we now find *one twelvepence*, p. 473. Bradford says that *half a suspicion* was in him; that is, he half suspected, vii. 259. Gardiner makes *a half turn* to the Gospel, p. 587. The *every whit* is sometimes changed; he lost the money *every groat*, viii. 473.

Among the Verbs are *give check to*, *fall in with* (meet), *make up to him*, *put in practice*, *fall out* (accidere), *break the neck of disturbance*, *let fall* (drop), *cut up meat*, *take sides*, *lay a train* (dolus), *go against him* (displease), *hold out*, *talk over the matter*, *smell a rat*, ii. 466, *a spread eagle*, *come what would*, *a book came out*, *take up the matter*, *cut his comb*, *keep in with them*, *go* (agree) *with the Pope*, *make short work with*, *fly in my face*, *keep him in play*, *lead by the nose*, *go to print* (press), *stand in force*, *things hang together* (concur), *it came unto him to speak*, *give my guess*, *I take it to signify*, *make battle*, *feed his wars*, *go the right way to work*, *miscall* (vituperare), *the beaten way*, *not know which way to turn him*, *have words with* (a conference), *quicken* (look alive), *unsay*, *play fast or loose with*, *turn head to tail* (alter his opinions), *cut out words* (in a parchment), *come in question*, *send it packing*, *unhouse*, *warn him out of his house*, *fetch* (bring) *it about*, *let the matter sleep*, *have* (know) *Latin*, *if it were to do again*, *fall to it* (begin the attack), *give cause*, *tire him out*, *take to his legs* (Palsgrave had here inserted *him*), *take exceptions against*, *keep a stir*, *come forward* (get on in life), *fish for things*, *to lord it*, *break the ice*, *to fleece*, *keep order*, *unbishoped* (deprived of see), *stand to their tackle*, *he will have the last word*, *look big*, *I can tell you*, vii. 667; *I will be hanged if*, etc., *mar your own market*, *call him opprobrious names* (here we drop the Adjective), *take a note of it*, *make the best of it*, *be put to it* (compelled), *tied to time*, *take depositions*, *give out* (proclaim), *meddle or make*, *eat your words*, *skim over it*, *take in men* (decipere, viii. 536), *make an escape*, *untaken*, *take*

their names, *blow hot and cold*, *take place* (succeed), *to do it was death*, *make his appearance*, *what do you make of it*, *have a good opinion of*, *follow the camp*, *make a lane* (passage), *go to the worst* (bad, viii. 662). There is a new Verb *tinkle*, formed from the sound. A new form of the old *gird* (ferire) appears in *jerk*, i. 208, retaining as yet the same meaning. The old *pulten* (trudere) is now found with a slightly altered sense and form; *pelt with stones*, ii. 452. In iii. 367 we hear of the *fetching* (dolosus) practice of Prelates; the meaning of the word is rather altered in the slang of our day. The old *scrape* gives birth to a new verb *scramble*, v. 459. The *sloor* (cænum) of the 'Promptorium' gives birth to *slorry* (fœdare), viii. 172; hence our *slur*. The old verb *fleardian* (trifle) seemed to have vanished; but in p. 485 Bonner *flirts* a martyr under the chin with a stick. In i. 341 Rome *takes head* above other churches; hence our *to make head*, or *take rank*. The phrase *blow up* (evertere) is used without reference to gunpowder; a storm blows up houses and trees, ii. 376. We had long used *fall out* (certare); to this, in iii. 416, is opposed *fall in with* (agree); so soldiers are ordered to *fall in*; that is, keep a uniform line. The verb *miss* takes a new sense; a man *misses* (leaves out) certain words, viii. 493. The verb *cross* is used first for *adversari*; *to cross men*, vi. 608; also for *transire*; *cross the sea*, viii. 713. Henry the Eighth's verb *scale* gains a fresh meaning; *skin scales off*, viii. 328. There is a new use of *shut up*, a favourite phrase in our day; *I have shut up your lips with your own book*, viii. 216. The verb *toll* (trahere) is now first used in connexion with bells, vii. 439. The verb *come* is used without implying any physical motion; *he came to understand that*, etc., viii. 327; "arrive at the knowledge." We have seen *fetch a compass*; we have now *fetch a leap*, vii. 604; Bunyan's Apollyon "fetches a blow." There is the vile compound *disclothe*. A penitent *keeps his measures* at the *Confiteor*, viii. 206; that is, "goes through the customary duty;" our "keep no measure with" suggests transgressing all custom. A priest *shows up* (elevates) the Host, p. 214; our use of the verb is very different. The verb *leave off* had hitherto

governed a Participle; we now see *leave off shoes*, ii. 351. A martyr is asked to *come into one church with the Bishops*, vi. 597; hence "come into the scheme." Bradford speaks of worthiness, and then adds, *Worthiness, quoth I?* (do I say?), vii. 265. The verb *I lay* is dropped in betting sentences; *twenty pounds, it is a man*, viii. 539. Foxe mistakes the old *wolde nolde*, and writes *wil'd she, nil'd she*, p. 556. When a man offers to *take his death upon* a certain thing, p. 611, we see how *take a bet* arose. The *get you* had hitherto been followed by an Adverb; we now see *get you gone*, viii. 595. Foxe is fond of the phrase *have him by the back;* hence the later "have him on the hip." In viii. 622 there is a plot to *take* the Queen *out of the way* (kill her); this is the later *take off;* the Irish conspirators of 1882 used the more polite *remove*. Queen Mary *yields life to nature*, p. 624 (pays the debt of nature). Some people, beggared and ruined, are *left to the wide world in their clothes*, viii. 630. The old Future is very plain in the phrase *candles you get none*, vii. 667. The old *shall* gives way to *must*, in *you must understand that*, etc., iv. 593. Ridley employs *would* in the Northern sense; *I think that he would not say so* (cannot have said so), vi. 487. There is a curious instance of the development of the Passive voice in viii. 318, *no testaments durst be brought;* also, in p. 601, men were deprived of their lands, *for him to be inducted*. A Participial phrase may be greatly enlarged; *a-not-enough-circumcised heart*, vi. 635. A noun is prefixed to the Past Participle, as *stall fed*, vii. 232. We have seen that *niman* once meant *vadere* as well as *capere;* a man now *takes down a lane* when flying, viii. 337. The *bear* governs a Passive Infinitive, *bear to be admonished*, v. 135. There is the cry *stop! stop!* viii. 320. We find a new use of the Accusative after the Verb in *to live the Gospel*, vii. 197. The *was* is dropped before *need; more ado than needed*, viii. 6. The word *tumble* now becomes transitive, *tumble my bed*, v. 424. We have seen Barbour's *put him to sea;* the Accusative is now dropped; *put from the shore*, vii. 369. The verb *whip* takes a new meaning; *whip on my clothes*, viii. 336. There is a curious phrase in vii. 147, a man

shifts himself with a clean *shirt;* here two different meanings of the verb seem to be mixed together. The phrase *look for* adds the meaning of *quærere* to that of *expectare*, viii. 6. The verb *yelp* is now confused with the old *galpen* of 1360, and means *clamare*, viii. 89; it ceases to bear its old sense *gloriari*. The old *spruten* (pullulare), used of trees, is now applied to blood, and the letters are transposed; blood *spirts* out, viii. 578. An unlearned assistant *sets* a priest, p. 610; that is, *baffles* or *puts him out;* this new sense is still known in the hunting field. The verb *want* certainly expresses *desiderare* in p. 688; *hereunto we want indifferent using* (fair treatment).

As to Adverbs, Foxe compounds them in the old English way by adding *like* or *ly* to a noun; as *school-like* (scholasticè), i. 49, *bishoplike*, *Christianly*, *flatly;* the *ly* is added to Past Participles, as *groundedly instructed*, iv. 384. Nothing plainer marks the change in the use of *cheap*, than that the Adverb *cheaply* should be found, iv. 445. There is the negative *nay sure*, viii. 355, which may still be heard. There is a new use of *however;* it is found in the middle of a sentence by itself, and stands for *tamen*, v. 369. Foxe uses *while* in the Northern sense of *until* in vi. 717. The *well* is used for *naturally; displeased, as he might full well* (be), ii. 161. The *together* is added after nouns; Chaucer and Gower were *great friends together*, iv. 249. Latimer runs *as fast as* his old bones would carry him, vi. 534. There is *out of heart;* a beard is *on*, vi. 718; see the game *out*, p. 615; the wind is *up*, p. 379. A person speaks *thick*, vi. 700. Bonner offers a man *fair*, vii. 356. We say that a man is good *all round;* the phrase used by Foxe is *on every side a man*, vii. 97. Ridley uses *forth* much in its old sense, equivalent to *far* (procul); *forth of* the Church is no salvation, vii. 412. A woman, being asked her age, answers, *forty and upwards*, viii. 537. There is *ever anon*, p. 550; we insert *and* between these words.

The old *overthwart* makes way for the Scotch *athwart; athwart the face*, ii. 189. The use of *under*, in the sense of *less than*, is extended; a prelate never rides

under fifteen hundred horse, ii. 311. Gardiner plays *under the board*, v. 526; we say, *fair and above board; above the board* stands in vi. 703. There is *at no hand* (by no means), viii. 612, which leads to our "at first hand." We see the phrases, *by halves*, *a king at arms* (herald), *out of use*, *to my knowledge;* the *in* is used to compound, as the verb *imbox*, ii. 715. Something happens, and is followed by another circumstance, *upon the neck of this*, ii. 435; this *neck* had appeared in Ascham. There is *upon a sudden*, v. 264, meaning, I suppose, *on* or *in* a sudden time. Cranmer, seeing King Edward's learning, declares that he never thought that to have been *in him*, v. 700. The *over* supplants *for* in compounding, as *overwatch himself*, vi. 57. The old *endlang* is altered; certain chests are set *on end*, p. 283. A man does not *come up with* a fugitive, but *comes in with* him, p. 337. The *toward* is coupled with Numerals and is used of time; a person is *well toward* (on to) *a hundred* (years), p. 553. A curious instance of a Preposition being dropped is, *shoot the bridge*, p. 609; here *through* disappears.

Bonner's oath, *by my troth*, is objected to by one of the martyrs, vii. 355; the Bishop also swears, *by All-hallows*, viii. 407. Mocking laughter is represented by *hough, hough*, 352.

The words akin to or derived from the Dutch and German are *furlough*, *jeer*, *buoy*.

The Scandinavian words are *paltry*, *to bilge* (of a ship), *pad* (bundle), *billow*. Bonner calls a man "a stout *boyly* heretic;" this may be *bully*, coming from *bullra* (clamare).

Among the Romance words are *manage*, *bad economy*, *give mate to*, *initiate into*, *public house* (church), *schoolfellow*, *carry pick-back*, i. 30, *ulcer*, *unique*, i. 261, *impoverish*, *pre-ordain*, *to stomach*, *reiterate*, *to unpope*, *to unpriest*, *to dispriest*, *press him to pay*, *story-book*, *concertation*, *encroach* (seize upon), *aggravate* (oppress), *cream* (chrism), *appeal him up*, *landing place*, *sequel*, *harpy*, *feastful day* (festival), *expunge* (root out), *exasperate*, *expostulate*, *debase*, *revolt*, *repulse*, *evacuate* (quash), *belabour*, *monied man*, *principal* (of money), *innovate*, *escort*, *larum bell*, *disfavourer*, *preposterous*, *to articulate matters*, *bail*

a man, spite him, figment, foreface (preface), *a summary, laboured story, exhilarate, copartner, copse, plausible, a taste of it, cases incident* (happening), *atheist, explode* (hiss), *halbert, oblique, declare himself, muleteer, lunacy, interlard, push on, instinctions* (instincts), *to foil, bastardize, escape clear, paradox, to import* (mean), *impressions* (printed copies), *rejoinder, jutty* (jetty, pier), *appendix, to school him, uncivil* (churlish), *a private man, it is no great matter* (of consequence), *mummery, old stager, to frequent, collation* (comparison), *hyperbolical, discommend, offensive, practical, porket* (pig), *unnatural, to pinion, solicitous, pass the pike, pass through the pikes, lineaments, main post, coat-card* (court card), *refractorious, grand master, retire* (convey), *challenge* (claim) *kindred, scarf, a composition, beagle, printed papers, well affected, disable, resolve a doubt, relent, try his patience, the push of the pike* (assault), *leave unprovided, proterve, facinorous, to undress, an exercise* (a prayer), *he was placed schoolmaster, one quarter's stipend, an innocent* (idiot), *to pump, it is no manners to,* etc., *peephole, gentlefolks, heroical, personable* (handsome), *out of countenance, turncoat, for old acquaintance sake, recover himself, passage boat, gentlewoman-waiter* (lady in waiting), *sergeant at arms, communicants, ungentlemanly, chamber of presence, passionate, laws penal, field-piece* (cannon), *re-enter.* The word *dictate* means to "set up for master," i. 200. The verb *point,* ii. 373, gets the new meaning of placing stops in a sentence. The word *stress,* as distinguished from *distress,* is now confined to the weather, ii. 316. The old *ride in post* is now shortened into *to post.* There is the new phrase, *offer contumely* (offer an insult), ii. 276. The word *face* now expresses *impudence; have the face to write,* ii. 476. The word *manure* changes and takes its modern sense of *stercus; horse-manure,* iv. 533. Tyndale had talked of *canvassing* (examining) a man; Foxe writes of *canvassing voters,* iv. 601. He has Ascham's word *antics,* v. 4, meaning apparently curiously carved bosses; he adds to this sense (it had already appeared in Hall), the new sense of *freaks,* iv. 665; for he speaks of More's *antics* as a writer. The verb *ply* adds the sense of *occupare* to its old meaning *flectere,* v. 24. There is a new sense of

ordinary in, p. 115; a gentleman keeps a good ordinary at his table; that is, welcomes every one. The old *courtezan* now takes the sense of *meretrix*, p. 137. Gardiner was an *organ* of Satan, p. 258; a new sense of the word. Cromwell was *touched* when he read the Scriptures, p. 365. Henry VIII. says that his *nature* (disposition) is always to pardon, p. 691. A man may now be *pledged*, when you drink to him, p. 493. The verb *prejudice* takes a new meaning, vi. 550, which we express by *pre-judge*. In p. 613 *state* is opposed to *church*. Memories are *present* (good), p. 664; this afterwards led to *presence of mind*. The verb *pretend* now means *proponere; pretend an oath against a man*, vii. 159. Barclay had used *promoter* for a lawyer; Foxe constantly uses the word to signify an *informer*, and this last word is also employed. Latimer was hindered from his *duty-doing*, vii. 455; hence a parson takes *duty*. The word *posy*, the old *poesy*, is often used of prose mottoes, as in pp. 517 and 549. Scurrilous Protestants used to call the Host *round Robin*, p. 523; we apply the phrase to petitions. Gardiner casts a *platform* to build his popery upon, p. 592; this we saw a few years earlier. A certain martyr has an evil *mess* of handling, p. 719; this may have influenced our "get into a mess." The word *glorious* takes the bad meaning of *boastful*. So evil a sense had *varlet* taken during its forty years of existence in our land that Cranmer is praised for never using the word to the meanest of his servants, viii. 19. The word *royalties* gets a new meaning, that of *revenues*, p. 20. There is a curious instance of the twofold sense of *pitiful*, p. 67; Cranmer says that Queen Mary's pitiful ears will hear pitiful complaints. We are told in p. 289 that *inhumanity* is a far gentler term than *cruelty;* this we have certainly changed. The term *imbecility* is applied to the natural weakness of women, p. 326. The word *check* is transferred from the chess board to common life; a man hung has a great *check* with the halter, p. 396. Priests *post* fast when saying the mass, p. 476. The word *sensible* gets the meaning of *sapiens* (Bonner), p. 477. The verb *broil* is used as something worse than *burn*, p. 492.

The word *descry* is used for informing against, p. 523; something like *discover*. The adjective *insolent* loses its old meaning and stands for *insulting*, p. 531. The word *faculty* begins to take a Plural sense; *you and all the faculty* (turba) *of you*, p. 564. The adjective *plain* is opposed to *adorned*, p. 565; it is here used of beads; we apply it to women. Ladies *flourish* in their bravery (fine clothes), p. 604; we still talk of *flourishing about*. Foxe brings in many Latin and Greek words without alteration, as *opprobrium*, *bona fide*, *panacea*, *halcyon*, *proviso*, *de facto*, *a fortiori*, *a priori*, cry *peccavi*, ii. 719, *verbatim*, *parenthesis*, *interim*, *a non sequitur*, *chimera*, *ipso facto*, *apoplexia*, *ex officio*, *symptomata*, *exterior*, *in fine*. He writes in Greek characters *apotheosis*; see also vii. 621. The *baptim* of Tyndale's day is now laid aside for *baptism*, and his *ear shrift* now becomes *auricular confession*. The old A B C and the new *alphabet* are both used, vii. 209, 226. The word *race*, coming from various sources, was already well known; Foxe uses the word in the sense of *genus*, a new French sense, p. 269. We have seen *Parson Tully*; we now find *Justice Gaudy*, p. 118. Foxe often employs *party* for *homo*. He is very fond of using *sycophant* for calumniator; he has the neuter *decorum*, much as we use it. A fat man is called a *grand paunch*, v. 459; something like *slow belly*. Ridley, at his death, gives away his *dial* (watch), vii. 549. The verb *profess* (promise) now governs the Infinitive; *profess to visit Palestine*, ii. 278; there is *profess the Gospel*, viii. 473. Bonner, on being reproved for swearing, answers with much truth, *I am no saint*, vii. 355. Even the Roman champion, Harpsfield, talks of the *Sabbath* (Sunday), p. 651. Law and equity are combined, as if in contrast, p. 693. We had long had *forget himself*; in iv. 616 stands *remember himself*. The verb *double* is now used for *decipere*, iv. 609. Foxe compounds *suitlike to*, iv. 601, which was to become *suitable* a few years later. We see *promptness*, which was later to be turned into *promptitude*. We hear of the *Vice* in a play, a byword for folly, vii. 544. We find *popular* used for the adjective *commonplace*, iii. 373, referring to the events in a chronicle. In p. 377 *moderator* is used for *con-*

troller; hence the office in the Scotch Kirk. The *close* is used for the Cathedral clergy, iv. 126. A cook refuses to execute a lord's command, with *pardon me*, viii. 612. In viii. 102 the word *freemason* is still used of a trade; there was no idea of any secret society connected with the word until the next Century. The word *malignant* is sometimes applied to the enemies of God; this use of the term was to be in great vogue ninety years later. The phrase *bibble-babble* had come in earlier; it is once used to a martyr who wishes to quote the *Bible*, viii. 340. The word *circumstance* is used for a roundabout way of stating a case, p. 168. Foxe says that priestlike garments were called *habits*, p. 267. The word *court* is now made a verb; *to court preferment* (desire it), p. 271; in courting a lady the sense afterwards became stronger. A master now talks of his *pupil*, p. 271; rather earlier it had been his *scholar*. The Latin *cassare* (discharge) leads to *cashing* a soldier, p. 288; here he leaves the camp with his wages; the German *cashier* was to come later. Men do something, every man *in his turn*, a new phrase, p. 268; this had been formerly *for his turn*. The verb *peel* now becomes intransitive; skin *peels* off, p. 328. A sum of money appears as a *piece* of money, p. 473; in p. 560 we hear of a *piece* of providence, like our *piece* of good luck. Eden's new word *canibal*, derived from *Carib*, stands in viii. 482; it is here applied to Bonner. There is the Italian verb, *to solfa*, ii. 279; the old *plætsa* of the year 1000 appears here as *piazza*. We see *Monsieur le Pope*, who is also called a *caliph*, ii. 294. Foxe talks of the Swiss *pages or cantons*, iv. 335. There is *Sultan*, *Mussulman* (wrongly stated to be a Turkish priest), iv. 86. Both *Termagant* and *Mahound* are used for a Mussulman, iii. 359. Foxe uses *Romish Catholic*, also *Catholic*, iii. 350, *the Pope's sect*, *Romanist*, iv. 473, *papist;* he calls certain doctors "great Rabbins." He speaks of the *black guard* of the Dominics (black friars), iv. 169; the phrase is also found in Grafton's Chronicle. He talks with scorn of *psalm-saying* friars, viii. 84; hence our *psalmsinging*. The word *gentility* is used for heathenism in i. 309. Bonner wishes to reclaim two men to his *faction and fashion*, vi. 730; a curious instance of the old Latin

word and its French corruption side by side. The origin of our *carte blanche* appears when Richard II. sends out *blank charts*, iii. 219. Foxe complains of something being *blanch stuff*, i. 278; hence our "sad stuff." Certain men are *cousins-germans removed*, ii. 93, which leads to a well-known phrase of ours. Edward I. is called *a fierce young gentleman*, ii. 551. Latimer's arguments are *exhibited up*, vi. 501; hence our boys *show up* verses. The word *infidel* stands for Pagan, vii. 168. The word *Christian* is employed for a *pious man;* Cobham is called *the Christian knight*, iii. 322; *religion* is used for Protestantism, viii. 41, a well-known French usage. Foxe brings back *quarrel* to its old sense *querela* in viii. 7, where the mild Cranmer quarrels with his friends for promoting him. The word *desperate* is much used; *the desperates* stand in iv. 620. Queen Mary's expected babe is called *this young master*, vii. 125. The word *master* is used as of old in fresh compounds, as *master-cowl* (chief cowl), ii. 52. The word *train* is now connected with gunpowder, iv. 59. Latimer uses *politic* and *civil* as meaning the same, vii. 416. Foxe, following his countryman Manning, uses the rare word *enamoured*, viii. 72.

Among old English words and forms used by Foxe are *fore-elders*, *spill a body* (perdere, i. 261), *overlive him*, *as ye ween*, *to housel*, *his evil willers*, *well-willers*, *soul health*, *Everik* (York, ii. 255), *to forslack*, *spar* (claudere), *lin* (cessare), *namely* (præcipué), *to wreak them of*, *witch* (warlock), *make* (conjux), *morrow-mass*, *loadsman* (dux), *to gainstand*, *wanhope*, *ruth*, *have no nay* (denial), *middle-earth*, *brim* (ferus), *lese* (perdere), *otherwhile*, *market-stead*, *inchmeal*, *spur* (rogare), *dere* (lædere, iv. 200), *rock* (colus), *the five Wits* (senses), *to kemp*, *dizard* (stultus), *some deal* (somewhat), *glaver* (blandiri), *braid* (impetus), *he can* (scit) *grammar*, *a youngling*, *be crazed* (ill). There is the old idiom *the prætor's daughter of that city*, iv. 81; also *ride or go* (walk). Among old words and forms, non-Teutonic, we find *titiviller* (mischief-maker), *spouse-breach*, *take travail*, *goods and cattle* (chattels), *rascal* (common) *soldier*, *scurrier* (scout), *achates*, *a stroy-good* (destroyer of property), *it forceth not* (it matters), *augrim*

(arithmetic), *I am well apaid, a many* (turba). The word *knour* (nodus), still in Northern use, is employed by a Lancashire man, vii. 68. His countryman Bradford uses *buskle*, the Northern *busk* (parare), vii. 203; also *weal* (divitiæ). The Kentish office of *bors-holder* appears; the word is still in use. A Devonshire woman is called a *mazed* creature, viii. 499; the term is not obsolete. The word *harborous* had so slipped out of use that Foxe has to explain it, viii. 20. A very favourite metre, about 1550, was the one afterwards used by Lord Macaulay in his 'Virginia;' there is a long specimen in vii. 356; this metre dates from the Twelfth Century. The poet here uses *yclad*, doubtless in imitation of Chaucer. Thomas Aquinas appears as *Thomas of Watring*, i. 107. Foxe draws a broad distinction between *Briton* and Englishman, i. 258, and tells us that the Saxons spoke *English*, p. 347. He derives *lurdane* from *Lord Dane*, ii. 76. He tells us that the *Dutch* tongue was spoken at Ostend, viii. 664. His use of the word *boor* (agrestis, ii. 452) is a memorial of his sojourn in what he calls *Dutchland*, as also is his horror of the Turks. His idea of king craft is peculiar; for the many rebellions crushed by Edward VI. are reckoned among the boy's glories, viii. 627. A gentleman's son, in those days, might be sent to London as an apprentice, viii. 473. The dialogue in viii. 322 shows how humble a chaplain had to be to his patron. Foxe declares that Elizabeth had a *marvellous meek stomach*, p. 604; she altered rather later. The Tudor arms in churches are referred to in viii. 56, "down with the arms of Christ, and up with a lion and a dog!" The word Lollardy was still in use in 1557, viii. 261. Foxe complains that the Popes hold Rome from its lawful Emperor, a continual treason, iii. 380. English pronunciation of Latin at this time could not have differed much from that used in Germany; see viii. 575. Foxe has a full belief in Prester John, iv. 91, whom he quarters in Africa. The Italians, it is remarked, do not lightly praise those who are not their countrymen, viii. 604; Milton confirms this. We have a fine example of Spanish courtesy, where Philip

makes the Lady Elizabeth such an obeisance that his knee touched the ground, p. 623. Foxe couples *players* with printers and preachers as God's bulwark against the Pope, vi. 57. One pious martyr is specially let out of prison to play in the Coventry pageant, in Mary's time, viii. 170. Bonner, threatening to have a man hanged, says that he will make twelve godfathers to go upon him, vii. 409; the phrase was later applied to Shylock. Bonner refuses the title of *master* to a heretic, Master Green, p. 740. We see some of the earliest germs of Puritanism in p. 70, where a martyr talks of *Paul's church* (so called) and of *Christ's day* (Easter day); *our Lady's* chapel is also objected to, viii. 586; Tyndale had not gone so far as this. A heretic might be known by his use of the phrases, *the Lord, we praise God, the living God, the Lord be praised*, viii. 341. Old Testament names came in; one of the heretics has his child christened *Josue*, p. 434. A bishop, with them, became a *superintendent*, p. 540. Foxe gives us the proverbs, *to stop two gaps with one bush* (kill two birds with one stone), iv. 199; *man purposeth one thing, and God disposeth another*, p. 608; *neither time nor tide is to be delayed*, viii. 608. There is the phrase, *is the wind in that corner?* viii. 205; Gardiner, threatening to rack a man, says, "I will make thee a foot longer," p. 584. A heretic makes the pun that she will not swim in the *see* of Rome, p. 391. St. Nicholas' clerks (thieves) are mentioned in p. 579. Foxe is the first English writer, I think, who added notes to his text.

In Arber's 'English Garner,' i., iv., and v., may be found certain narratives, among others those of Underhill's imprisonment and Hawkins' voyages, pieces ranging between 1558 and 1570. We see the *on* once more cut down to *a*, as *astern* and *ashore*. We hear of *Scio* and *Leghorn;* the last is a curious change from *Livorno*. There are the new Substantives *house-room, the leeward, the windwards, soundings*. The word *firework* stands for a warlike engine, used to defend Calais, iv. 198. The word *mound* (defence) is revived after a long sleep, iv. 198; it may afterwards have been confused with *mount*. The word

breach is used in connexion with walls. A man is said to be a *plague* to others, p. 119. We hear of the *main* (mainland) of Cuba, p. 120; hence the later *Spanish Main*. The word *bed* is connected with oysters, p. 132. There is the phrase *in ten fathom water*, p. 121. The word *untruth* takes the sense of *mendacium*, i. 42. Silver is called *white money*, p. 55. There is the new Adjective *westerly*, which is confined to winds. We have the phrase *if the worst fall*, iv. 91. There is the verb *trade*, i. 51. We see *make the approach*, *show lights*, *spring a mast*, *turn their tails*, *make much way* (speed), *as God would have it*, *fill water* (fill casks with water), *lose the sight of*. We see the new sense of *cut* repeated in the year 1558, *men cut* (run) *over the ground*, iv. 190. A mark had hitherto been *overshot;* sailors now *overshoot* a harbour, v. 113. The word *make* gets the sense of *putare;* we *made it to be* Jamaica, p. 118. We have seen *never so much;* we now find *tarry ever so little longer*, p. 235. There is the verb *moor*, and also *brackish*, derived from the Dutch. There is the verb *tack about*, from the Celtic *tack* (nail, rope). Among the Romance words are *top-gallant*, *tragedies* (cruelties), *offer skirmish* (battle), *reinforce*, *officer* (of ship), *to double the Cape*, *poop*, *pompion* (pumpkin), *breeze*, *to double along* (tack), *a complice*, *volley*, *in all respects*. We hear of the *carolins* (carlini) of Naples, i. 55. A new feature in England is the number of Spanish words, such as *morion*, *cask*, *tornado*, *turtle* (the reptile), *disembogue*, *flamingo*. Some Indian words have been changed since Eden wrote, as *canoe*, *maize*, *potato*, v. 104; there is also *hammock*. The description, but not the name, of *tobacco* appears in p. 130. One tribe of Africans is called the *Samboses*, p. 95, whence comes *Sambo*. There is *shark*, said to come from the Greek *karcharos;* the old *pesen* makes way for the new Plural *peas*, p. 246. The French *piquer*, confused with an English verb, gives us, *to pink a jerkin*, p. 96. A cunning knave professes to tell *fortunes*, iv. 98; a new sense of the word. Hawkins uses *reasonable* weather for reasonably good weather, p. 215. He *manures* (manœuvres) a ship, p. 225. Certain London merchants form a *Company* for

the Guinea trade; we read of "Garrard and Company," pp. 231 and 232.

In 1559 certain lawyers are called the *utter barr;* see Dr. Murray's Dictionary.

Many of Becon's works (Parker Society) date from about 1560. In his 'Prayers' we see the old *Pernel* (Petronilla) changed into *Parnel*, p. 267; pretty Parnel appears there as a nickname for a priest's mistress; she is called Petronilla in p. 265; the name had represented a bad character, 200 years earlier. Another nickname is *Good-wife Pintpot*, p. 276. There is *massmonger;* and we see a token of Becon's flight into Germany, when we find *sin-flood* (the Deluge) in p. 400. In p. 269 the mass is called both *pedlary* and *pelting* (paltry); the last word was to be used by Shakespere. There is the new phrase *she-saint*, p. 265. Keeping silence in p. 276 appears as *play mum-budget* (most Shakesperian); *perlegere* is Englished by *run over*. We remember Mr. Gladstone's famous *hands off!* addressed to the Austrian Emperor in 1880; *hand off!* say the Papists, p. 268, when insisting on putting the Eucharist into the mouths of the faithful. There is *address himself to; to degenerate*. The term *Calvinist* appears for the first time in England, I think, in p. 401. The old *husel* is corrupted into *hushel*, and is called a Popish word in p. 380. Becon tells us that in some parts the faithful laity would cry to the priest at the Elevation, "hold up, Sir John, heave it a little higher!" p. 270. There is a most lively description of the blessing that Purgatory was to the priests in p. 277. Becon mentions "an old proverb used among us" (it was long afterwards to be rimed by Defoe), "wheresoever God buildeth his church, there the devil also buildeth his chapel," p. 400. The word *flittermouses* (bats) is a record of Becon's cure in Kent, p. 378.

Bishop Jewel (Parker Society), about 1560, mentions *cuts* and *girds* as weapons of controversy, p. 99; he has also the word *scarecrow*, p. 352. There is the phrase *at random*, I think for the first time, in p. 528. Mention is made of the *Jannizers;* a title here given to the Pope's champions.

Bishop Pilkington's 'Sermons' (Parker Society) date from about 1560. He writes *Bullen* (probably pronounced with an accent on the last syllable) for Boulogne, much as *Colayn* was written for Cologne. Among the new Substantives are *gamester*, p. 663, also *lip-labour*, a *tosspot*. The word *foundation* is replaced by *ground-work*, p. 495. Hildebrand, we are told, might be called a *hell-brand*. Among the Verbs are, *fetch a high note*, *rack the rent*, *take him napping*, p. 437. Men *stand on* figures (attach importance to), p. 379; hence "stand on his dignity." Physicians may *put up their pipes* (give up business), p. 601. Certain miracles would make *a horse to laugh*, p. 587; hence our *horse laugh*. Among the words brought back from Pilkington's exile in Germany are *burghmaster*, p. 259; a *dodkin* of money, p. 607, from the Dutch *duyt* (doit). There is the favourite pun *bite-sheep* for *bishop*; and this he derives from the Dutch name, p. 495. There is the famous *swashbuckler*, p. 151; the *swash* is Scandinavian, (ferire). Among the Romance words are *carpet gentleman*, *to part companies* (go asunder), *time-server*, *to cozen* (French *cousiner*), *frizzle* hair, *a Christian man*. The word *Protestant* was supplanting *Gospeller* in 1562; see p. 416. Pilkington enlarges on the old glories of England's archers; he gives a common byword, used of bad bowmen, "he shooteth like a Scot," p. 428. The Bishop shows us that the workmen of his time were as prone to scamping work as they are now; the labouring man *at noon must have his sleeping time*, p. 447; here a scene is described much like the opening chapter in 'Adam Bede.' It was a common proverb to speak of an idle man as an abbey lubber, *a long lewd lither loiterer*, p. 610. Pilkington was not strong in our history; he says that the Saxons drove out the Englishmen (Britons), p. 188. He remarks that the Northumbrians down to his own day have always recited the Paternoster, the Creed, and the Ten Commandments in English metre, never in Latin, p. 500. His own Northern forms are *brether* (fratres), *duddles* (duds).

In Collier's 'History of Dramatic Poetry,' vol. ii., there are some pieces given that date from about 1560. There

is a tendency to contract and cast out letters; thus *heile* (our *he'll*) stands for *he will*, p. 376; there is *whatsere* (whatsoever), p. 381; *tza* (it is a), p. 374. We hear of the *rection* (insurrection), p. 368. The *n* is inserted in *flincher*, p. 374; and in *the lengthner* (one who lengthens), p. 380. We hear of a *maister's mate* (ship's officer), p. 293; there is the name *Susan Sweetlips*, p. 377. The old Adverb *groveling* (gruflinge) is made an Active Participle in p. 404, paving the way for *grovel*. There is *to set a joint* (broken), p. 9. A bell goes *ding dong*, p. 376. There is the Scandinavian verb *flant*, used of flags, p. 293. Among the Romance words are *bayse* (laurels), *jigge* (dance), *to moyl*, *country dance*. There is *triump* (a game at cards) and *dewsace*, p. 231. We hear of *dise of vauntage*, p. 376; hence "to take advantage of a man." We hear of a *miser's* wealth, p. 374; here the Latin word is first connected with money.

In 1561 came out Sackwille's well-known play, our first tragedy, and our first specimen of blank verse on the stage. Many years earlier, Surrey had used this metre in a poem. Our earliest sea-song appeared about 1570; it may be seen in p. 293.

In the 'Babees' Book' (Early English Text Society) are many pieces dating from about 1560. A ship has its *staies*, p. 243. A boy should be courteous and *free of cappe*, p. 341; *to cap* had not yet been coined. The new use of handkerchiefs led Englishmen to *blow the nose*, p. 79; in p. 77 we see that *to drink manerly* was one thing, *to quaff* another. There is the new verb *brable* (brawl) in p. 92. The old *smak* (gustare) gets confused with the Dutch *smak* (fragor) in p. 344; a boy must not *smack his lips*.

Among the Romance words are *shirt collar*, *conceites* after dinner (our *dessert*), p. 68, *to inable* yourself to nurture (*aptare*), p. 74. The French *coy* takes the Teutonic *ish* and becomes *coyish*, meaning *reserved*, p. 94.

Heywood's 'Epigrams' were printed in 1562; I have used the modern reprint. Here we see the contractions *thers* (there is), *lets* (let us), *tys* (it is), *Ile* (I will). The *b* is struck out; we see *uncomde* (uncombed), p. 182, the old *un-*

kempt. There is the very old guttural *hekst* (highest), p. 170; occurring in the old proverb here set out, *when bale is hekst, boote is next;* to this I have lately referred. There are the two forms seen in the 'Promptorium,' *ake* and *ache* (dolor), pp. 131 and 111; in the latter page *ache* is used as a pun on the letter H. The *w* is inserted; the cry *who*, addressed to a cart horse, replaces the old *ho* (stop), p. 152; the new word must have been sounded as *huo*, which was later to become our *wo*, or *wo ho!* The Passive Participle of the old *alayen* (alloy) is written *aloude*, p. 178, and is rimed with *proude;* the *oi*, it cannot be too often repeated, bore two very different sounds, both in France and England. The *y* replaces *o;* we see *ynions* (onions), p. 206, which may still be heard.

We find the new Substantive *byrder*, a man who goes a birding; the word *burde* still keeps its old sense of *pullus*, p. 210. There is *rennet*, p. 118, derived from *run*, which meant *coagulate* in the 'Promptorium.' There is *instep*, p. 164, most likely from *in* and *stoop* (bend). We hear of the wind's *eie*, p. 114. The word *fare* comes to mean the passenger conveyed, p. 205. The word *row* is applied to a line of houses, as Paternoster *row*, p. 209. There is the proper name *Dauson*, p. 113. The word *why* is made a substantive; *what is the why?* (reason), p. 96; we know *the wherefore and the why*. We see *dym syghted* and the forcible *starke staryng blinde*, p. 113.

In p. 90 *no whit* and *nought* stand side by side. There is a curious idiom of the Accusative in p. 92; the question is asked, "am I Maccabæus or Iscariot?" the answer is—

"Whom it please your mastership, him let it be."

As to the Verbs, *creak* is now used of a door, p. 99, shoes may *stretche*, p. 110, a clock *goes*, p. 213; there is *take his arm, hang on his arm*, a man *stands to his tacklyng*, p. 214, as in Foxe. There is the strong affirmative *wel fare ale, I saie*, p. 90. There is the Shakesperian *take thine ease in thine inne*, p. 132.

We see the new Adverbs *fyrstly, lastly*, and *neerely* (touch him neerely), p. 177. There is the command *back!* (go

back), p. 119. The *though* and the *if* had always been closely connected, as we see by the Latin *etiamsi;* in p. 145 stands *I care not, though* (if) *I do.*

As to Prepositions, the *to* had already supplanted the *for* in connexion with numbers; we now have the betting sentence, *a thousande to one, he shall die*, p. 179; it follows the verb *change*, as a nettle *changes to a rose*, p. 103; it is repeated in one short sentence, as *go to olde fooles to scoole*, p. 155.

There is the Scandinavian *fledge.*

Among the Romance words are *out of place* (unfitting), *turn his tippet*, a man is *covered* (puts on his hat), p. 156. A new phrase of 1530 is toyed with in p. 140—

> "Thou takest hart of grasse, wyfe, not hart of grace.
> Cum grasse, cum grace, syr, we grase both in one place."

We hear that cups may *dysgyse* a man, p. 184; hence *disguised in liquor.*

There are the proverbs—

> "If every man mende one, all shall be mended.
> Lyttle sayde, soone amended."

The later Homilies of the Reformed English Church were put forth in 1562. Some old phrases are here retained, such as *nice* (in the sense of *lascivus*), *soul health*, *miscreant* (unbeliever), *almsman* (a word of Layamon's for *almsgiver*). The word *doles* stands for *limites.* In Homily ix. stands (he) *is in rehearsing the prayer;* here we see repeated the confusion of two idioms, that of the Participle and the Verbal Noun. In Homily ii. one edition translates *alii* by *other*, the old *othere;* the edition of 1563 corrupts this into *others.* The two meanings of *silly* are both in vogue; Judith is called a silly woman (poor, feeble), and elsewhere *silly* is coupled with *foolish.* There is *pith of the argument* (a new sense of the word), *spokesman;* this last word is curious, being formed from the Perfect, not from the Present; the *s* also is inserted. We see *at the length*, with *the* inserted, standing for our *in the end.* There is the new Verb to *cap;* and Sunday is called a *standing* (fixed) *day* for certain purposes; *standing water*

had appeared earlier. In Sermon ii. Councils are *holden*, not *held;* the latter Participle was soon to replace the true old form, though we still use *holden* on solemn occasions. We see *high fed horses;* here the Adjective is used for the Adverb. The *but* (quin) comes into a new idiom in Sermon ii., "images were not *so* fast set up, *but* (he) pulled them down."

We see the noun *gibe*, which is Scandinavian, in Sermon x.

Among the Romance words is *uniform*. In Sermon ii. there is a philological discussion as to the difference between *images* and *idols;* in Scripture it is said, though not in common English speech, these mean the same; the Pope's party seem to have held images to be Christian, and idols to be pagan.

We see our common phrase, "he is no man's foe but his own." When men sneezed the usual cry was, "God help and St. John!" Sermon ii. The system of finger-posts seems to have been in vogue, "we use in cross-ways to set up a wooden or stone cross, to admonish the travelling man which way he must turn;" Sermon xi. Rebels of this time bore a banner with a plough painted on it, and underneath, *God speed the plough;* Sermon xxi. In Sermon viii. we are told to keep "the Christian sabbath-day, which is the Sunday;" some transgressors travel on Sunday without need, others, worse than the former, are "prancing in their pride, pranking and pricking, pointing and painting themselves."[1] Constantine and other Christians built churches, where people might go to keep holy their sabbath-day. One of the misdeeds of rebels is that they profane this day.

Stow has given us certain memoranda, dating from 1561 to 1567, when they end ('Three Fifteenth Century Chronicles,' Camden Society). The word *pluck* is here made a substantive, *get a plucke at him*, p. 121; there is *byrd bolt, blynd ally, brode awake*, where the *brode* keeps one of its old meanings, *apertus*. A merchant *braky* (broke, became bankrupt), p. 127. The Passive Infinitive follows

[1] A fine alliterative sentence.

none; no yce to be sene, p. 131. The Old and the New stand side by side in p. 130, *all to blewne and shatterd in pecis*, p. 130; there is the phrase *fall from rwghe words to blowes*, p. 138; the last Dutch word, so common with us, had been very seldom used before this time. In p. 123 stands *ye weke ending ye 23 of July*; here an *on* is dropped after the Participle. The word *Puritans* occurs in 1567, and is applied to certain Anabaptists, p. 143.

Several plays, ranging between 1560 and 1570, may be found in Dodsley's 'Collection' (Hazlitt's Edition). In 'New Custom,' vol. iii., there is *full in the face, plain dealing*.

In 'Appius and Virginia,' vol. iv., the metre is most easy; that of the Prologue is the same that Lord Macaulay used when handling the same subject. There is the contraction *fi'pence*, p. 118; *churl* and *carl* are used in the same line as terms of reproach, p. 149. There are the new Substantives *Maypole* and *drumble* (a sleepy head); this last may have had its influence on the future *humdrum*. In p. 112 ladies are called *sparks*, in all honour; the word was later to be applied to the other sex. In p. 122 stands the word *thwick thwack*; here a *w* has been inserted in the old *thack* (ferire). In p. 120 *vixen* (she fox) is used of a woman. In p. 118 stands "as stout as a stockfish;" hence it is that Shallow fights with one Simon Stockfish. The phrase *my dear* comes often; it was to be a favourite one of Sidney's. In p. 152 stands *I proffer you fair*, where the adjective seems to become a substantive. In p. 138 is *have with ye to Jericho*, imitated from the *have at you* of 1360. In p. 151 stands *hap that hap may*. There is the renowned *by Jove!* p. 124; *a fig for it!* p. 135; *body of me!* p. 121. There is the Dutch verb *hustle*, and the Scandinavian *jaunt* (travel). Among the Romance words are *haphazard*, the name of a character. We saw *vengeance holy* a few years earlier; in p. 150 we have *run with a vengeance*. In p. 125 stands *O passing piece*, said of a lady; hence was to come *masterpiece*. In the same page Apelles made a *piece* (picture); hence *sea piece*. A man who is uncivil is said never to have learned his manners in Siville; this pun is in p. 151. There is the proverb, "if hap the sky fall, we

may hap to have larks," p. 124. The old form *file* (polluere) is much used in this play.

In 'Jack Jugler,' vol. ii., we have the substantive *elder-ship*, and the adjectives *toothsome*, *light-fingered*, *tricksy*. The *it* is used much in the sense of *yonder*, as *it is a spiteful girl*, p. 117. We see *sit stewing*, *set a good face on it*, *play you a prank*. A woman is said *to simper*, *to bridle*, *to swim to and fro*, p. 117; the first of these verbs is Scandinavian; the *swim* here first gets a meaning something like *ambulare*. From *box* (alapa) is coined a transitive verb. There is *smell strong*, in the sense of *olere*. The Dutch *dollen* (to sport) produces *doll* (*amica*), p. 169; hence Doll Tearsheet. In p. 223 we hear of *puss*, our cat; this word may come either from the Celtic, the Dutch, or the Scandinavian. Among the Romance words are *play the truand* (here used of children), *to lacquey*. The pity-craving *poor* is applied by the speaker to himself; *to get poor me*, p. 116. The new oath was coming in, *a damned knave*, p. 178.

'Gammer Gurton's Needle,' probably due to Bishop Still, was written in 1566, with a good swinging metre; it is in Dodsley, iii. 172. Among the Substantives are *a pin's head*, *dodge* (dolus), p. 193, *tithepig*, *a book-oath*, *the swill tub*. There is *fine gentleman;* a certain man is called *a two legged fox*. Among the Verbs are *to slop up milk* (bibere), p. 193; like our slangy "mop up sherry;" *dodge* (decipere), p. 254. There is a foretaste of a common phrase, *thou rose not on thy right side* (got up the wrong side of the bed), p. 193. A new Interrogative idiom crops up in p. 181, "ye have made a fair day's work, *have you not?*" The new Scandinavian *jib* (velum) is in p. 211; *set the jib forward*. Among the Romance words are *gaffer*, *gammer* (here it means *mistress;* we may remember the York *commoder*), *trump* (a game at cards, p. 199), lose a *trump*, p. 174, *to pass sport* (go beyond a joke), p. 202. The *dame* is prefixed to a poor woman's surname, as *Dame Chat*. Old English words are put into the mouths of peasants, as *sickerly*, *swyth*, and *tite* (protenus). The Western dialect appears, as *ch'am*, *ich cham*, *vilthy* (filthy); in p. 240 stands the Shakesperian *God eild you!*

The 'Trial of Treasure' dates from about the same

time as the foregoing piece. The *a* is added at the end of a verse to lengthen it out; *I do delight-a* stands in p. 290, riming with *plight-a;* this was to become very common. A lady is called *mouse*, p. 293. We see *lash out* (kick), p. 298, *tune my pipes.* A French line comes in p. 277; there is also a specimen of Flemish.

The play 'Like will to Like' dates from about the same time. Here we see *knave of clubs, skipjack, snip-snap.* The *too*, so favoured in this Century, reappears; *is not this too bad?* p. 317. We see *run a race.* There is *bottle-nosed, to scan, pledge them all carouse*, p. 339. The adverb *nicely* (properly) is used much as it is now, p. 331.

In Dodsley, iv., we find the play of 'Damon and Pithias' of the date of 1567; many of Foxe's new words are found here. We see that *joy* is made to rime with *away*, p. 100. There is the contraction *t'is.* Wickliffe's word *barnacle* now appears in the Plural, meaning *spectacles*, p. 81. In p. 72 a man may seem a great *bug* (big wig); I believe this is still an American sense of the word. There is *seat* (situation), p. 35; it is here *situs*, not *sedes.* A servant is addressed as *my boy*, p. 28. There is *share and share alike*, p. 83. Among the Adjectives are *sea sick, log headed* (wooden headed), *deep* in merchant's books; a new phrase. The word *good* now means *validus;* "try who is the *better* man of us," p. 67; this must come from *have the better.* In p. 17 stands "I was *somebody*" (a great man); the *nobody* had already been applied to Gardiner. In p. 16 a courtier says, "I can help *one;*" we should set *number* after the Infinitive. So unusual was the old *all and sum* that a clown in p. 70 is made to say, "I have wit enough, *whole and sum.*"

Among the Verbs are *give him the slip, a knot may slip, he has bees in his head, there is somewhat in the wind, make things worse, to look high* (seem proud), *make an impression, stretch one point.* In p. 40 stands *to pouch up money* (for his own use); in our time, a liberal friend *pouches* schoolboys. The verb *breathe* now becomes transitive, *to breathe ourselves*, p. 69. There is the new phrase *if I speak, hang me!* p. 41; this we should now transpose. The new Interrogative *have I not?* crops up after an affirmation in

p. 60. Skelton's *touch on the quick* is now altered into *touch to the quick*, p. 11. The *at* is used to translate the French *au ; take me at my word*, p. 56 ; "prendre au mot." The curse *a plague take him !* stands in p. 102.

There is *sconce* (caput) from the Dutch ; also the Celtic *plod* and *coil* (stir) in *keep a coil*, p. 24.

Among the Romance words are, *to incense him against*, *catch him into a trip*, p. 23 ; hence "catch him tripping." We see *he has a wooden face ;* in p. 74 a servant speaks French to astonish a friend, and calls him *petit Zawne* (zany or sawny) ; an Italian word. Foxe's favourite word *sycophant* (informer) is here much coupled with *parasite*, showing a change of meaning. We see *presently* taking our shade of meaning in p. 90 ; for here it is not *protenus*, since there is an interval of time ; the foreign word shared the fate of our *by and by*. In p. 33 we have a pun, *your course is very coarse ;* our translation of *cursus* and the Adjectival form of the word. There are the old forms *meve* and *lese* (move and lose).

In 'Dodsley,' vol. iv., may be found the play of 'Cambyses.' There is the contraction *what's that ?* p. 219. Gower's *of kin* now becomes *akin to*, p. 226. The initial *w* is struck out, as *ich ould* (I would), p. 220 ; we often hear *I ood* now. The *z* for *s* is here much used by rustics. The old *curst* (crabbed) has its letters transposed and becomes *crusty* (p. 184). In p. 177 three ruffians appear as Huff, Ruff, and Snuff ; in p. 223 we come upon *a box on the ear*. The *one* (Number one) appears once more in its new meaning, *it is wisdom to save one*, p. 187. A rustic makes a retort not obsolete even now, *and thou call'st me knave, thou art another*, p. 220 ; here *such* ought to be the last word ; we may remark the contraction *call'st*. There is *hark in your ear, make a match* (marriage) *with me*. The Infinitive had been used much like an Interjection in 1290 ; *I to leve þe þus !* this is slightly altered in p. 185, *thou a soldier and loose thy weapon !* here *to be* should follow *thou ;* this led to Shakespere's *what ! a young knave, and beg !* something like this we have seen in Udall's play. In p. 236 we light upon the dance called *hey diddle diddle ;*

this rimes here with *fiddle*. There is *black pudding*. The old *manqueller* now becomes *execution-man*, often repeated. The old *pous* goes back to its Latin form; *my pulses beat* is in p. 218. A rustic uses the strange form *bum vay* (by my fay), p. 219.

The 'Marriage of Wit and Science,' in vol. ii., dates from 1570. The *a* replaces *o*, as *sprat* for *sprot*. The new Substantives are *crackbrain* (whence our *cracky*), *this spindleshanks*, a *Jack sprat*. In p. 362 *Darby's bands* may mean shackles; hence *the darbies*. There is the Shakesperian phrase, *the top of the desire*. The word *fan* is now used in the sense best known to ladies. There is the new *begone!* and *she takes on her like a queen*, p. 350; here some word like *state* should follow the verb. In p. 362 stands *speak, off or on?* (shall we remain or go?); here the verb *shall we be* is dropped. A country lout says, *hey tisty tust*, p. 376; I well remember the nursery phrase *tisty tosty, cowslip ball*. There is the new turn of phrase, *it is a good fault*.

In the Letters in Ellis' Collection, from 1553 to 1576, we see the *i* encroaching on *e;* Elizabeth writes from the very first *indide* (indeed), *bin* (been), and other words of the same kind; the form *gentill* (used by Sadler) appears again, whence our *genteel*, differing from *gentle;* there is *shoed* (monstravit), where *o* replaces the sound of *u*. Mary Queen of Scots writes *quin, hesti, gud*, for *queen, hasty, good;* doubtless the Northern Stuarts did much to bring in the new Northern pronunciation which took root in London after 1600; Raleigh, speaking his broad Devon at Court, must have been thought very provincial (Aubrey's 'Lives'). Among the Substantives is *bigness*, the *cock* of a pistol; *room* adds the meaning of *camera* to its old sense, *spatium*. There is the Verb *blast* slanders of her (hence "a blasted character"). The verb *make* gets the new sense of *evenire; he will make a rare prince*. The *to* is developed, *say to the contrary, to their likeing*. Among the Romance words are *cabinet, joynt of motton, demy God, proprietary* (owner), *skeptik* (used by Buchanan). Sandys unfolds a *peece of his mynde*. Gresham writes of *th' interest*

of 12 *per cent by the year*. The room where Rizzio died was about 12 *footes square*, a new way of measuring. A new phrase replaces *devil ; what a mischeefe meaneth he*, vol. iv. p. 8. The word *practise* is used of lawyers as well as of physicians, *a lawyer of great practise*. The old *bid* is supplanted by a French word, *invite to supper*. We hear of *committees* (men entrusted). The adjective *rare* appears, with the meaning of *eximius*, *a rare prince*.

Burgon's 'Life of Gresham' gives us many letters, ranging from 1554 to 1571. The great merchant is fond of *ie* and *ye*, writing *Lieth* and *Lye* for Leith and Lee. The old *acumba* (tow) becomes *okym* (oakum). The *t* is prefixed ; Cecil's daughter Anne is called *Tannikin*, i. 227 ; much as Edward afterwards became *Ted*. The *w* is struck out ; we read of the bishop of *Norrige*, i. 479. It is prefixed ; an Irish earl appears as *Wormonde*, ii. 155. The *s* is prefixed ; *Sprague* is the capital of Bohemia, ii. 8 ; in this way *Spruce* had already been formed.

Among the Substantives is *waftage* (conveyance by sea), i. 197 ; Gresham uses *waft* in a sense different from that employed by Cavendish a year or two earlier. We see *fit of ague*, *mainmast*, *mills for powder*, *drinking penny*, *begging letter*, *the Queen's stamp*. A horse is twelve *handfulls* high, i. 346 ; we now strike out the *full*. A *board* appears, meaning the persons sitting at table, ii. 162 ; hence we now call companies *boards*. There are the new words *firelock*, *freebooter*. There are the phrases *as good luck was*, *between man and man*. A person wishes to go for health to *the Spa*, ii. 93.

Among the Adjectives *handsome* seems to get the new sense of *largus*, ii. 42 ; it is used of a man that has behaved hospitably ; hence our *handsome offer*. There is *best heddyd* (clever), *smooth-tongued*, *my last* (here *letter* is suppressed), i. 398, *nothing short of death*, p. 322. Gresham is, I think, the last great Englishman who took much pleasure in the Double Negative.

Among the Verbs we see an old Southern form in constant use, *they lyeth* (jacent). A town *holds out*, a sight is *worth to go* 100 *myles to see it*, i. 255, *give him to*

understand, *take the wynde of us*, *make a start*, *make despatch*, *run in danger*, *it is given out that*, *bosom-creeping Italians*. The verb *hail* is used in a new way; *hayl a ship*, ii. 42. The *make* gets the meaning of *perficere; make six miles*, p. 70. A man is *markyd*, p. 168; this verb had hitherto been used of animals in the chase. Money lies *dead* (useless), p. 421; hence *a dead loss*.

Among the Adverbs this may be remarked; a lady when unwell is described as *yll at ease*, ii. 443; this *ill*, made an adjective, was almost to drive out the old *sick*, except in America.

Among the Prepositions are, *at all eventes* (adventures), i. 234, *of force* (perforce). In ii. 200 certain men are *Protestants for their lives* (earnest); hence our "run for your life." Another new use of *for* stands in p. 19, *to depart for Deventor*.

There is the German *dallor* (dollar), i. 334. In ii. 284 mention is made of *deel* boards; this sense of the noun comes from the Dutch. We see the verb *carouse* (*gar aus*), a cup thoroughly emptied. The word *excise*, ii. 245, reverses the usual order of things, for it comes to us through the Dutch from the French; it is another form of *assise*.

As to Gresham's Romance words, what strikes us most is the number of our technical mercantile terms, first found in his letters. Such are *dytto*, *bill of credit*, *bill of exchange*, *bill of lading*, *the chiffer* (cypher), *to assewre* (insure) *goods*, *a power for money*. More's *bancke-roupt* appears here as *banke-rowte*. The L. S. D., representing the Italian *liri*, *soldi*, *denari*, may be found in i. 432. We see the Italian verb *bastanado*, i. 269, mentioned by Gresham, living at Antwerp; this was due to the town's Southern masters. An English knight talks of his *coche* (coach) in 1556; see i. 483. Gunpowder is sent over in *poncheones*, p. 318. A *lottery* is established in London in 1568 (ii. 338). The Protestant places of worship in Flanders are called *tempells*, p. 154. There are phrases like *repose trust in*, *time serves*, *remember me to her*, *chargeable* (expensive), *system*, *a sure ship*, *charge pistols* (a new noun), *colourable bargains*, *waiting woman*. The word *stay*

(morari) is in constant use. A duke *invites* himself to a house, ii. 184; this verb was encroaching on the Teutonic *bid*. The artists of that age appear as *picture makers*, p. 467. The word *mynyster* gets a new sense, that of *legatus*, i. 399. The Prince of Orange is called *his excellentcie*, ii. 206; he has Gresham to dine and gives him *verie great intertainment*, p. 160; hence the last word might easily come to mean *cœna*. In p. 196 stands *Ansians* (ancients, companies) *of footmen;* a new sense of the word, which was soon to be transferred to their commander. A knight bequeaths his *celestial globe* and *a case of compases*, p. 459.

Calfhill, a Shropshire man, in 1565 wrote an answer to Martiall's 'Treatise of the Cross' (Parker Society). He prefixes *a* to a word, as *aweary*, p. 289; he adds *n* to a word, as *to lessen it*, p. 331; this can hardly be the old Infinitive form. Among his Substantives we see *loadstone*, *birth sin*. The old *stikelinde* (steadfastly) of the *Hali Meidenhad* (perhaps a Salopian piece) gives birth to *stickler* (champion), p. 8. In p. 118 we see *poor souls* (miseri homines). In p. 176 the old *sink* (latrina) is used in a moral sense; a palace becomes a sink of sectaries. Trevisa's *popehode* (papacy) becomes *popedom*, p. 323. In p. 236 old mother *Maukin* (Malkin, Mary) is used as a synonym for a fool; it is just possible that this may have had some influence on our future *mawkish* (foolishly precise). Among the Adjectives are *blockish*, a *sore* point; there is the Comparative *foolisher;* Lydgate's *kingli* is turned into *kinglike*, p. 6. We read of a *live* man, p. 387, Udall's new adjective. There are, moreover, the new adjectives *long lived*, *sole lived* (celibate), *better lived*. Our author begins in page 1 with a pun on *cross*, his subject; he makes it an adjective, as *overthwart* had been made earlier; *cross and overthwart proofs*, p. 72; in p. 113 we have *cross luck* (ill fortune); here the word begins to bear our sense *froward*. The *one* is made much more emphatic than in the old *ân hund scipa;* Calais was lost in *one three days*, p. 114.

There are the Verbs *unbody* (leave the body), *unwonted*. There are the phrases *leave* (prowess) *to others*, *not so sound as*

it had been to be wished (could be wished), p. 71, *we are given to understand*, that, p. 364; *a bone for you to pick on*, p. 277; hence our "a bone to pick with you." There is a most terse new idiom in p. 371, when a question has to be answered; *what would he have done? Damned them to the Devil;* but long before this time we have seen the curt phrase *well answered*, at the beginning of a sentence. We light on the phrase *it is too absurd*, p. 375; *too bad* appeared about this same time.

Among the Romance words are *paradox, interreign, impertinent, to disgrace him, instinct, hyperbole, quid pro quo, Tom fool*, p. 226, *pleadable, unconscionable*, p. 177, *comma, nonsuit, porkling, expostulate, votary* (nun). The word *humanity* had long been used both for *courtesy* and *kindness;* Calfhill, following Tyndale, uses *courtesy* in the graver sense of *kindness* in p. 22; an Emperor, refraining from slaughter, shows *courtesy*. The word *humour* stands for *fancy* in p. 208. A *canker* (cancer) is in a woman's breast, p. 329. In p. 54 we hear of a theologian's *common place* (usual argument); we now often make the phrase an Adjective. In p. 81 a physician's prescription is called *a bill*. The verb *squat*, p. 179, keeps its old sense of *comprimere*, soon to be changed. The adjective *temporal* stands where we happily substitute another form, *temporary*, p. 245. The words *chrism* and *chrisom* are distinguished in p. 224; the latter meaning a white garment, used at baptism. Authors should be *reconciled* in p. 251; that is, their writings should be made to agree. A man is posted to do a future action when his *quew* (cue) comes, p. 209. The verb *track* stands in p. 198; *trace* and *track* have no common derivation, but they both come to us through France, the former from the Low Latin, the latter from the German. In p. 331 *egregious* is used in a bad sense as usual in English, *play the varlet egregiously*. The word *sot* belonged to the South and West; it is used in its old sense of *stultus*, p. 273, and was to take a new sense twenty years later. The word *personal*, hitherto rare, appears in p. 288; examples, taken from the conduct of good men, may possibly be only *personal*, and not prompted

by God. The verb *muster* keeps its old sense, the Cross *musters* (shows) *fair*, p. 352. The verb *urge* takes the new sense of *press upon us; ye urge a miracle*, p. 329. The phrase *turn over the leaf* had already appeared; we now have *turn over histories*, p. 93. The word *sense* had of late years come in, expressing *sapientia;* we therefore find *senseless*, p. 103. The same distinction is drawn between *worship* and *adore* as between *colere* and *adorare*, p. 373. Martiall had been an usher at Winchester; Calfhill treats him as a scholar in an amusing dialogue in p. 201; one sentence is *down with him; give me the rod here.* Martiall uses the term *lurde* (heavy), p. 361; the other says he knows not what is meant. Our author is fond of puns; in his first page he plays upon the words *cross*, *humanity*, and *martial.* In p. 158 *reason* may bear the sense of *raisin*, as Falstaff afterwards employed the word. I suspect that Calfhill attempts a pun in p. 186, where he speaks of the members of the Second Council of Nice (which established image-worship) as "the Nice masters;" *nice* might still bear its old sense *stultus.* Puritanism crops up in p. 363; it is superstitious to call our churches by the names of Saints, as St. Peter's church. There is the phrase "find a pin's head in a cartload of hay," p. 173; "have a quarrel to Rowland, and fight with Oliver," p. 374. We light upon a most truthful proverb in p. 113, *bustum Anglorum Gallia, Gallorum Italia;* this takes a range of history from Edward III. to the first Duke of Guise. The New Indians are mentioned in p. 338.

Our Salopian author has *God wot*, *land leaper*, *to astart* (start up). The word *sere* (particular), used in p. 279, would alone show that he came from the Northern part of England; this word the Editor derives from the Latin! Like others of his Century, Calfhill sometimes mistakes the old *to* (dis), coining *all to becrossed* and such like, though he used *all to pulled* (dilaceratus) in the right way, p. 92.

Ascham wrote his 'Schoolmaster' about 1565; I have used Upton's edition of 1711. Among the Substantives are *cockpit*, *hedge priest.* *Oldness*, p. 204, is revived after a long sleep; *eld* had been thrown aside. The term *thing* is

degraded, and is scornfully applied to a man, p. 42; it might earlier have been used of Christ or the Virgin. In p. 55 Elyot's term *a goodfellow* (glutton) is used to express our *rake;* an instance of the degradation of a word; this sense lasted till 1730. In p. 52 *broad cloths* are opposed to rags. In p. 87 we hear of *makers of love.* In p. 92 the Greek *akme* is Englished by *the highest pitch;* a new substantive. Ascham had already brought in *cut* (vulnus); in p. 194 he talks of the *short cut* of a private letter; here the words seem to mean "paltry course." Among the Adjectives are a *hot* head, an *odd* man (peculiarly able, p. 112). Precepts may be *cold* (chilling), p. 163, very different from Barclay's sense of the word. The old *sterling* had been applied only to money; Ascham makes a method of study, *sterling*, p. 106. In p. 136 *ill humour* is used of the body, not the mind. A great innovation is found in p. 11, *your great beaters*, speaking of harsh schoolmasters; the *your*, here not needed at all, was employed henceforward, much as Shakespere used it, as *your Englishman.*

Among the Verbs are *patch it up*, *ill brought up* (ill bred), *to breed up youth*, *rap out oaths*, *a spent old man*, p. 196; Ascham in his Yorkshire home had once doubtless used *forspent.* Chaucer's old word *twinne* (separare) had so thoroughly gone out that Ascham uses *untwine* for the same idea, p. 72; a word newly formed from the old *twinan.* He has *he mislikes it*, p. 100, instead of the old *it mislikes me.* There is the new adverb *outlandishlike*, p. 204. The *far* is now used before a Superlative, as *far best of all*, p. 135; here we should place *the* before the adjective. Palsgrave had done things "against the hair;" Ascham will not force wits *against the wood* (grain), p. 15.

Among the Romance words are *point out a thing*, *butcherly*, and Foxe's new word *decorum.* There is the Greek *syntaxis*, *epitome; akme* and *atheoi* appear in the Greek character; Ascham mourns that the last word should be known in England, p. 83. The adjective *brave* is used as a synonym for *warlike* in p. 43; it was in the North that the word had first implied courage. In the next page we hear of a *desperate hat* (a desperado's head gear). We read of *places*

(passages) of Herodotus, p. 115. Something is done, in p. 57, according to the square and rule of wisdom; hence "act on the square," "go by rule." In p. 83 men *pass* for no doctors; here the verb means *to care*, very different from its later sense. The Participle *staid* is now used much like an adjective; a man may be of *staid judgment*, p. 160. Ascham is well known for his horror of Italian debauchery and atheism, brought home by young English travellers. He says that there is more comely plate in one city of England than there is in the four proudest cities of Italy, Rome included, p. 191. It is a sign of the times that young girls get married against their parents' will, p. 39. He gives a list of pastimes proper for young gentlemen in p. 58; among these is, *to shoot surely in* (with) *gun;* this seems to be a new accomplishment. He tells us that his old college of St. John's at Cambridge owed much to the benefactions of Northern gentlemen, who were persuaded thereto by worthy Dr. Medcalfe; this Master must have been to St. John's in 1530 as great a blessing as Dr. Jenkins was to Balliol in 1850. Ascham objects to the English practice of using rimes in poetry; time and custom, it seems, drew our bards towards the barbarous Goths, not to the Greeks, p. 184. He praises Surrey for avoiding rime when Englishing Virgil. Our tongue, being chiefly made up of monosyllables, is, according to Ascham, best suited for Iambics. Some make the worthy wit Chaucer a God in verse, p. 187; Chaucer's ablest imitator was already alive when Ascham was writing.

John Awdeley printed his 'Fraternitye of Vacabondes' (Early English Text Society, Extra Series) in 1561, which was reprinted four years later. The *roger* of 1540 now appears as *roge* (rogue), p. 5; Barclay's *excheater* appears as *cheatour;* it means no longer an official, but a genteel swindler at cards, p. 7. An *Abraham man* is one who shams madness and nameth himselfe *poore Tom*, p. 3. The thieves' women are called *doxies*, p. 4; this word is now best known by the famous pun on Orthodoxy. The word *chete* stands for *res;* a tooth is a *crashing chete;* in our day men say, "that's the chat." An idle runagate boy is called a

Kitchin Co', p. 5; I suppose the later *kinchin cove*. We hear of a *priggar* (fur), p. 4. In p. 15 comes *esen dropper* (eavesdropper), who stands under the window to hear secrets; this is one of the twenty-five Orders of knaves. In p. 4 a man gets *a share or snap* unto himself; hence comes *to go snacks*, with the usual interchange of *c* and *p*. In p. 8 we hear of a *stock* of money for trading purposes. In p. 6 a *back lane* is mentioned; a designing man is referred to, and he is afterwards spoken of as *this child*, p. 6. The term *quire* stands for *carcer;* this word may have had some influence in making *queer* so common; "be in Queer Street." There is the new phrase *to cry halfe part* (halves), *commaund him* (have his services), both in p. 10; *to black his shoes*, p. 15. There is the phrase a *tittivell* knave, p. 15; *Tutivillus* was the name of a rogue in the 'Towneley Mysteries.' One of the profession, pretending to be a simple countryman, takes care to use the *ich am* (I am), p. 8.

A still larger work was devoted to thieves and their language by Thomas Harman in 1567; this became the standard book on the subject for scores of years. It is reprinted along with Awdeley's work. The *w* is struck out; we see *Alhollenday*, p. 51, whence some churches are called *Allhollands*. The *d* is clipped, as *vagabon*, p. 27. There is the great contraction *Shropshyre*, p. 51. The *n* is prefixed in *Ned*, p. 79. The form *make* (conjux), used in an early edition, is changed to *mate* in the edition of 1573, p. 41. The old exclamation *aye* is printed *i* in pp. 65 and 92, which shows that the *i* was losing its French sound. There are the new Substantives *rabblement*, *out house*, *his leavings*, *harelyp*. Harman coaxed his friends the beggars, and thus, as he says, *attained to the typ* (secret), p. 20; here we have one of the many words belonging to *peddelars Frenche or Canting*, p. 23; a language that had been known, according to Harman, for little more than thirty years; we still hear of racing *tips*. In p. 34 *canting* stands for *begging;* in p. 82 *togeman* stands for a *coat*, whence comes *toggery*. Several of these words have lasted to our day, such as *bowsing ken* (tippling house), *cofe* (man), *gyger* (door). A woman of loose conduct is called a *Marian*, p. 62; Maid Marion was

a well-known ballad heroine. In p. 46 men fall *from wordes to blowes;* for *blows* men would have substituted *striking* rather earlier. We hear of *markes* on clothes, p. 33; a new sense of the word. In thieves' dialect *cranke* means the falling sickness, p. 51; and *glymmar* means fire, p. 61; in our time *glim* stands for candle. In p. 83 Pilkington's Northern word *dudes* (vestes) is set down as *pedlar's French;* so also is *drawers*, p. 83, a word used by thieves for the *hosen* of common English; this Plural term *drawers* has since become a most respectable word. Among the Adjectives the foreign *squaimous* is altered into *squaymysh*, p. 55. We see *small* money (whence our *small change*), *naked as ever he was borne*, p. 56, *odde endes* (odds and ends), *in the ded of the night.* The word *strong* stands for *numerous;* "they go *strong* as three or four in a company," p. 33. The *good* is prefixed to another adjective; *a good longe daye*, p. 37. The *flexen* (flaxen) is applied to a beard, p. 55. There is the new phrase *wyth all celeryty*, p. 54; where *all* stands for *maximus.* An adverb replaces an adjective after the verb *look; loke wildly*, p. 40; hence Shakespere's *you look angerly; I have bene madly handlyd* stands in p. 64; hence *the madly used Malvolio.*

Among the Verbs are *set up house, sit out the company;* there is the sudden *holde* (stop) in the middle of a sentence, p. 39. There is a new construction of *do* in p. 41, "they made me swear," says one; *what, dyd they?* is the answer. In p. 86 *tryne on the chates* is explained as "hang on the gallows." Scott in 'Woodstock' has "trine to the nubbing cheat," where *trine* is used in its old Lancashire sense of *gradi.* In p. 31 a man affirms something, meaning *nothinge lesse;* here the two last words stand for *non.* There are some new uses of *for; trust men for their vitales*, p. 33 (give them credit as regards their victuals); also *for his life he could not pluck it*, p. 40. The *for* is added, as it were, inseparably, to the Participle *unlooked; I had it unloked for*, p. 35.

Among the Romance words are *paulmistrie, their credit* (in trade), *an impression* (in printing), *mullion, quarter staffe, condign punishment, conserves, undecent.* In p. 22 *the pre-*

misses stand for *habitation*, a new sense of the word; *good natur* (kindness) is revived, p. 42. In p. 23 men go to gipsies to know their *fortunes*, p. 23. In p. 50 *declination* stands for *refusal;* the Scotch still talk of *declinature*. In p. 52 *paynefull* means *amarus*, not *laboriosus*, as of old. In p. 54 *cage* is used as a prison for men. The verb *temper* is developed; *temper with me*, p. 70; Foxe has the same expression, writing about this time; the form *tamper*, which makes a useful distinction, came a few years later. In p. 28 we still see *my cost and travell* (trouble). There is the phrase *beholde the coaste about them cleare*, p. 30; this has nothing to do with the sea. The robber's technical verb *delyver* is in p. 30; rather later it was to be coupled with *stand*. We have already heard of the *freedom* and the *franchise* of towns; we now have *the lyberties of London*, p. 51. Harman says that he was once *in commission of the peace*, p. 60; this word *commission* was afterwards to be greatly extended. There is the phrase *I have bene attemted* (of robbers), p. 66.

The author says, deluded man, that the gipsies have been banished and their memory extinguished, p. 23. An oath, which was slowly coming into fashion, is set out at great length in p. 55, "I pray God I bee dampned both body and soule, yf," etc.; this is put into the mouth of a *cranke;* Harman deals with the knave just as a Mendicity officer would do in our own day. About a hundred Irish men and women had been burnt out by the Earl of Desmond, and wandered about England to beg; they went round with counterfeit licenses, and if straitly examined pretended that they could speak no English, pp. 44 and 82.

Grindal, when Bishop of London about 1563 (Parker Society), has the new phrase *country gentleman*, p. 257; he talks of the players' *bills*, p. 269; he has none of Foxe's tolerance for these gentry, who are now said to profane God's words by their impure mouths.

J. Partridge printed a riming Legend of Plasidas in 1566 (Horstmann's 'Altenglische Legenden,' p. 474); it is most curious that there should have been any demand for such literature after the Reformation. The proper

name *Trayan* is made a trisyllable, p. 487, as is also *rampier*, p. 485; the old sounds of *ai* and *ie* were now altering; the *r* is inserted, for *boystrous* appears in p. 479. We hear of *pikemen* and of the *wings* of an army. The verb *fetch* takes a new sense; we see *fetching frischoes* (frisks), p. 479; this meaning of *allicere* has come down to our own day. Soldiers *keep aray* (their ranks), p. 485. Among the Romance words are *confusedly*, *massive*, *troupe* (of horsemen), *file* (line). The word *fatal*, applied to a man, means *fate-doomed*, p. 482. The verb *discrie* had meant *describere* in 1520; it now means *videre*, p. 485.

About this time Sir Thomas Smith tells us that the vowel *i* was pronounced like *eye* and *aye*; the change, first seen in the North, was now established at London. See Ellis, 'Early English Pronunciation' (Early English Text Society, Extra Series), i. 112.

In the 'Life of Sir Peter Carew' we see the old form *thandes* (the hands), written by Sir Henry Sidney in 1570, much in Caxton's style, p. 242. The old name *Piers* now becomes *Peirce*, p. 238. There is the famous West Country surname *Prediaux*, probably pronounced like the French *Prediouse*; the sound is much altered in our days. The old form *beseke* is still found; also *yeven* (given) in a letter of Elizabeth's, p. 189. The substantive *gentleman* is twice cut down to *gent*, pp. 156 and 173; I have remarked on this before. A lawyer is called Sir Peter's *man*; that is, agent, p. 273. A well-known Welsh harbour opposite Dublin appears as *The holy hedd*, p. 251. There are the verbs *lay him op by the helys*, *matters go on leisurely*. The Romance words are *dowlas*, *dyaper*, *cesse* (tax), *posytt* (a deposit), *martyall lawe*, *incownter*, *orderly*, *ill usage*. From this last came the verb *ill use*; here, and also in *ill treat*, we place the adverb before the verb, a curious construction.

About this time the form *ascue* (our *askew*) replaced the older *askoye* (Dr. Murray).

Levins, a Yorkshireman, brought out his Dictionary ('Manipulus Vocabulorum,' Early English Text Society) in 1570. Many of our old words are still found here, as *eame* (uncle), *ocker* (usury), *tite* (quickly). Udall's verb *flag*

now becomes *fag* (deficere); *fag end* was to come fifty years later. There are many Adjectives in *ish*, as *boyish*, *newish*, *hoggish*. The *un* is often prefixed to Romance words, as *unbeautiful*. The first hint of our blind man's buff is seen in *hodeman blind* (a play), p. 135. The curse *y^e wenyant* is translated *in malam crucem*. Wickliffe's verb *wel* (conflare) still remains without a *d* at the end, p. 55. The verb *wriggle* seems to give birth to *rigge* (lascivire), p. 119; hence our *to run rigs*. There is the Celtic *mug*; the Scandinavian *byre* (cow house); the Dutch *moppe* (movere labia); hence the later *mop and mow*. The Latin *lippus* is expressed not only by *sandblinde*, but by *poreblinde*, p. 135; the *pur blind* of 1300 had slightly changed its meaning, owing to some confusion with the verb *pore*. The word *fitchew* is revived. We see *serly* (imperiosus), p. 99, which must come from *sire*; it was soon to become *surly*; *serwish*, with the same meaning, stands in p. 145. In p. 38 men *battle commons*; the terms are still well known at Oxford. There is the bird *wigion*.

A ballad, printed in 1570, may be seen in Tarlton's 'Jests' (Halliwell), p. 126. The patriarch Noe becomes *Noy*, p. 129, riming with *destroy*; here the old sound of *oy* was becoming more like that of our modern *oy*. A river flows with such *a hed* (impetus), p. 127, a new sense of the word; hence Gascoign *makes head*; Milton's *fears get head*. In p. 129 stands *no way but to be lost*, where *is* (est) is dropped; this foreshadows *no way but this*, in Othello. There is the Dutch adjective *frolick* (lætus). We see the curious word *misdeformed*, p. 126; where either the *mis* or the *de* should have been dropped. In p. 128 the weather *changes*. Tarlton, though no Puritan, talks about the *Saboth day*, p. 129.

William Lambarde wrote his 'Perambulation of Kent' in 1570, publishing it six years later; this is the first of our County Histories. We see *ai* take the place of *e*, as in the transitive *quail* (comprimere), p. 369; the *i* supplants *e*, as *quire* of a church, p. 343; the *ie* replaces *e*, as *crosier*, p. 223. The old *trace* and the new *track* are used as synonyms, pp. 325 and 326. The old *hauty* becomes *haughty*, p. 471; here a French word adopts a Teutonic form. We hear of

Cæsar's *colonels*, p. 256; this had earlier been written *coronel*.

Among the new Substantives are *wear* (vestitus), *warder*, *sweep* (of a river), *blocke* (impedimentum), *in the nicke* (of a battle), p. 422. There are the phrases *will worship;* also *wilfull worshipper*, *mill for paper*, *bone of dissention*. There is *foure foote of water;* in measuring, we do not use *feet*, but make *foot* Plural, as "six foot high." St. Thomas of England is called a new found *Godlyng*, p. 394. A retired residence is called a *withdrawing house*, p. 464; paving the way for *drawing room*. There is the Adjective *brassie* (impudent). We see *two third partes*, p. 257; this use of fractions had hitherto been rare.

Among the new Verbs is *underprop*. There are the phrases *call into question*, storms *blow over*, *take issue*, *keep the saddle*, *take occasion by the forhead* (our forelock), p. 417, *leave no stone untaken up*. The old verb *jog* is now applied to a horse in motion, p. 206. The verb *settle* is used of earth that sinks downwards, p. 326; hence architects dread a *settlement*. Piers *break* the swiftness of a stream, p. 344; this sense, *obstare*, is new. The verb *shrowd* adds the sense of *celare* to its old meaning *vestire*, p. 427. The verb *wind up* is employed for *finire* in p. 433. We see both the old *overlive a man* and the later *outlie a man*. Men have *enough to do to save* themselves, p. 370; a most curious instance of the Double Infinitive; but here *to do* must stand for *ado* (labor). Men do not *fire* guns (see Palsgrave), but *give fire* to them, p. 390.

Among the Prepositions are *slay to the last man*, *for pities sake*, the castle was *in his eie* (thoughts), p. 337, they were *of dutie bound to bring*, etc.

We see *baw waw* (bow wow), p. 233, when reference is made to Erasmus comparing the English tongue, abounding in monosyllables, to a dog's bark.

There is the Scandinavian *beach*, p. 134; also the Celtic *rill*.

Among the Romance words are *antiquary*, *tenant right*, *the remains*, *exploits*, *to single* (out), *to prise up* (raise), *preachment*, *abjure the realm*, *change his note*, *consist of*, *curtail*,

increment, *to embattle*, *tunnel*, *plausible*, *continue it*, *moiety*. Lambarde prints a word in Greek letters now and then; he further has *typography*, *orgia*, *etymon*, *parenthesis*, and compounds the monstrous *Prototraitour*, p. 284, applied to St. Thomas; this is as bad as *mobocracy*. The old *querister* now makes way for *choriste*, p. 261, showing the regard paid to Greek forms. The word *memorie* replaces *mind*, *recollection within memoire*, p. 5. The verb *train* is now applied not only to children but to soldiers, *trained companies*, p. 65; hence the later *trainbands*. The word *butcherie* is used for *cædes*, p. 123. The noun *flourish* is used of a fantastic *signet*, something like a knot, p. 365. The noun *front* is used of a building, p. 367; in the same page Lambarde talks of the last *scæne* of his life, a word borrowed from the stage. The word *levell* stands for *planities*, p. 397; we know the Bedford Level. The word *poesie* now comes to mean a motto under a coat of arms, p. 450. The verb *manure* is used for *colere*, p. 499. The word *relatives* stands for *consanguinei*, p. 505. The word *patriotes*, a new term, is applied in p. 222 to King Henry's fruiterer, who planted in England the sweet cherry, the temperate pippin, and the golden renate. A man becomes *of the monkes devotion*, p. 286 (acts at their bidding). There is the mongrel compound *note woorthie*, p. 399. The foreign *Leuga* (league) is remarked as appearing in *the Lowy*, a tract of land round Tunbridge, p. 383; this name dates from Norman times.

We find that *many things happen betweene the Cup and the Lippe*, p. 422.

Lambarde uses *Bryttish* for Welsh, p. 257. Like Foxe, he sets out some Old English documents, also some Old French papers; Leland, Parker, and Foxe had been instigating England to search out her antiquities. Kent had lost her old pre-eminence of 1340 as the main stronghold of Old English forms; Lambarde affirms that the counties near London said *borne* (natus), where they of the West Country used *yborne*. He says that his Kentish countrymen still spoke of a partition of land as a *shifting*, the Old English for *divisio*. He points out the peculiarity to be seen among the Cheshire gentry in 1570; *Thomas a Bruer-*

ton was there used for Thomas Bruerton, and such like. Lambarde makes the very natural mistake that *wynd* and *way* were *borrowed* from the Latin *ventus* and *via*, p. 376. He derives *hoctide*, the triumph over the Danes, from *hoker* (derisio), p. 125. He bewails the cutting-down of English words, such as *Eovesham* and *kynning* (rex); hence English for the most part had been reduced to monosyllables, a circumstance which gave rise to much complaint about this time. He uses *boorne* for *rivus*, p. 260; it had not been commonly employed in Southern England for centuries, except in proper names. He distinguishes between *wolde* (a bare hill) and *wealde* (a low woody region), p. 367; the last form had appeared in Caxton. He is inclined to derive *ferme* (farm), not from the Latin *firma*, but from the English *feormian*, pp. 193 and 194. He is particular in writing *on live* (vivus) in p. 258. He says that pastures in many parts were still called *lesewes*, p. 393. He revives the old word *ordale* (ordeal), p. 278. He makes the mistake that *manred* (the word was not yet extinct) meant the office of leading men, p. 453. The word *barow* (hillock) seems to have been peculiar to the West Country, p. 392, and is here connected with *byrgan* (sepelire); it is in truth the old *beorg*. The Western men, thanks to a legend wrongly applied by Polydore Virgil to St. Thomas and Kent, used to merrily mock "our men of Kent" with being born tailed; foreign nations applied the legend to the whole of England, much to Lambarde's disgust, p. 358.

In 1570 Googe Englished a Latin poem by Naogeorgus; this may be found at the end of Stubbes' 'Anatomy' (New Shakespere Society). The verb *bawl*, hitherto used of dogs, is now used of men, p. 337. In p. 331 girls are *wringing wet*, a phrase that we have seen before. In p. 327 palls have *labels*; this must mean *lappel*, the flap of a coat.

In 1573 Tusser brought out a second poem, 'Five hundreth pointes of good Husbandrie,' of which no fewer than fourteen editions were printed within two generations. The author, who has a wonderful command of rime, shows marks of his long sojourn in East Anglia, when he uses *moether* (puella), afterwards to reappear in 'David

Copperfield;' there is the old Anglian hard *k* in *thacker*, our *thatcher; lacched* (captus) is turned into *lagged*, p. 86. The vowels are often dropped, as *ist* (is it), p. 14, *reasnable*, p. 20, *damsen* (Damascene), p. 76, *vittles*, p. 98; *an adese* becomes *a nads* (adze), p. 36. The old *the tone* (here followed by *the tother*) is contracted into *tone*, p. 145. The *a* replaces *e*, as *tamper*, p. 37. There is *slipprie*, p. 147, where a later edition keeps the old form *slipper*. The old *neat* becomes *nettie*, our *natty*, p. 159; and *Jane* becomes *Ginnie*, p. 181. There is the old *spill* and the later *spoil* (perdere) in pp. 60 and 63. The old *u* is retained in a *burrow* of rabbits, p. 86; the *o* was set apart for a *borough* of men; another form of the old word. The *u* replaces *i*, as *furzes* for *firse*, p. 119. The old *cunnie* for *cony* still remains in p. 86; hence perhaps *bunny*. There are the forms *snag dragon* and *snap dragon* in two different editions, p. 96. The form *troffe* appears for the old *trough*, p. 36. The two forms *waggon* and *waine* occur in one line, p. 35; the former comes from Holland. The *d* replaces *t;* the French *hotte* becomes *hod*, p. 37. The *l* is added; the old verb *wrick* becomes *wrigle*, p. 109. The old love of Alliteration comes out in the noun *roperipe*, p. 133, "a youth ripe for the gallows."

Among the new Substantives are *fishdaie*, *sawpit*, *a currie combe*, *brick dust*, *drover*, *mouser*, *walke of sheepe*, *bore pig*, *breeder* (an ewe), *mowle catcher*, *seede cake*, *harvest home*, *hailoft*, *wake day* (village feast), *spoone meat*, *sweete William*, p. 96, *hollownes*, *a dible*, *laier*, *riddance*. The *old Gillet* (Gilot) once more appears, p. 43. The old *Jankin* remains in p. 24, coupled with the female *Jenikin;* there is *Kit* (Christopher) in p. 32; Tusser's wife, as we see in his will, bore the name of *Amye*. The old *daffodil* becomes *daffadondilly* in p. 95.[1] We know the old form *to God ward;* this seems to have given birth to the phrase *to Lincolneshire way*, p. 103; "towards Lincolnshire." We

[1] I remember that a famous couplet in the Odyssey, much praised by Mr. Gladstone, used to be popularly translated at Eton—

> "He spake, and the shade of swift-footed Achilles
> Stalked through the meadow of daffydowndillies."

have seen how in the North *man* stood for *a being;* in p. 28 stands *bakon is the man;* we should say, *the* (right) *thing.* In p. 43 we hear of *Hew Makeshift;* we still keep this compound noun; the rogue referred to has a *blouse* (red-faced wife); hence our *blowzy*, blown upon by the wind. We read of *land out of hart*, p. 49; something that impoverishes is called *a peeler*, p. 84. A man is advised in p. 17 to *bridle wild otes fantasie;* here is the first mention of the crop cultivated by most English youths, high and low. In p. 108 we read of *magget the py;* our magpie. In p. 125 barley lies in ill *pickle.* In p. 137 *knacker* stands for a harness maker. Udall's *coxcombe* (stultus) now acquires the further sense of conceit; for he is said to be puffed up with pride, p. 147. In p. 65 the old *harvest* still stands for *Auctumnus.* The old word *camp* (pugna) was in East Anglia set apart for football, as is plain in Lydgate and the 'Promptorium;' Tusser refers to it in p. 60; and this local word, I believe, is still alive. Servants take a *snatch* (of food) before work, p. 168; this is our *snack.* Dunbar's word *brat* has now reached East Anglia, p. 172. In p. 176 we read of *ofcorne;* that is, corn left to servants; hence *our off day* (spare day).

We have seen *runagate;* in p. 42 *runabout* is made an Adjective; *runabout prowlers.* The comparative *worser* is coined, p. 143. In p. 104 two synonyms are found in one stanza; the old *best cheape* and the new *cheapest.* There is the phrase *full South*, p. 100. The Southern *o thing* (one thing) is brought in to rime with *nothing*, p. 184.

Among the Verbs are *outlast*, *take of* (on) *trust*, *hit the time*, *the weather holds clear.* Money is said to *burn* the bottom of the purse, p. 19. So obsolete had the good old *twin* (separare) become, that the verb *twin* is now used for *bearing twins*, p. 81. The verb *eat* is employed in a new rustic sense; we are advised to *eat etch with hog* (turn in hogs to eat it). We *overtake* work; Tusser *overcame* it, p. 118. The word *lasche* (ligula) had appeared in the 'Promptorium;' a farmer may be *left in the lash*, p. 144; a few years later *lurch* was to be substituted. The verb *lug* had hitherto meant *vellere;* in p. 177 it changes to *trahere; to lug in wood.* The verb

to twifallow land appears in p. 110; a verb compounded with *twi* had not appeared for Centuries. In p. 206 stands the phrase *say what I would, do what I could.* In p. 41 stands *the best to be got;* here *able* should follow the adjective. In p. 17 we see "*laie to keepe from miserie;*" here some word like *plan* or *scheme* should be the second word. In p. 100 land *lies South;* here *towards* seems to be dropped.

Udall's *foh* becomes *fough* (faugh) in p. 191. There is the Scandinavian *goel* (flavus), not the kindred English *yellow*, p. 98. There is *nibble*, akin to a Low German word. There is the Celtic verb *squat*, in our sense, p. 43. There is the Celtic *barth* (shelter), p. 145; cattle must have warm *barth* (berth).

Among the Romance words are *prime grass, compas* (stercus), *turkey, sirop*, the form *artichok, hobbard de hoy* (a youth between fourteen and twenty-one, p. 138), *tallie* (a score), *a pink, abuses*, that arise from *enclosing*, p. 146; this last is a technical word and is not followed by a Noun. There is *sampire*, p. 94, the *herbe the saint Pierre.* Timber is *seasoned*, p. 38; something may serve *at a push*, p. 79; *as sure as thy creede*, p. 170. There is the Shakesperian *by line and by leavell*, p. 101. The word *cote* is used for a sheep's *wool*, p. 118. In the same stanza a pun occurs; *ungentleness* must not be done when shearing sheep, lest *gentils* (maggots) afflict the animal. The noun *dispatch* stands for haste, p. 174, and we hear that it hath no fellow. In p. 100 a house *is turned up* (ornatur); our articles of dress are often *turned up* with something neat.

Tusser has many proverbs, such as—

> "A foole and his monie be soone at debate.
> Christmas comes but once a yeere.
> Who goeth a borrowing goeth a sorrowing.
> To dog in the manger some liken I could.
> March dust to be sold worth ransome of gold.
> Such maister, such man.
> Though home be but homely, home hath no fellow.
> Both beare and forebeare."

In p. 126 an old saw of 1300 is repeated—

> "Tis merie in hall when beards wag all."

We may now consider Gascoign's poems, which range between 1562 and 1577; most of them were composed within five years of the latter date; they may be read in Chalmer's 'English Poets,' vol. ii. The author, our best bard between Surrey and Spenser, was one of the brotherhood of tuneful warriors, and could thus claim fellowship with Æschylus and Camoens. His description of the great fight at Lepanto, couched in long rolling lines, would have rejoiced the heart of Scott; Gascoign must have discussed this glorious theme with his Spanish enemies in Holland, when he was made prisoner. He seems to have been born in Westmorland, and uses the Northern words *brat*, *sakeles* (innocent), *muck*, *rock* (distaff), *grete* (cry), *fearli* (wondrous); he has *sample*, not *ensample;* there is the Lancashire *to sway* the sword.

The *u* replaces *e;* Levins' *serly* becomes *surly*, p. 477. The word *roy* (king) rimes with *joy*, p. 531. Among Gascoign's new Substantives are *fireworks* (Turkish engines at Lepanto), p. 495, *low water markes*, *cutthroat*, *starconner*, *overthrow*. He is the first English poet, I think, who discusses the gun, which he calls a *firelock piece;* he speaks of the *lock*, *breech*, and *bore;* see p. 542. He contracts Bartholomew into *Batt*, p. 513; he makes *call* a noun, p. 524. He talks of a *blocke* to make hats on, p. 534. He writes much of the *blase* of beauty, which often scorched him. He uses *swain* in its old sense of farm servant, p. 544; at the same time he is the first, I think, to apply the word to a lady's lover, p. 530.

Among Gascoign's Adjectives are *blink eyed*, *empti handed;* he applies *stale* to a jest; a man's English is *weak*, p. 497; the old *feeble* was formerly used to express *parvus*. There is the old confusion between *many* and *mainé; with a many mo*, p. 503, where *a* is not needed.

Among his Pronouns are *poor I*, *I poor soul;* he has the very French idiom, *I am no peacock*, *I*, p. 533; he talks of *these rimes of mine*.

Among his Verbs are *bedeck*, *mellow* (of these two he is very fond), *dust*. He has *lay himself wide open*, *break up house* (establishment), *beat about the bush*, *a madding mood*,

stop your nose, *broken sleep*, *call a conference*, *make head*, *hold them play* (here we insert *in*), *the day peeps*, *strike her dead*, *where the wind sits*, *break my bank*, a gun *shoots straight*, *it came to the pinch*. There is the new idiom *to like of a thing*, p. 503; other verbs were soon to imitate this. We hear of *braunfalne* arms, p. 506, which must have suggested our later *chapfallen*. In p. 518 stands *make a happy hand* (stroke of luck); hence a good *hand* at cards. In p. 538 the wind *took* our sail; here the old sense of *occupare* reappears. A man *gathers* flesh, p. 541; we say that he *puts it on*. The poet advises beauty to *shut up thy shop*, p. 570; I suppose *shop* is dropped in our common cry, *shut up!* A soldier may be *set on shelf*, our verb *shelved*, p. 522. The phrase *to do thee right* (justice) is inserted in the middle of a sentence, p. 541. The old Passive Participle *holden* is altered into *held*, p. 539; *Harlem hath helde out*.

Among the Adverbs we remark the new phrase, *as brave as brave may be*, p. 496; here the Adjective is repeated.

The Dutch words used by this champion of the great Prince of Orange are many. We have *padde* (our *footpad*), *bulke* (in the sense of *truncus*, p. 490). Gascoign talks of our *edell bloettz* (lusty gallants), p. 537; hence *blood* (heros) had appeared fifty years earlier in England. Like Caxton, he restricts *Dutchmen* to the men of Holland. He puts Dutch words into his verse, when the pilot speaks, p. 537.

There is the Scandinavian *dimpled* and the endearing Celtic noun *peat* (pet) addressed to a lady, p. 485.

Among the Romance words are *grappling hook*, *to slice*, *bumbaste* (stuffing of dress), *prime of youth*, *piles* (the ailment), *bulbeef*, *models* (to represent towns). The new military words are many, as *soldado*, *mustachyos turnde the Turky waye*, p. 537, *Lieutenant General*, *sound a march*, *relieve watch* (guard), *fanteries* (infantry), *bandoliers* (soldiers), *petronel*, *a piece* (small gun), *the recule* (recoil). Ladies are addressed as *mez dames* in the middle of an English sentence, p. 493. We have the Italian *gondola* and *Magnifico*, which last rimes with *fico* in p. 533. A well-known Italian phrase of Ascham's is translated, *devils incarnate*, p. 534. Gascoign is fond of the Spanish interjection *ay*

me! Shakespere's future *ah me!* There is *metamorphosis;* the word *horizon* is made a dactyl, p. 530. The verb *souse, sauce,* is used for *to wet; souse in a shower,* p. 488. The word *posie* expresses flowers in p. 532, because these were chosen to set forth some motto (poesy). The verb *part* is used, something like *pass; her parting breath,* p. 545. There is the phrase, *I protest,* p. 538, which was to be so common in Goldsmith's Century, like our *I declare.* A letter of the alphabet appears as *double U,* p. 534. Gascoign uses the foul term, derived from Bulgaria, as an abusive pun on the Dutch *burghers,* p. 522; this he must have introduced once more from France, just as it had been already brought over in 1340, without leaving any trace afterwards. French still ruled at cards; we read of *sequences all in sute,* p. 497.

Gascoign tells us that people went to Bath for the waters, p. 506. He gives us the old saw, *every bullet hath a lighting place,* p. 518. His experience of our soldiers is much that of Wellington when retreating from Burgos—

> "And God he knowes, the English souldiour's gut
> Must have his fill of victualles once a day,
> Or else he will but homely earne his pay" (p. 523).

In p. 532 we hear of what is now called an *album,* in which Gascoign wrote. He uses the Shakesperian *alderlievest,* p. 536; and a few lines further on he puts *en bon gré* into the middle of his verse. He often uses *Dan* (Dominus) in Chaucer's way, and he imitates him further when writing Past Participles like *y-wrapte;* he talks of "rumbling rime in raffe and ruffe," p. 544, another obvious imitation. Down to 1590 Chaucer was the one Englishman who reigned in the hearts of all our bards.

Gascoign stands at the head of our English Satirists; his 'Steele Glass,' printed in 1576, is a masterly poem in smooth blank verse (I here use Arber's Reprint). He delights in monosyllables; "the most auncient English wordes are of one sillable, so that the more monasyllables that you use the truer Englishman you shall seeme, and the lesse you shall smell of the Inkehorne," p. 35. He asks in p. 77—

> "That Grammer grudge not at our English tong,
> Bycause it stands by Monosyllaba,
> And cannot be declined as others are."

He is fond of the Old English Alliteration; see p. 71.

He makes *courtier* three syllables, p. 71, which is something new. We see *Ile* for *I will*, p. 19. The *p* becomes *k*; we have the verb *peek* as well as *peep*. He has the new substantive *sayler* (nauta), p. 79, now one of our commonest words; and he mentions their "blaspheming oaths;" he has also a *teller* of money, p. 80, and the Northern *horsecorser*. He has *Tom Tyttimouse* (tomtit), p. 87. The Gods judging aloft are called the *heavenly benche*, p. 109. Arithmetic embraces *evens and odds*, p. 77; the former word is now first made a substantive. Among the Adjectives are *shiftles*, *morneful*, *sisterlike*. We hear of a *lively red* (colour), p. 71. An official may have a *blinde side*, p. 69. Gascoign says *alas, the worse my lucke!* p. 50; this we now cut down into *worse luck!* Among the Verbs are *cornfed*, *take* (it) *as we find it*, *bathed with tears*, *make bones* (scruple) *to*, etc. A man may be *cast at heele* (disgraced), p. 56; hence a dog is called *to heel*. A man was *cast* (away) *and condemned* fifty years earlier; we now hear of *olde cast robes*, p. 80. Elyot had *roused* game; we now have *rowsing verses*, p. 46. The verb *overreach* takes our sense of *cheat* in p. 77. The verb *stalk* had hitherto expressed stealthy creeping; it now expresses a majestic walk; *they go stately stalking on*, p. 82.

There is the Scandinavian *gloat*, p. 96. Among the Romance words are *superfinesse*, p. 37, *consent* (concert of music), *country squire*, *pultesse* (poultice), *May flower*. A verse may *passe the musters* (pass muster), p. 35. There is the phrase *strange tale to tell*, p. 68; an imitation of *sooth to say*. A gem was set off by leaves (feuilles) of meaner ware; hence Gascoign talks of a *foyle* of contraries, p. 54. The foreign *cento por cento*, referring to interest, comes in p. 71. There are the Greek *emphasis*, *idioma*; *monopoly* and *monark* are pronounced in our way, pp. 70 and 74. Gascoign calls the metre, used by "our Mayster and Father Chaucer" in merry tales, *riding rime*; but he says that *rythme royall* is fittest for a grave discourse; this must

mean his own blank verse. Here is a distinction between Teutonic *rime* and Greek *rhythm* that Englishmen should always have in mind. Our poet, like his brother of 1303, talks of *Sir Simony*, p. 72; he has a long allusion to Piers Ploughman, p. 78; he still uses *carve* in the old way, where we should say *cut* (secare), pp. 64 and 105. He tells us that *truth is truth*, p. 103; and that apes' rewards are

"A peece of breade and therwithal a bobbe" (p. 80).

Our "monkey's allowance" is slightly different.

The Letters of Gabriel Harvey have been published by the Camden Society; they were written in 1573 and 1579. The *a* takes the sound of French *ê*, as *bare* (ursus); we also see *faither* written for *farther*, p. 50. The *i* stands for *eye* and *line* for *lain*. We see *stove* for the old *stuve*. The former *serli* takes our form *surli;* it here denotes haughtiness towards inferiors, p. 4. The *j* replaces *d*, for *dote head* becomes *joultehedd* (jolthead), p. 126. There is a wonderful contraction in p. 90, *your godbwyes* (God be with ye), answering to the French plural *adieux;* the *w* was to be struck out later. Among the new Substantives is *rise* (ascent), p. 69; also *dum show*, *lullaby*. Besides *godbwyes* we hear of a pottle of *howdyes* (how do ye do), p. 90. It is proposed to *have a flynge at* Petrarch (attempt to study him), p. 134; hence our "have a shy at," when proposing to read an author. The word *man* takes its University sense, *a Pembrok Hall man*, p. 54. Harvey writes *Milord* as one word, much as the French do. Something is done *by snatches*, p. 178; a new phrase. We see *it will be meat and drink to him*, *seavenaclocke dinners*, *for love or for money*, *we agree like kattes and dogges*. There is the new Adjective *waspish*. We see a step in the great change which was to replace the old *sick* by *ill*—a change against which the Americans still fight; *I have been il at ease, and am yet il*, p. 168. Something *comes next to hande*, p. 153; here the *next* is a new insertion in an old phrase.

Among the Verbs we remark the very old Perfect form *sae* (vidit), p. 115; this form had not been far from triumphing over our *saw*. There are the phrases *bungle up*

a book, *a meeting breaks up*, *it goith a begginge* (is in no request), p. 67. The new verb *blurt* is formed from *blare* (mugire), *to blurt out jests*, p. 9. Men *put up things*, p. 48; we now insert *with* before the last word; in 1630 we were to *pocket* affronts. A book is *run over*, p. 51; hence the later *run my eye over it*. Men know where the shoe *pincheth*, p. 85; this verb is substituted for Chaucer's *wringeth*. A hat *blows off*, p. 144; a curious instance of the transitive becoming intransitive. We *stumble on* persons (meet them), p. 158. There is the new phrase *so much the rather*, p. 170. We see the noun *hussa* (clamor), p. 115, which is German; this did not become common for three generations. We find *daggiltayld*, p. 125; the first two syllables are Scandinavian, from *dagg* (dew); we now insert an *r* into the word from a mistaken analogy.

Among the Romance words are *sociable*, *vagary*, *comical*, *acumen*, and the adjective *schollarlye*. A man *commences master* at the University, p. 2; a new phrase, *like turn Protestant*. The word *cruel* is prefixed to another adjective, *a cruel cold night*, p. 12. We see *goodnaturid*, p. 59; this was an adjective on which Englishmen prided themselves much about 1660. The participle *charming* changes its sense and becomes an adjective, *a charminge creature*, p. 93; this is used by a woman writing to a man. The Participle *conceitid* is used in our sense, and the usual prefix *self* is dropped, p. 98. The word *crockchet* (crotchet) takes the new sense of *odd fancy*, p. 100. A *skape* is committed in p. 122; it would now be called an *escapade;* in the same page the word *school* is made a transitive verb. There are the phrases *for very shame*, *leave in the lurch;* the last word refers to an old French game. Something is written in great *Romane letters*, p. 99. We hear of a *plaudite*, p. 129; a curious instance of a Latin imperative being made an English noun; our *plaudit*. The Spanish appears in *bravadoe terms*, p. 92. We see *periwig*, p. 103; this came from *peruyk*, the Dutch form of the French *perruque*.

John Hooker, the uncle of the great theologian, was a renowned Devonshire antiquary, who has left much behind

him, both printed and in manuscript. His 'Life of Sir Peter Carew' has been published by Mr. Maclean; it was written after 1575. The *d* is clipped; a ship does not *held*, but *heels*, p. 33. The word *lot* is used in our slangy way, *a lot of wasps*, p. 49; there is *big-boned*. We have seen the Irish *who but he;* Hooker, who at one time lived in Ireland, uses *it was who could first land*, p. 35. We see *stand his friend*, *blow a gale*, drums *strike up*, p. 108 (this has been extended to other instruments). Among the Romance words are *marines* (these make up one-seventh of the ship's crew, p. 33), *calyvers* (soldiers, bearing that weapon). The word *bravery* is applied to men showing off, not their dress, but their courage (bravado); see pp. 24 and 31. The chief magistrate of a town is called its *sovereign*, p. 105. We see *consider him liberally* (a new phrase for appraising and rewarding services), *sound the dead sound* (our *march*), *scour the sea*, from the old *discourriour*. There is the proverb, *the more cooks the worse potage*, p. 33.

In Arber's 'English Garner' there are many pieces dating from between 1576 and 1585; among them is the first English Treatise on Dogs. The *is* is much contracted, as *my body's beautiful*, iii. 227. The *ow* replaces *oll*, a very old usage, as *beadrow*, p. 246. Among the new Substantives stand *setter*, *turnspit*, *man-eater*. It is remarked that *hunde* in German, *dog* in English, is the universal word; but in the latter country *hound* is a particular and special word; all this distinction cannot date from much earlier than 1450. A well-known name appears as *Johnes*. We see *waggon* used for a lady's coach, iii. 248. The word *gore* (clotted blood) is revived after a long sleep. There is the new Adjective *burdenous;* the old *uplandish* still expresses *rural;* we see the old *former feet* (fore feet). A Pronoun is employed in a new way, *some of ours* (our company), i. 135; this is still used of a regiment. Among the Verbs are *ride the circuit*, *get loose*, *stand upon his guard*, *intrap*, *settle myself to marry*, v. 293, *make an escape*. There is a strange compound of the Strong and Weak Participle, *ladened*, ii. 151. The old Participle *holden* becomes *held*, v. 304, as we saw in Gascoign. Women keep pet dogs, to

shirk idleness, iii. 247; Mr. Skeat wishes to derive this word from *shark*, an animal that prowls and slinks from view. The old *over all* (ubique) is now transposed; certain dogs are rough *all over*, iii. 261; in ii. 69 stands *all the whole and great world over*; it is not often that we set the Preposition last.

There are the Celtic nouns *penguin*, *bump*. The word *sconse* (fortress) comes through the Dutch; *train oil* comes from the Dutch *traan* (lacryma), which is applied to drops of boiling blubber. Among the Romance words are *navigation*, *specialities*, *sea soldiers* (marines), *omni-gatharums* (men collected anyhow, ii. 63), *master key*, *a proviso*, *trail the pike*, (serve in war), *day-labourer*, *trifle away time*, *a foil* (used in fencing), *house of correction*, *inhuman* (cruel). The word *scope* had meant *aim*, something like its Italian sense, about 1530; it now means *power*; "give free scope to man to utter," i. 472. The *line* stands for the Equator, p. 133. The English writer of a political treatise in 1576 forestalls the course of events by talking about *this British monarchy*, ii. 69. The word *puppy* is used for a lady's *toy dog*, a Maltese; the word is a connecting link between *toy* and *dog*, iii. 247. The verb *trace* is used for *tattoo*, v. 251. The word *General* is used where we should employ *Admiral*, p. 262. We hear of *double double beer*, ii. 144; Doctor "Double Ale" had come earlier, and "Double X" was to come later; it is not often that we repeat an adjective for the sake of emphasis, as, "a bad, bad man." In ii. 151 *to vent fish* is used in the sense of *evacuare*; it comes from the French *fendre* (cleave); but it is here confused with *vendre* (sell). Shakespere uses the word in the former sense ('Tempest,' ii. 2). We hear of the *neatness* of a man's Latin, iii. 229; this old word for *elegantia* still survives in our phrase "a neat speech." Among the strange words that were now pouring into England are *Kaffirs of Ethiopia*, *musketa* (mosquito), *cochineal*; Eden's *cocus*, *furican*, here become *cocoas*, *huricano*. The *Ragusye* (from the Adriatic town), seen in ii. 67, was soon to become the *Argosy*. Manchester *cottons* are specially mentioned as one of our exports, ii. 166. The Scotch

still used the old Teutonic *rache* for a hunting dog, while the English employed the French word *brache* for a bitch of this breed, iii. 237.

In Ellis' Letters of this time we see a very old Southern form so late as 1577; there was nothing *ado* (ido), our *done*, Series ii., vol. iii. p. 56. A feast in a new hall is called a *howse warming*. In p. 72 London is *worse* by such a sum; we should insert *off* after the adjective. In p. 87 a man comes *dropping* into a chamber. Among the Romance words are *deify*, *the Post letters*. In p. 55 stands *he is on the mending hande* (on the mend). There is the curious phrase, to *saphecundit me*; a compound verb formed like *vouchsafe*.

Harrison, a Londoner who held a living in Essex, furnished a 'Description of England' to Holinshed's Chronicle, printed in 1577 (New Shakespere Society). Here the *a* supplants *e*, as *crafish* (crawfish); the *e* supplants *ou*, as *bitter* (bittern) for *bitour*; the *e* is struck out, as *eft* for *evete*. The *b* supplants *p*, as *lobstar* for *lopster*. There is the transposition *fickle* for *ficol*, i. 168; the *k* is softened, as in *notch* for *nocke*, i. 227; the *g* is used as well as *y*; the substantive *cledgie* appears by the side of *claie*, the old *clæg*, iii. 139. We see *Brougham* in the North written *Browham*. The *d* replaces *th*, as *farding*. The *n* is struck out in the proper name *Perith*, the town. There are such old forms as *brickle* (brittle), *Southerie* (Surrey), *raise* (impetus), *former part* (fore part), *uplandish* (rural).

Among the Substantives are *swish swash* (mixture), *flocke-bed*, *fineness*, *halfe crowns*, *upshot*, ii. 28; *cockhorse* (a toy), *hardware*, *blacke lead*, *tillage*. In i. 257 we read of the *cutters* of plans of towns; hence comes *woodcut*. The word *body* stands for nave; *the bodie of the church*, p. 32. In p. 304 *rabbet* is opposed to *cony*, as young to old. In ii. 26 we have six different names for a red deer at six different stages; here the *stagon* or *stag* comes before the *great stag*. The common people still talked of an *erne* or a *gripe*, not of an eagle, p. 30. We hear of so many *head* of cattle, i. 344. A treatise *takes up room*, p. ix. We hear of the *yeeld* of fields, iii. 133, a new sense of the old *gild*. The word

bog has at length come down from the North. Harrison lays stress on *greatnesse of bone;* Shakespere has something like this. In i. 162 men take *nuntions* after dinner; this word, coming from *noon* (noon-shenche), was afterwards confused with *luncheon.* The old *Somerset* now becomes *Summersetshire.* In p. 206 a Welshman is called *a David* (Taffy). The word *brunt* (impetus) now seems to mean *stress; the chief brunts of service,* iii. 150. In p. 352 Bath is said to stand in a *bottome* (vallis); this sense still survives in the names of places, as Bullock's Bottom. There is the noun of measurement, *hundred weight,* ii. 4, which is always used in the singular. The word *home* seems to stand for *patria,* p. 13; the Orchades are opposed to some place nearer *home.* The word *woodman* stands for *venator,* p. 26. Certain goods are adulterated by crafty *Jackes,* p. 56; hence Jack of all trades. Chaucer's *belous* now becomes *bellowses;* we also hear of *Dianaes,* a new Plural.

Among the Adjectives are *hurtful, seafaring.* Our "toy dogs" are seen as *toiesh curs,* p. 49. We read of *headie* ale, i. 295, a new sense of the adjective.

Among the Verbs are *rise up to honour* (here we drop the *up*), *prick a sheriff,* shoe leather *holds out* water, *poison works, home made* articles, *home-born, eat up* the country, *eat down* grass, roads *cross* each other. The verb *run* is applied in a new sense; a range of hills *runs* in a certain direction. The verb *engrave* is used of portraits, p. 356. The verb *have* now implies affirmation; a learned man would *have* a certain Roman road to cross a river, iii. 145. The word *purpose* is now first followed by an Infinitive; furniture is brought *of purpose to be hidden,* i. 253. Certain records are not *to be had,* p. 311; here I suppose *possible* is understood; *easy to be had* occurs elsewhere. Cheese *eateth* mellow, ii. 8; here the steps must be, *is in eating, is eating, eateth.*

There is a new idiom of Pronouns; *anie matter whatsoever,* i. 101; here *it be* is dropped at the end. In iii. 139 *oughts* (a new Plural) stand for *any things;* in our day *oughts* are confined to arithmetic. The old Adverb *over all* (ubique) stands in i. 143; at this moment it was giving

way to the transposition *all over*. In ii. 10 stands *he wrote over* (the sea) *for it*. There is the very old Adverbial *by dropmeales*, p. 58. The old *at the least way* yields to *at leastwise*, i. 303; whence the future *leastways*. The *at* is dropped in *he will be home again*, p. 293. There is a new use of *to* in the phrase *to this effect* (bearing this meaning), iii. 141. We had long used *about London*, expressing neighbourhood; Harrison has *about us* (our neighbourhood), ii. 55.

We see *pettie fogger* of the law, i. 206; this strange word is the Dutch *focker*, a monopolist. There is the Scandinavian verb *palter*, p. 209, to change or shuffle.

Among the Romance words are *versify*, *seisure*, *stover*, *extant*, *limpet*, *the shingles*, *flask* (for powder), *pard*, *a fooles cap*, *soda*, *bulb*, *screw*, *matted*, *able* (skilful), *an estimat*. We find *riveret*, iii. 160, our later *rivulet*; there is *corint* (currant), i. 131. Harrison writes *sufficientlie liberall*, i. 151, where the first word means *valdè*; this long word is still in use. Our old phrase *the gentles* makes way for the *gentrie*, p. 354. We see *mansion house*, p. 237, which is here applied to dwellings in a street. There is the word *bodger* (a dealer), p. 302, which had been written *badger* for the last eighty years; butter *badgers* are still in being; the word comes from *bladier*, an engrosser of corn. There is much about the *constitution* of our bodies, iii. 151; the long word is made Plural in p. 155. In i. 9 *platform* stands for an engraved sketch in a topographical work. A topic is *passed over* to others, p. 355. We light upon *Belgie* (the later Belgium), and *Danske* (Denmark), ii. 31.

Harrison talks of his *synchroni* or time fellows (contemporaries), iii. 131. He gives the derivation of *saffron* from the Arabic *zahafaran*, ii. 52; the growers of this in England were called *crokers*, from *crocus*.

He tells us much about the English Church in his day; he describes the *Prophesies* just introduced, which appear to have been clerical meetings, with laymen as listeners, i. 17. There seems to have been no intoning in Cathedrals, p. 30; the stained glass was allowed to remain in most churches, as the replacing it with white glass would be costly, p. 31. A little tabernacle of wainscot (the reading

desk) was provided for the minister in the body of the church. Harrison declares that the English Bishops were the most learned in Europe, p. 64; this was allowed by many of the Papal party, p. 111. All the clergy appointed since 1563 knew Latin, an improvement on the old state of things. Peter Martyr had expressed his astonishment at the vast endowments of the English Universities, p. 71; Oxford excelled in fine colleges; Cambridge in uniformity of building and good government, p. 73; the tutorial system is referred to, p. 78. Harrison disliked medical men going to study in immoral Italy, p. 81; he calls Dr. Turner the father of English physic, p. 352. A Lieutenant was set in time of necessity over every shire, p. 99. Our author bemoans the high prices, ever rising, in spite of England's increased traffic, p. 131; wheat bread was a luxury for the rich only. There was just as much work scamped in his day as in ours, p. 136. Men took two meals only, dinner and supper, p. 162; each class had its own hour for eating. The Halifax guillotine is described in p. 227. Three things had changed within living memory; chimneys, bedding, and plate had been multiplied to a great extent, p. 239. Henry VIII. had been his own architect, and had wonderfully improved the English style of building, p. 267. Every one of our villages could turn out at least three or four soldiers, p. 280; the nobles kept great armouries. Foreigners allowed that English ships were the best in the world for strength and speed, p. 288. One of the Queen's ships was named the *Dread nought*, a name still in use, p. 289. Parks and warrens abounded, p. 303; the fallow deer were kept in by oak palings; these enclosures were hurtful to tillage and checked population. It was an almost unheard-of thing to sell game, p. 305. Harrison longed to see Sunday markets put down, p. 344. The common folk spoke of the Roman coins dug up, by the names of *dwarf's money*, *fairy groats*, *Jews' money*, and other foolish titles, p. 360. All mints, except the Tower, were suppressed in Harrison's day. There was much roguery in horse-dealing, ii. 4. English brawn was held a rare treat in foreign parts; an odd story is told in p. 10 of

certain Jews in Spain being seduced to eat it, taking it to be fish. The plenty of English households is contrasted with the meagre fare of foreigners, p. 14. The fox and badger were preserved by the gentry for sport, p. 24; beavers lingered in the Teifie river alone, p. 25. Harrison gives us certain useful rimes—

> "Thirtie daies hath November,
> Aprill, June, and September,
> Twentie and eight hath Febuarie alone,
> And all the rest thirtie and one,
> But in the leape you must ad one" (p. 97).

Some rimes, little differing from these, have come down to our day. The soil had been of late years wonderfully improved by the farmers; Wales in particular had made rapid strides, and her common folk no longer lived by thieving, iii. 131. Cardigan was the best pasture ground in the realm, p. 132.

Stanyhurst was a native of Dublin, who wrote the 'Description of Ireland,' published in Holinshed's 'Chronicle,' in 1577; to the same pen is due the 'History of Ireland in the time of Henry VIII.' Our chronicler remarks, p. 2, that the English used *dyle* (the Scotch *de'il*) for *devil*. He inserts *w*, forming *twatler* from *tattler;* hence our *twaddler*. He adds *l* to the old *gabbe* and *shove*, forming *gabble* and *shuffle*. He has *quakemire* instead of Palsgrave's *quavemire*. As to Substantives, he has *a self-liking*, *man of straw*, *shuffle board*, *throw* (at dice), *pot revels* (hence *pothouse*), *bondslave*, *carpet knight*, *markeman* (soldier). In p. 114 stands *he was hail fellow well met*. The word *hotspur* is used as a substantive in p. 178. The word *hagler* here means a wanderer; our present sense of the word comes from Palsgrave's verb *huck; higler* was to come later. The old *quellour* still stands for *killer*, and *buxomness* for *courtesy*. The word *crue*, losing its honourable meaning, expresses no more than *turba*, and is used of robbers, p. 13. The author foreshadows our *in the nick of time*, using the *nick of his purpose;* Lambarde had used *nick of battle*. So many *shot* (marksmen) are levied in p. 111; we still talk of a good *shot*. In p. 13 we read of a *set race* of horses; one

of the first instances, I think, of a horse race under that name.[1] We find *tagge and rag, cutte and long tayle*, p. 13; for the two last we now substitute *bobtail*. There are the phrases *his room is better than his company, birds of one feather*. Among the Adjectives are *broad* pronunciation, *barebrich brats, be as good as his word*. A man is said to be in talk *short and sweet*, p. 19.

Among the Verbs are *fether his nest, I am led to believe, sharpe set* (hard driven), *make a sour face at, give his word* (promise), *to dish, a far reaching man*. There is the Shakesperian *he will bear no coles in quarel*, p. 113. The verb *grovel* is coined from Joy's supposed Participle *groveling*, which was, in truth, the adverb *gruflinge, grovelinge* (supinus), p. 29. The verbs *slink* and *sneak*, the old *snican*, reappear in books after a slumber of centuries. In p. 108 stands *book up complaints;* this verb had not appeared since 1220. There is the curse, *be hanged*, p. 154. The author, like Shakespere, is fond of prefixing *be* to verbs.

There is the Dutch verb *snip*, the Celtic *shamrock* and *bard;* this last had been already mentioned by Scotch authors.

Among the Romance words are *defalk* (secare) *to iterate, mounterbanck, ironical, to eternize, suitably, to rate* (fix), *misdate, faultfynder, shock* (in battle), *parlee* (in war), *a mandatum, the cream of experience*. Cicero's father is called *the olde gentleman*, p. 4; a phrase long afterwards seriously applied by Ockley to the renowned Caliph Omar. We are told that the men of Fingall, great husbandmen, are nicknamed *collonnes*, from the Latin *colonus*, to which the clipped word *clown* answers, as Stanyhurst thinks, p. 3. A man is called *a clownish curmudgeon*, p. 103. We hear of *a knave in grain*, p. 13. The kernes are called the Devil's *black garde*, p. 28. A *baneret* differs from a *baronet*, p. 24; the latter was known in Ireland. The noun *suit*, coined from *sue*, now itself becomes a verb; *suit her with it*, referring to clothes. A man, famous for cavilling sophistry, is

[1] Queen Elizabeth had gone to see the races at Croydon in 1574; see Hore's 'History of Newmarket,' i. 84. In 1585 we read of a *standinge* there, soon to become a *stand*.

called a *Duns*. There is the phrase *to hackney a horse*, p. 10; also *cry them acquitaunce* (quits), p. 14.

We are told that the old Chaucer English was preserved at Wexford and in Fingall; they here still talked of *attercop* (aranea) and *leache* (medicus). Some Irish words are remarked upon as like Latin, as *salle* (salt); the explanation of this was to lie hidden for the two next Centuries. The English *good morrow* was one of the foreign phrases borrowed by the Irish; Stanyhurst says that it means "God give you a good morning!" p. 3. The Irish had no word for *knave*, p. 4. They placed *I* before *he*, as *I and he;* the courtesy of English, it is remarked, is clean contrary, p. 28, (ego et rex meus).

Stanyhurst brought out his translation of Virgil's first four Æneids in 1582, employing English hexameters (Arber's Reprint). This Dublin poet has been called, not a well of English undefiled, but the common sewer of the language; he burlesques Virgil most amusingly but unintentionally. A few other poems of his are here added. Our author, who is peculiar in his spelling, clips his Vowels, as *tward* (toward), *thart* (thou art), *wasd* (was it). He sometimes inserts them, as *monsterus*, p. 50; he is fond of *ie* for *i*, as *liefe;* he replaces *o* by *ow*, as *lowbye*, p. 92; also *ow* by *oa*, changing the sound, as *floane* (flown). He is fond of repeating words with a change of vowel; we have *pit pat*, *yolp yalp*, *swish swash*. The *be* is clipped in *twixt* (inter), p. 92. The *ph* replaces the true English *f* in *pheere* (socius), p. 20. The *p* replaces *c*, as *sept* (gens) for *sect;* this word for *clan* was to be much used in Ireland. The *c* is inserted in *fruictles*, imitating the Latin; the *g* appears in *gnible*, perhaps to connect it with *gnaw*, p. 3. The *t* is clipped in *craven* for the old *cravant*, p. 95; the *d* is inserted in *viadge* and *adge;* it is replaced by *l* in *quillity* for *quiddity*. The *laddebord* of 1360 becomes *larboard*. The *l* is added to form the verb *fondle*. The old *crash* seems to give birth to *clash*, p. 51; it is here used of armour. The *z* replaces *s* in the verb *raze* in the same page. There are variations of the position of letters, as *pusiaunt* (puissant), *spirted* (spruted), *argosye* (Ragusa). In p. 33 *thee godes*

(the goddess) forms a dactyl; a curious way of sounding the definite Article; in p. 78 *godesesse* (Divæ) is made an anapæst.

Among the new Substantives are *haulfmoone*, *mopsy* (darling), *hilltop*, *sea rowme*, *dogstar*, *slag*, *hudwinck* (deception), *eyebal*. We see *recknings*, in the Plural, from Eden's maritime verb reckon, p. 30. Dido is called an unhappy *being*, p. 42; Gower had used this Verbal noun. The word *tools* represents *arma*, p. 63. The word *spirt*, p. 85, stands for *breve spatium*, which is something new; it had hitherto meant *leap* or *start*. We see *freak*, p. 114; there was an Old English *frician* (saltare). In p. 136 stands *flye boat;* this word, used of the swift vessels of pirates, gave birth to the Spanish *filibuster*. The word *play* takes its secondary sense of *gambling*, p. 153; in the same page we hear of losing the *mayne* (main stake). In p. 3 we read of *such cheate poetes;* we have seen *chete* stand for *res* in Awdeley; the phrase must mean "poets of such a sort." Stanyhurst is fond of compound nouns, such as *stormbringer*, *a hope-lost* (desperate ruffian), *makebate*, *byrth soyl*, *graveporer* (old man ready to be buried); Scylla is called a *wreck-make*. Our author had elsewhere connected *race* with horses; he now has *racebrood*, p. 93. The starved Achæmenides appears as *a shrimp*, *a leane rake*, *a skrag*, p. 89; Ascanius is a *slip*, a word hitherto applied to plants, p. 97. Rustics are called *hoblobs*, p. 99. A swaggering warrior is a *cutter*, p. 143; hence one of Cowley's plays was to take its name. In p. 154 we read of *every Tom Tyler* (common fellow), like our Smith or Jones. Young pigs are *hoglings* in p. 83, *hogrels* in p. 96. Among the Adjectives are *thick-leaved*, *swallo-like*, *mutterus*, *thunderus*, *matchless*, *brasse-bold*, *thickskyn*, *flashy*. Our author is fond of compounding adjectives in *us* (ous). The word *haggard*, said to be derived from *hag*, and to be confused with the French *hagard* (wild), is applied to a storm in p. 29, and must here mean *rigidus*, as it does in Lyly. The old *godlic* had appeared as *godly* for the last Century; but *godlyke* is once more coined in p. 37 to express the hero's beauty. The word *cutting* is used as an Adjective (mordax) and ap-

plied to destiny, p. 111. The word *daring* (audax) appears for the first time, I think, p. 143. The serpents embrace Laocoon with *wig wag circuled hooping*, p. 50; hence the later *wiggle waggle*. Anchises addresses his mates as *my deere feloes*, p. 88. We have a foretaste of Milton in p. 142; *booxom deboynar usage* is applied to a lovely paragon.

In p. 48 Æneas, mentioning Sinon, calls him *my yooncker*, "the youth of whom I talk;" this is something like Ascham's new use of *your*.

Among the Verbs are *nick* (cut short, p. 22), *sea-tost*, *top* (overtop) *a man*, *to shower*, *draw a covert*, *thunder out oaths*, *to wanton*, *to hammer* (out) *words*, *keep rank*. We see *find a horse nest*, p. 14; here we now change the animal's gender. The *en* and *be* are often prefixed to verbs, as *enshore* and *bedaub*; this Shakespere was to imitate. The winds under the charge of Æolus *rowze* forward or back, p. 19; this is the Old English *hreosan* (ruere); hence may come the word *rooge* (scuffle), still in use at Eton. The word *doom* is used as a verb, p. 14; the old form was *dem-an*. The verb *hem* means *arctare*; frost *hems* a river, p. 135; hence the later *hem in*. The word *flirt* keeps its transitive sense in p. 84; but in p. 31 bees *flirt* (flutter about). In p. 40 we hear of a *speaking* forgery; this word for *lifelike* we still apply to a picture. A man *bellows*, p. 44; hitherto the word had been used of animals only; the Cyclops *brays* and *bells*, p. 92. The Trojans *croud* to their leader, p. 70; here the verb becomes intransitive; the verb *choke* does the same, p. 97. Dido is *sweltred* in anger, p. 115; and the Trojans are *besweltred* with the seas, p. 34; here the word becomes transitive. The verb *huff* (bluster) appears in p. 132, coming from the Interjection *huffa!* Juno is to *cut of* (stop) *al quarrels*, p. 27; hence our *cut off a retreat*. The verb *sail* imitates *come; they are sayled*, p. 49. The verb *anear* (approach) is coined; hence our *come anigh me*. An Imperative is dropped in p. 66; *now, no lingring!* The curious Participle *holpt* stands in p. 52, a mixture of *holpen* and *helpt*; there is also *yrented* (laceratus), p. 89. The verb *betake* (committere) is utterly mistaken; it stands for *capere* in p. 52. Rocks are *drumming* with floods, p. 87;

this seems to be a Participle, but it must stand for *in drumming*.

There is the new Adverb *maynelye*, p. 56; *smacklye* is coined in p. 40 to express Dido's kisses, *smacklye bebasse thee*.

The *for* is used in a betting sentence; *my life for an haulfpenye* (it is so), p. 44.

Among the Interjections are *hullelo!* said to be squeaked by the Nymphs, p. 100; also *ogh*, p. 116; *taratantara* expresses the trumpet's sound, p. 53. In p. 99 stands *loa, behold ye!* an ancestor of our *lo and behold!*

The Scandinavian words are *rustle, tipsy;* their *baldare* (strepitus) appears in p. 108, which may have had its influence on *balderdash*.

The words akin to Dutch and German are *fluke* (of an anchor), *pipkin, to ravel, to skew; dorp* stands for a cottage in p. 31.

The Celtic words are *spunk* for fires, *to hauk* (in the throat), *to cotton* (agree), p. 19. There is the ill-omened *cossherye*, p. 40. In p. 89 we see *pouke bug;* the latter syllable is an English corruption of the former, the Welsh and Irish *puca*.

Among the Romance words are *peale meale* (pell mell), *to ferret, to tower, to troup, plaguy, authoress* (the old *auctorice*), *peremptory, a directory, taskwork, pallet, ful sized, omen, a catche* (advantage, p. 97), *contrye seat, disordered, gally slave, villainous*. There are the more learned words *epitheton, emphatical, prosodia*. We see the Italian *complemento*, p. 10; it was soon to lose the last letter; there is the Spanish *bourracho*. Pedigree is written *petit degree*, p. 14; one of the many wild guesses at the source of this word; men drink a *bon viage* to their friends, p. 81; *sanglier* appears. A lady is called *a brave Brownnetta* (brunette), p. 141. The word *pandar* is used in its evil sense, p. 139. Anchises addresses his juniors as *you lustye juventus*, p. 64; there was an old play so named. The word *brace* had hitherto been used of animals; in p. 23 we read of a *brace* of rocks. The Latin *currus* appears as *coach* and *wagon*, p. 33; *bellatrix* is Englished by *baratresse*, p. 34. Calchas is *gayned* (won over), and an answer is

coyned, p. 46. An error may be *grosse*, p. 82. Virgil's Fama is called a *bagage*, p. 101, the French *bagasse*. The seas ring *with cheering clamorous hoyssayle*, p. 109; here the Participle is on its way to a new sense. Tears *gutter* in p. 111; this we now apply to a candle only. In p. 129 we hear of *men of state*; these were soon to become *statesmen*. A rock is deep *dented*, p. 28; here an old Teutonic word is confused with the Latin *dens*. The two forms *repeal* (repel) and *repulse* may be seen in p. 58.

Stanyhurst uses such old words as *sib* (cognatus), *bagd* (tumens), *frith* in *frithcops*, p. 32, *quernstoan*, *gadling*, *take* (committere, p. 29), *agryse*, *threp*, *flockmeal*, *namely* (præcipuè). There are old forms like *habil* (able), *take the travayle* (trouble, p. 118), *i-compased*, *ne* (nec). Virgil's words are Englished by such terms as *karne* (miles), *coystrel*, *Bocardo* (prison), *Tyburn*, *Skarboro warning*, *Bedlam*, *limbo*; Iarbas calls Dido *a coy tib*; Æneas' son is *a cockney dandiprat hopthumb*; the hero is *a tarbreeche quystroune*; Priam is *ducked* in his son's blood.

Stanyhurst says that it is wrong to write *sound* for *sown*, p. 11; he pronounced *orator*, *auditor*, *magistrate*, *graundmother*, as we do; according to him, our present pronunciation of *imperative*, *cosmographie*, and *orthography* is wrong. He remarks on the curious fact that the long word *peremtorie* is accented on the first syllable, p. 13. He has a pun in p. 103—

"Not to the sky maynely, but neere sea meanelye she flickreth."

He attempts the Pentameter, with very poor success, in p. 127. He was the first, I think, to write English Sapphics, p. 131.

Stephen Gosson in 1579 brought out his 'School of Abuse' (Arber's Reprint), directed against the Theatres, which had sprung up in London about five years earlier. He writes *lets* for *let us*, and adds *l* to Palsgrave's verb *snar*; the old *snarl* (illaqueare) had long been extinct. He has the Substantives *head maister*, *boorder* (lodger), *hangebye* (hanger on, p. 40), *quackesalver* (one who cackles about his salves); Wycherley was to use only the first syllable of the word.

The *flats and sharps* in music appear in p. 28; also *streines* (cantus) in p. 68. The author talks of a *rough* cast, where the adjective takes a new meaning, *not exact*, p. 24; we read of a *free* horse, p. 58; our *free goer*. There is *slovenly* (obscænus), p. 40. A fashion was now coming in of prefixing an adjective to *self; your sweete selves*, p. 58. Among the Verbs are *bring to* (on) *the stage, guns go off, chaulk out the way, run a woolgathering, keep his fingers in ure* (practice); we now drop the *ure*. In p. 64 stands *ward a blow;* here the verb no longer means *custodire*, as it did a dozen years earlier. The author *lets out invective*, p. 5; here we now suppress the noun. Liberty gives us *head*, p. 24; we now give a horse his *head;* the head here may mean *impetus*, as in Tarleton. A ship of old was *manned;* now ladies are *manned* (escorted) home, p. 35; I have lately seen the phrase *to beau you about*. Men *sit rente free*, p. 36; *sit* had meant *habitare* in Old English, and *land-sittend* had been a term for a tenant.

Among the Romance words are *theatre, to discifer, shorte commons, cochman, bowling allye, armour of proofe, poynts of warre sounded*. We know our kennel of a street, which here appears as *chanell* (canalis). Certain women are called *hackneies*, p. 66; a foretaste of our *garrison hacks*. In the same page *stuffe* seems to slide into the meaning of *nonsense; what stuffe is this?* Foxe had talked of *blanch stuff*.

Some of Gosson's lines, pp. 76-78, are written in a smooth flowing metre that Pope would have approved. Our author has the well-known saws—

> "*Great cry and little wool* (anent hog-shearing) (p. 28).
> *Every John and his Joan* (p. 35).
> *It is not good jesting with edge toles*" (p. 57).

John Lyly brought out his 'Euphues' in 1579 and 1580; it was at first the delight of all England; it then became a laughing-stock; and in our own day it has regained somewhat of its old popularity; I have used Arber's Reprint. The good Teutonic diction is in startling contrast to Scott's caricature of the work.

We see the mistake of *Syren* for *Siren* in p. 39; even

Thackeray, a classical scholar who should have known better, repeats this in his writings. What Lambarde calls the *weald* now appears as the *wylde* of Kent, p. 268. The old verb *glow* changes its sound and becomes *gloe*, p. 286. The *u* replaces *i* in *rumple*, p. 443. The old *gat-toothed* becomes *gagge toothed*, p. 116. The *n* is clipped, for *limn* (pingere) appears as *limm*, p. 449.

Among the new Substantives are *finenes* (formed from *fine*), *chilnesse*, *fore-leg*, *pot-herb*, *stoppe* (pause); we see *cocke of the game*, p. 106, whence, perhaps, comes the *cock of a school*, *a short cut* (passage), p. 198, *shrowding sheete*, whence must have come Foxe's restricted use of *shrowd*, *the white* (mark at shooting), *a sweete tooth in his head*, p. 308, *not the bredth of a haire*, *fludes of teares*, *be in thy* (good) *bookes*. The old *drench* (potus) is now restricted to the cure of a horse's ailments, p. 203. The old sea term *a kenning* is cut down to *a ken* in p. 250; on the other hand, *within foure houres sayling* (sail) *of* stands in the same page. A lady may utter *scriches*, p. 303. The word *byte* is used in the angler's sense, p. 392. We see *other newes is none*, p. 470, where the Singular verb follows the Plural noun. There is *wittall* (wittol), p. 132, which is said to come from the bird *wood wale*, like *cuckold* from *cuckoo*; see Skeat. We hear of the *withers* of a horse, p. 249, the part which the beast sets *against* (with) his load; there is the German *widerrist*, meaning the same. We read much of *wit* in this book; wit delights, wisdom instructs, p. 407; the Italians prefer a sharp wit to sound wisdom, p. 389; wit and wantonness seem to run in couples, pp. 280 and 286.

There are the new Adjectives *chill*, p. 420, *watchfull*, (averse to sleep), p. 142. We see *thy sweete sake*, *as busie as a bee*, *too mylde a worde*, *hasill eyes*, *go slipshad*. Adjectives are applied in new senses, as *a slippery pranke*, *a broad jest*, *adle braines*, *a forward season*. The word *giddy*, p. 448, takes the new sense of *dizzy*. The word *foul* now begins to be applied to play, *foule gamesters*, p. 289. Lyly is fond of using *pretty*.

The *my*, as before, is coupled with the Vocative; *my*

good Camilla, p. 366. A letter is subscribed *thine ever* in the same page; also *thine to commaunde*, p. 383. There is *but more of this*, with no verb, p. 390; the construction is changed in *more I cannot promise*, p. 302. Lyly employs the phrase *nearest way*, but he has also the old *next way*, p. 288.

Among the Verbs are *match* (marry) *low*, *a made marriage*, *play false*, *pin a man to her sleeve* (tie to her apron strings), *give a sigh*, *more afraide than hurte*, *a hooked nose*, *he was left poore* (by his father), *rub my memorie*, *put me out of conceipt*, *make a full poynt* (stop), *to fit close*, *know the length of his foot*, *take measure of it*, *take him up short*, *wish him farther off*, *no worse than I wish him*, *think well of*, *there is no harm done*, *wring him on the withers*, *get the starte*, *put in hir spoke into the wheele*, *lay salt on a bird's taile*. In p. 35 we remark the close connexion between *suck* and *soak*, *soake his pursse*. A new form for expressing *oportet* is often repeated here; *I am to thanke you*, p. 40; in p. 393 *thou wast to have* stands for "thou must have had." The Past stands for the present; *might I be so bold as to*, etc., p. 252. The two forms of the Future are contrasted in p. 283; *wit will not* (live without a husband), *vertue shall not*. The two forms *melten* and *melted*, Participles, stand in one line, p. 183. In p. 287 *she was going* stands for *cœpit vadere*. In this Century the old prefix *for* was being supplanted by *over*; *overworn* stands in p. 44. A man may *lose* himself in a labyrinth, p. 462; a new phrase. In p. 58 a broken bone is *set together*; we now drop the last word. The verb *hoard* had been asleep since the days of the 'Ayenbite;' Lyly, who was a Kentish man, revives the word in a bad sense, *he that hoordeth*, p. 192; in p. 435 he opposes "treasurers for others" to "*horders* for themselves." A lady *commeth in hir silkes*, p. 193; we should insert *out* after the verb. In p. 246 men *picke thy minde* out of thy hands; that is, guess thy fancies from thy gestures; hence comes our *pick his brains*. Manning's *he nyghetede* becomes *he was benighted*, p. 251. We hear of the *shadowings* (colours) invented by painters, p. 352; hence came *shades* of colour; the verb *shaddow* stands for

pingere, p. 255, our *shadow forth*. Men *see* wit, p. 269; hence to see a joke. A lady says that *to make love* is a phrase that belonged to her lover's shop board, since he meant to make an art or occupation of love, p. 290. The verb *dare* adds the meaning of *provoco* to that of *audeo*, and now first appears in the Passive voice; *he cannot suffer to be dared by any*, p. 316. The physician's phrase *strike a vein* appears in p. 329; here it refers to the body, later it was used of minerals; hence, *strike ile*. A man *boords* a lady when talking, p. 332; a future Shakesperian phrase. There is our indefinitive phrase *fruit, grape, and I know not what*, p. 366. In p. 430 stands *have an eye to the mayne;* here Nash was soon to add *chance*. There is a new shade of meaning in *understand*, p. 419; in certain pictures there was more *understoode* than painted; something was perceptible to the mind, not to the eye. People are *outtripped* in a race, p. 419; hence the future corrupt word *outstrip* ten years later.

Among the Prepositions stands *you are deceived in me*. We saw *think to himself* in the year 1440; we now have *smile to himself, blush to myself;* the *to* supplants Udall's old *by*, in *the next doore to a creple*, p. 131. There is *too many by one*, p. 271; elsewhere there is Heywood's *one too many*, p. 50. In p. 246 stands *presume of the courtesies;* this *of* was later to become *on*, the usual interchange. Countries had earlier marched *to* each other; Kent now *marches upon* the sea (is bordered by it), p. 247.

We see the Scandinavian *crabbe* (apple), also the word *pat;* hit a thing *pat*, p. 296; this is the English *pat* (ferire) confused with the Dutch *pas* (aptus); the latter comes from the French *se passer;* see Skeat.

Among the Romance words are *relish, laity, injurious, table talke, to proyne* (prune), *mockerie, liniaments, paper floures, incomparable, touchwood, consist in, byas, promonterie, respect him, have his recourse to, a cane* (for striking), p. 381, *petroleum, cabish* (cabbage). What we call a bad debt is a *desperate debt* in p. 273. The word *pipe* now means *vox; strayn his olde pype*, p. 278; *strains* of music had only just appeared in English. The word *courtesy*, when used of

ladies, was being debased to the meaning of *wantonness*, pp. 286 and 299; women may be *compliant* in an evil sense. We learn that England is the *picture* of comelyness, p. 312, a new sense of the word. The word *profession* stands for a learned man's occupation, p. 436. We hear of a *good constitution of bodye*, p. 329; the two last words were soon to be dropped. A great distinction is drawn in p. 353 between *courting* ladies and *loving* them. A man *consters* a lesson to a lady, and she listens to his *construction*, p. 362. The word *piety* means natural affection in p. 103; it is sundered from *pity*, its rival form, in p. 338. In p. 105 *carde* stands for a medical prescription. Instruments are *touched* (sounded), p. 473. The word *jest* seems to imply immodesty in p. 474, just as in the New Testament *jesting* is said to be not convenient. We learn that *braverie* in its earliest sense is something far below *beauty*, p. 35. We call certain events "a bitter pill;" the first use of *pill* in this sense appears in p. 468. The word *sot* (stultus) had long been dropped; it crops up again in this sense in p. 46, and takes the new meaning of *ebrius* in p. 38; there is also the new *sottish* (stolidus), p. 40. A silent man is called a *cipher*, p. 46. A person is *contracted* (in marriage), p. 470. We hear of a *crew* of gentlewomen, p. 51; the word bears its most honourable sense at the moment it was about to be debased. The word *gallant* expresses *formosus* in p. 51. The word *conceipt* seems by the previous sentence to mean *self-respect* in p. 51; a lady can dash a man out of *conceipt*, p. 51. We read of a *straight* (strait) *accompte*, p. 181; but also of *strictnesse* of life, p. 188. The word *coy* seems to settle down into its sense of modest dignity in p. 299. The word *precise* occurs often; it is applied to holiness and to manners; this quality is inferior to *modesty*, p. 407; if a girl is witty without being wanton, she is thought *precise*, p. 280. The word *reliques* loses its old religious meaning, and may stand for the scraps of a feast, p. 234. Men now *convey* money by deed, p. 234. A good *complection*, p. 405, refers to the body, and not as before to the mind. An old sense of *train* appears in p. 392; birds are *trayned* (allured); perhaps this had some

influence on the later phrase *draw in*. In p. 371 *mistres* is applied to a girl, not to a matron. A lady is *sick of the solens* (sullens), p. 285; something like "a fit of the blues." The vocative *Gentleman* is often used at the beginning of a sentence. A child calls its mother *Mamma*, p. 129. A lady is of great *perfection* in body, p. 185; hence the later "she is perfection." We hear of a *Madame* of the court, p. 220. Hampole's old *verdite* appears as *verdect*, p. 438. There is the phrase *I am provided* (furnished), p. 136; it is here used of an orator, ready with his matter; but I have heard this phrase in the North when a guest has enough on his plate. We see *quarellous*, p. 145, where Shakespere was soon to alter the ending. The source of *fowling piece* is in p. 456; *peeces to fowle*. We see *sympathia* in p. 46, which becomes *simpathy* in p. 48; there is the Plural *axiomes*, p. 100; *type* (pattern), *diapason*.

Lyly has some well-known saws, as *faint hart neither winneth castell nor lady*, p. 364, *the weakest must still to the wall*, p. 53, *the spaniel, the more he is beaten, the fonder he is*, p. 109, *youth will have his course*, p. 124, *mariages are made in heaven*, p. 471, *comparisons seeme odious*, p. 68, *the greatest wonder lasteth but nine daies*, p. 205. In p. 215 stands *as lyke as one pease is to another*. There is the Old English alliteration, *wooe hir, win hir, and weare hir*, p. 307. Lyly, in his balanced sentences, is a forerunner of Dr. Johnson. He abounds in puns, as on the verb *undo*, p. 471, on *sunne* and *sonne*, p. 281, on the verb *straw*, p. 399, on *mate*, p. 66. There was an old saw, p. 439, "all countries stande in neede of Britaine, and Britaine of none." God, it seems, looked upon England as a new Israel, His chosen and peculiar people, p. 451; this passage I commend to our eagle-eyed Anglo-Israelites. The great sin of England was, not drink, but variableness of fashions, p. 437. Lyly names Padua and Wittenberge as the chief Universities of Italy and Germany, p. 140; he was at both Oxford and Cambridge, preferring the former for its stately colleges, the latter for its sumptuous houses (in the town), p. 436. He says that English ladies do not resemble their Italian sisters, who begin their morning at midnoon, and make

their evening at midnight, p. 442. There is in one page, 451, both the old title, the *Ladie Marie*, and the new title, the *Princes Marie*. The Lord Mayor of London is thought to fare better than any at table, p. 437. Lyly has old words like *wem*, *spil* (perdere), *forslow* (negligere), *hab nab*, *triacle* (remedium). He has the following phrases that had only just appeared in English, *main* (at dice), *clownish*, *waxe haile fellow* (familiar), *sharp set*, *overreach* (decipere), *to parle*, *cry quittance*, *manne* (comitari), *haggarde* (rigidus), p. 114.

Sir Philip Sidney's 'Sonnets' belong to 1581 or thereabouts (see Arber's 'English Garner,' i. 467). The poet follows the fashion of the age by prefixing *be* to verbs, as *becloud*, *bedim*. He has the new phrase of his day, *a shield of proof*, and the verb *hackney*. The new Substantives are *horsemanship*, *lambkin*; there is *selfness*, p. 533, meaning "devotion to a man's own interests;" this is not very far from the future *selfishness*. There is the sea phrase, *a lee shore*, p. 552. As to the Adjectives, the ending *ish* is making way, as *boyish*, *tigerish*; there is also *dovelike*. We see the old *forþmest* revived as *foremost*, p. 574. The *thorough* had been made an adjective a hundred years earlier; we now find *thoroughest*, p. 531. The old *þryfete* is revived in *three-foot* stool, ii. 179. Sidney is fond of prefixing an Adjective to a Pronoun, as *foolish I*, *poor me*, *lovely she*; there is also *your silly self*, p. 544, a new phrase of the time. Another novelty is *you tyrant you!* p. 567. Among the Verbs are *life-giving*, *unfelt*, *hell-driven*, *give the lie to*. Lines are *dashed* (blotted out), p. 528; in our time they are *dashed off*, a curious change of meaning. The word *beg* loses its piteous sense, *mendicare*; *I beg no subject*, p. 517, shows the milder shade of meaning *petere*. Transitive verbs become intransitive, as *toss* and *fry*. There is a very old form of the Strong Perfect, *thou flew*, p. 565; but the verb should end in *e*. As to Adverbs, Sidney revived *eke*, which had been dropped for nearly 200 years. The adverb is governed by a preposition, as *ere now*. We have seen *far more*; we now find *far too long*, p. 531. Bells are rung *out*, ii. 193. There is the new *man at arms*, where *at* supplants *of*, p. 523. Wickliffe had prefixed *in* to many Teutonic words, copying

the Latin ; Sidney has *infelt*, p. 533 (what is felt within a man's breast). There is the old *welaway* (*wa la wa*), where Shakespere was soon to alter the last syllable. We see the Scandinavian verb *purl*. Among the Romance words are *lustre*, *eagle-eyed*. Sidney, like other writers of this time, uses *merely* for *omnino*, p. 575. The Participle *abstracted* is applied to the mind, p. 516. We see that *a full point* ended a sentence, p. 530. There is the substantive *caustic*, p. 513.

In another work Sidney uses the phrase *another-gaines husband ;* this must be the Northern *anotherkins*. Lyly, rather later, talks of *another-gates* marriage. In the next Century, Howell was to write *anothergets* and *another-guess*. Sidney, moreover, uses *affectation* in our sense of the word, implying hollow assumption ; he has also *artist*. About this time the French law term *prepense* seems to have been Englished, for we see malice *forethought ;* the Old English adjective *foreponcl* had been long dropped. The word *almighty* was the only old Adjective compounded with *all* that time had spared ; but new compounds, such as *all-merciful*, now begin to be formed on the old model. The verb *accompany* is now connected with music. For this last paragraph, see the words in Dr. Murray's Dictionary.

About this time the *oo* was pronounced much as we sound it now ; *au* was pronounced in the German way ; see Ellis on Pronunciation.

Barnaby Riche brought out his 'Farewell to Militarie Profession' in 1581 (Shakespere Society). The *i* replaces *e*, as *hippes*, coupled with *haws*, p. 28. Gresham's *dallor* becomes *doler*, p. 217. The sound of *o* was encroaching on that of *u ;* we see *bloes* (ictus) in p. 151. The *u* replaces *o*, as *benummed*, p. 181. The printer was puzzled by the new foreign word *mustachio*, and prints it *muschato*, p. 200. There is the new Substantive *belrynger*. The word *horne-pipe* means no longer a song, but a dance, p. 5. A father uses the scornful term *houswife* to his daughter, p. 200 ; this was to become *hussy* one generation later. The name *Joan* bore a contemptuous sense that was to last for nearly 200 years ; a badly dressed girl is called *Jone of the*

countrey, p. 222. As to Adjectives, *narrow* is applied to an escape, p. 32. We read that traffic has become *dead*, p. 11; a new sense of the word. The word *dry* is connected with nursing; *to drie nurse a child*, p. 185. A leader wishes to know *what is in* a soldier; here the word *stuff* must be dropped after the pronoun. Among the Verbs stand *tread a measure*, *line a purse*, *his heart bleeds*, *play her part*, *play the truant*, *thrust his nose out of joynte* (disappoint him), p. 81, a woman *flies out* (in rage), *come to an anker*, money *goes a greate waie*, *take the benefit of*, *know not what to make of it*. The new *overhale* appears twice, meaning *vincere*; our *overhaul* is rather different; see pp. 3 and 203. A visitor *calls in*, p. 12; the first hint of morning *calls*. A man *lays unto* a woman (presses her), p. 56; hence our later *lay into him*. A navigator *takes the height* (altitude) of the sun, p. 72. Clocks were now *set*, as we see by *clocke setter*, p. 79. The strange verb *lumpe* is used as a synonym for *lour* and *frown*, p. 221; hence Mrs. Pipchin's phrase "she may lump it" (sulk over it). The Infinitive, expressing surprise, is now placed first in the sentence; *to thinke that I should crave!* p. 64. The Celtic *peate* (pet) appears once more, applied ironically to a woman, in pp. 63 and 172; Scott's countrymen apply the word to a man, as when Ratcliffe recognises Sir George Staunton in the Tolbooth.

Among the Romance phrases are *commit to memory*, *repose trust in*, *a good round sum*, p. 115, *carnation*. Some fashions are said to be *a la mode de Fraunce*; the first words were to be made an English phrase seventy years later. There is the old *gentle* (noble), p. 35, and the new *gentill* (courteous), p. 34; this latter form had been early known in England, had died out, and was now once more brought over from France. There is the French *feat*, which is also represented by the Latin *fact* (achievement), p. 48. The word *sot* here bears its old meaning *stultus*, p. 49, though elsewhere it was now taking the sense of *ebrius*. The verb *stay* means "make his abode," p. 52, a new shade of meaning. A man wears a lady's *colours*, p. 139. In the same page stands *more nice than wise*, an idiom most unlike the Greek; the *nice* here means *elegant*; Cowper used it as *fastidious* when he em-

ployed the proverb. A fashion was coming in of compounding new verbs with *fy ; netify* (make neat) stands in p. 142. A man, imitating his wife, is said to run mad *for companie*, p. 155, a new phrase. The word *profession*, which had lately taken a new sense, is applied to the trade of *harlots*, p. 159. The word *companion* is employed in scorn for *fellow*, p. 172, a Shakesperian usage. The word *coyne* is used for *pecunia*, p. 196, as in modern slang. The Italian *seraglio* expresses the Turk's harem, p. 118.

Stubbes brought out his 'Anatomy of the Abuses in England' in 1583 (New Shakespere Society). In *workeday*, p. 49, he restores the Southern *e*, which in some parts of England had been lost; hence the later *workaday world*. The *u* replaces *a ;* Skelton's *bas* (osculum) becomes *buss*, p. 165. The *l* is inserted; Palsgrave's verb *hug* becomes *huggle*, p. 97, with the new meaning *amplecti*. The old *quavemire* becomes *quagmire*, p. 115. The *z* replaces *s*, as *pezant* (agrestis), p. 40. There are the new Substantives *eye witness, gingerlyness, gaming howse, huf-cap* (ale). Rioters are called *wilde-heds*, p. 147, like the later *hot-heads*. The word *brand* gets the new sense of *signum*, p. 142, and was to give birth to a new verb. The word *pussie* is now used of a woman, p. 97. In p. 190 we see *to the last gaspe*, and also another form, *to the last cast*. Stubbes makes *wakesses* the Plural of *wake*, p. 152, which reminds us of the later *beastesses*. Among the Adjectives is *hellish ;* a bark at sea may be *crasie*, p. 51. There is the phrase *and which is more*, p. xi., when facts are to be emphasised; here we put *what* for *which*. Among the Verbs are *strike terror into, the day hath bene when*, etc., *set pen to paper, men are put in trust*. The affirmation *I dare be bound* follows a sentence in p. 53; here we substitute *will* for *dare*. Men are *mizzeled* with wine, p. 87 (drawn into a mist); hence the later *muzzy*. In p. xi. stands *upon the other side* (hand), to express *contra*. The *of* is used in a new and strange way in p. 70 ; *unheard of pride ;* here the *of* does not govern the following noun. This word *of* was now coming in after verbs of tolerance ; *you allowe of it*, p. 153. Something is done *in* a cloud, p. 186 ; here we substitute *under*.

Among the Romance words are *exploit, to innoble, intricate, proclivity, to button, Martialist, devilrie, squash, slash, maxim, ingenious, to pat, to plume, to inaugur,* p. 75, *condign, iterate, temporizer, hobby horse, caper, subscribe to* (assent), *remise* (remiss). We see, moreover, the Greek *catalogue, basis, agonized, myriad.* There is the phrase *a reasonable large shurte,* p. 61, where the adjective stands for an adverb. Women are called *that gentle sex,* p. 63; they wear *bugles* as an ornament, p. 67. There is the curious adjective *direfull,* p. 70, where the Teutonic ending is not wanted. In p. 98 *miscreant* is used, no longer for a misbeliever, but for a wicked man. Lyly's new sense of *ebrius* comes into the verb *assot,* p. 110. The word *schole* begins to extend its meaning; *scholes of dauncing* were set up about this time, p. 154. Music is used in *publique assemblies,* p. 170; here the last word, which was to be very popular about 1700, becomes social in its meaning. A rich man is *maistered* (called master) at every word, p. 122. A cruel man is called a *tyger,* p. 127. In one and the same page, 158, *nicenes* expresses *lascivia, nicitie* expresses *elegantia.* There is the phrase *the Pope of Roome,* p. 161; *chorus,* in the same page, makes its Plural *chorusses.* The verb *range* is made transitive; *range the cuntrey,* p. 171.

England was evidently increasing in wealth in 1583; Stubbes complains that men, base by birth and mean by estate, dress as gorgeously as their betters, p. 34. In his father's time a dish or two of good meat had been thought ample for the dinner of a man of great worship; the old generation ate little but cold meats, hard to digest, p. 103. Prices had risen fivefold within the last twenty years, p. 119. Every tinker and swineherd now expected to enjoy the prefix of *master,* p. 122. Stubbes protests against wakes and dancing, refuting the Scriptural arguments sometimes brought forward in favour of the latter practice; women ought to dance with women, men with men, p. 161. Some, horrible to relate, choose their wives by dancing, p. 163; a practice not yet extinct in England. He allows cards and dice in moderation, "after some oppression of studie," p. 174. Like Tyndale, he protested against cruelty to

animals; even the poor bear ought not to be abused; love God, love His creatures, p. 178. Hunting is not altogether condemned; but some give their whole lives to it; it is too bad to break down hedges and trample corn, p. 182. Football is a bloody and murthering practice; a long list of fractures, commonly resulting from the game, is given, p. 184. Early marriages seem to have been usual; Stubbes married his wife when she was fifteen, p. 197.

In Part ii. of the 'Anatomy' the *a* replaces *e*, for *lather* appears, from the old *leþrian* (ungere), p. 50. The word *income* bears the sense of "entrance fee," p. 29. There is the new word *starre gaiser;* in the last word the old *a* was getting the sound of *ai*. We see the adjective *hollowe harted*, p. 7. There is a new use of *that* in p. 81; it stands before a Plural verb, something like *so; are there no laws? yes, that there are.* The old verb *blend* had lingered only in the North; it is revived by Stubbes, p. 25, when he talks of the adulteration of wines. We see the noun *penall lawes*, and the verb *to liquor* (moisten), p. 37; its American meaning is rather different. The word *musty* loses its old sense of *moist*, is confused with the French *moisi* (mouldy), and gets its Shakesperian sense in p. 47. Certain divines *gallop* the service over, p. 74. The foreign suffix appears in *Brownist*, p. 74. Stubbes was the first Englishman, I think, who spent much ink in attacking the follies of Astrology, p. 66; his work was carried on in after years by Ben Jonson and Congreve.

Fulke brought out his 'Defence of the English translation of the Bible' in 1583 (Parker Society); this was written against Martin, a Roman Catholic. Among the new Substantives are *book-writer*, *headship*, *co-worker*, *a jump*. In p. 198 *John at Nokes* is used for any person. The phrase "it is a *hell* to live thus" is given as an English metaphor, p. 318. We read of men's *sayings and doings*, p. 450. A man who cannot see well is told that his eyes are not *matches*, p. 452; a new phrase. There is the new Adjective *watery; flat* is used in a new sense; *flat Pharisaism, a flat lie;* we hear of a *broad* difference, p. 403, where the old sense *manifestus* comes in. Something is

better English, when translation is in question, p. 470. There is the phrase *a whole hundred of examples*, p. 304, where the Numeral is made a noun. Among the Verbs we see *beg the principle* (question), *call in books;* a man never *feels* almsgiving (is the worse for it), p. 447. There is the curious Perfect *he molted* (melted), p. 213, a compounding of the Strong and the Weak. As to Prepositions, Jews are reverend, even *to superstition*, p. 590; here some such participle as *reaching* must be understood before the preposition. Certain friars are *at daggers drawing, as we say*, p. 35. The word *so* expresses *in that case*, p. 575; "we must not use Scripture in a certain way, *so* shall the Jews laugh us to scorn."

Among the Romance words are *linguist, extenuate, elegancy, complement* (filling up), *putative, servile, propriety, improper, circumlocution, traduce, mixture, discredit.* Something is done *after a sort* (a kind of way), p. 436; a great ellipse. The word *Hebrician*, like the old *Grecian*, is coined to express a certain department of scholarship, p. 122. We hear of a *forced* translation, *no question* (doubt) *but*, etc., a fault is *gross, a professed enemy, proper names, as plain as he can speak.* The new form *purity* appears in p. 476; Tyndale's *pureness* has twice been altered into this *purity* by the later Revisers. There is the Greek *iota, solecism, typical, obelisk, asterisk, etymologist;* our *ellipse* appears as *eclipsis*, p. 159; much Greek is quoted in the book. The noun *rule* takes the new sense of *imperium*, p. 487; "establish the Pope's rule;" this is the old *regiment* and the later *régime* of our newspapers. A shelf over a fireplace projects like a hood or mantle; hence, in p. 208, Fulke talks of the *mantel-tree* of a chimney; and hence the later *mantle piece.* He brackets *vulgar* and *popular* speech, answering to our "common parlance," p. 255. The word *delicate* expresses *fastidious*, p. 256; it has run a course parallel to *nice.* The word *profane* is applied by Martin to Protestant translators of the Bible, pp. 464 and 483; he means that they degrade holy things in base fashion; hitherto the word had borne a harmless sense. The word *context*, p. 561, begins to replace the old *circumstance*, which is also found

in this work, expressing the same idea. A certain translation is called *dissolute*, p. 386, our *free* or *loose*. In the same page *famous* takes the new sense of *ingens;* "the famous place of Augustine is a *famous* corruption of papists;" Shakespere has something like this. The verb *disgrace* takes the new meaning of *degrade* or *lower*, p. 452; we now usually apply the verb to men, not to things, as here. Martin declares that the very name of *ministers* is odious, because they are so wicked and unlearned, p. 198; and this Fulke partly admits. The Lutherans are called our *pue-fellows*, p. 204. Fulke says that the word *schisms* would not be understood in England; *divisions*, or some such word, must be used, p. 219. He derives the Northern word *kyrke* from the Greek, p. 231. Martin is scornfully called "prince of the *Critici*," p. 381; *critic* was not yet naturalised. Fulke says that *carcase* is a word of scorn, p. 83, that *confide* is a French phrase, not equal to *be of good comfort*, p. 90; the Papal party had rather speak French than English, talking of *ancients* and *sages*, not of *elders* and *wise men*, p. 90, of *chief*, not of *head*, p. 112. He is hard on the *French-English terms* of his enemy, p. 250. There are the well-known wrangles over *priest* (presbyter), p. 109, *gratiâ plena*, p. 149, *repentance*, p. 155. The word *image* is understood by all Englishmen; not so the word *idol*, p. 179; the latter is always taken in an evil sense, pp. 181 and 196. The common folk understood *shrift* much better than *confession*, p. 458; *acknowledge* is more usual in English than *confess*, p. 459. Martin objects to *yokefellow*, p. 475, declaring that it implied marriage; he asks why the word *adoration* is shunned, p. 542. He calls *ballad* a very profane term, to translate *canticum canticorum*, p. 571. He complains of the abusive term *massing priests*, p. 276; he declares that there is a difference between *just* and *righteous;* this Fulke denies, p. 337, though he allows that the latter is the more familiar English word. Martin says that *historical* or *special* are heretical terms newly devised and applied to faith, p. 423. Fulke, who cannot have read Wickliffe, declares that the Romish term *evangelize* (preach) is a new word, not understood of mere English ears, p. 549. His strong point, to which he often returns,

is the number of Latin words wantonly brought into the Romish Testament; "your affected novelties of terms, such as neither English nor Christian ears ever heard in the English tongue; *scandal*, *prepuce*, *neophyte*, *depositum*, *gratis*, *parasceve*, *paraclete*, *exinanite*, *repropitiate*, and a hundred such like inkhorn terms." Why not talk of *gazophilace* and the *encenes?* "These, and such other, be wonders of words, that wise men can give no good reason why they should be used."

It was a happy thing that England stuck to her own version of the Bible, and would have none of the Douai article. Fancy such words as *exinanite* and *repropitiate* being read out in our parish churches!

"Di meliora piis erroremque hostibus illum!"

There is a piece of Queen Elizabeth's time, 'Reliquiæ Antiquæ,' i. 249; here a man swears *by Jis* that his wife *thinkes to were the goodman's bretche.* In ii. 122 we hear of a *lyther lad scampant*, the source of our noun *scamp*, coming from the French *s'escamper* (fugere), or perhaps from the Italian *scampare.*

In Collier's 'Dramatic Poetry,' vol. ii. p. 198, we see *strike a pegge* (blow) *into him with a club;* hence our "to peg at him."

About 1585 Puttenham was writing his 'Art of English Poesy' (Arber's Reprint), which was published, without the author's name, in 1589. Two forms of one Old English word may be seen in one sentence, p. 215, *to till it is a toyle.* Tyndale had written of the *main sea;* this is now shortened into *mayne*, p. 219; *flouds of eloquence* is mentioned as an admissible phrase, p. 263. Charles V. spoke of the English Channel as *the broad ditch*, p. 277. The noun *tug* had been formed from the verb; in that day it meant *harness*, in our time a *steamer;* see p. 281. The Plural *loves* stands for the French *amours*, p. 276. There is the Vocative *fair one*, p. 245, the old Yorkshire phrase of which Shakespere is so fond. We hear of a girl's *young man* in p. 66. Ladies *scamble* after nuts, p. 66; Foxe had already inserted the *r* in this word. The phrase *take to task*

seems to be used for *vincere* in p. 253; it refers to contests in wrestling. A father *keeps in play* his children, p. 286, by riding a hobby horse. Men speak *corectedly;* here an Adverb is built upon the Past Participle, p. 263. There is the short *no doubt of that*, p. 201. A person is *commanded away* (ordered off), p. 277. In *the freelier and cleerer*, p. 306, we see first the old and then the new form of the Adverb.

There is the Celtic *cokes* (coax), p. 36.

Among the Romance words are *buffon, buffonry, a pyramis, pedestall, to retranch, fatallitie, stuffed* (figure), *browne paper, to inforce, to renforce, pleasantery, proseman* (speaker in prose, p. 202), *imprecation, affected, recapitulation, sententious, remorse, granditie* (grandeur), *things of consequence, turn tayle, change his countenance.* We see *dilemma*, p. 230. The epithet *delicate* may now be applied either to a poet or an ear, pp. 33 and 94. The word *close* now means *finis*, p. 225. The adjective *brave* takes the sense of *fortis*, p. 228. The word *impertinent* may bear the sense of *frivolus; vain and impertinent* speeches are coupled in p. 272, implying *sharp retorts;* these a man *delivers from him* (self); a new meaning of the verb. Something may be *undecent*, also *indecent*, p. 283; *decencie* in p. 269 is said to be a scholastical term for our own Saxon English *seemelynesse* and *comelynesse.* In p. 287 Alexander fights *liberally* (like a gentleman); the Teutonic *free* might mean the same. The word *surly* bears its oldest sense, *lordly*, in p. 299; a man should be solemn and surly with his equals. The old *portraiture* is cut down to *pourtrayt*, p. 110. Queen Elizabeth is said to be *sans peere*, p. 112; the *sans* that Shakespere loved. Our author prefers *Maior domo* to the French and English equivalents, p. 158; he dislikes *audacious, egregious*, and *compatible.* He says that *pelf* is too low a word to be applied to a Prince's treasures; he affirms that it means the shreds of tailors and skinners. In p. 277 Germany appears as "the Empire." The headgear of the Moslem is called a *tolibant*, p. 291 (Turkish *tulbend*); this was soon to be altered into *turban;* there is also *Sultan.*

Puttenham's work shows the growing interest in the history of English Literature, which he declares (how unlike

Borde!) to be equal to the French or Italian, p. 73; he traces it from Chaucer to Sidney, declaring that Queen Elizabeth surmounts all other poets! Some of her lines, rather Alliterative, are given in p. 255. He protests against the Latin words that had supplanted their French offspring, as *innumerable* for *innombrable*, p. 130. Standard English is said to be that spoken within sixty miles of London; "herein we are ruled by the English dictionaries;" although what is spoken to the North of Trent is "the purer English Saxon," p. 157. He is always protesting against fine language, and against French words like *roy* (king) or *egar* (wander) being thrust into English verse for the sake of a rime. He discusses the use of pauses, *comma*, *colon*, *periode*, p. 89. He treats of the *stanza*, *Alexandrine*, *circumflex*, *anagram*, *ænigma*, *onomatopeia* (sic), *sarcasmus*, *periphrasis*, *clymax*, *pleonasmus*, *analogie*, *barbarisme*. He remarks that the Dutch and French cannot sound the English *th*, p. 257. It is affirmed that English ambassadors stand alone in speaking foreign languages when at foreign Courts, whence odd mistakes sometimes arise, p. 277. The English and Germans shake hands; the French, Spaniards, and Italians embrace over the shoulder, or under the arms, or at the very knees, p. 292. Puttenham insists much upon *decency;* he prints *etc.* (et cetera) for a certain broad word used by a French Princess, p. 274; he avoids printing some uncleanly English rimes, p. 275. In p. 290 he prints a word from which we now shrink, but he will not print a certain other word much of the same kind, using a periphrasis; all this is in one sentence.

Before closing this Chapter, it is well to revert once more to the greatest English masterpiece of the Century. It is well known that those who revised the English Bible in 1611 were bidden to keep as near as they could to the old versions, such as Tyndale's: this behest is one of the few good things that we owe to our Northern Solomon, the great inventor of *kingcraft*. The diction of the Bible seemed most archaic in the mouths of the Puritans in 1642, as their foes tell us; this could hardly have been the case had the version been a work of Bacon's time. The Book's in-

fluence upon all English-speaking men has been most astounding; the Koran alone can boast an equal share of reverence, spread far and wide. Of the English Bible's 6000 words, only 250 are not in common use now; and almost all of these last are readily understood.[1] Every good English writer has drawn freely upon the great Version; we know the skill with which Lord Macaulay and others interweave its homely, pithy diction with their prose. Even men who have left the English Church acknowledge that Rome herself cannot conjure away the old spell laid upon their minds by Tyndale's Bible. This book it is that affords the first lessons lisped by the English child at its mother's knee; this book it is that prompts the last words faltered by the English graybeard on his deathbed. In this book we have found our strongest breakwater against the tides of silly novelties, ever threatening to swamp our speech. Tyndale stands in a far nearer relation to us than Dante stands in to the Italians.

English literature is so closely intertwined with English history and English religion that we are driven to ask, what would have been the future of our tongue, had the Reformation, the great event of this Sixteenth Century, been trampled down in our island? Our national character is nearer akin to that of Spain than to that of France; I fear, therefore, that had Rome won the day in England, our religion would have smacked more of Philip II. than of Cardinal Richelieu, more of grim bloody Ultramontanism than of the other and milder form of Romanism. We know how Cervantes felt himself shackled by the awful, overbearing Inquisition; English writers would have fared no better, but would have dragged on their lives in everlasting fear of spies, gaolers, racks, and stakes. Could Shakespere have breathed in such an air? Hardly so. Could Milton? Most assuredly not. Our mother tongue, thought unworthy to become the handmaid of religion, would have sunk (*exinanited*) into a Romance jargon, with

[1] I take from Marsh my statistics as to the words of the Bible. The French have no need to go so far back as the Constable Bourbon's time for the standard of *their* tongue.

few Teutonic words in it but pronouns, conjunctions, and such like.

Many Orders of the Roman Church have brought their influence to bear upon our speech. In the Seventh Century, the Benedictines gave us our first batch of Latin ware, the technical words employed by Western Christianity.[1] In the Thirteenth Century, the Franciscans, as I think, wrought great havock among our old words, and brought into vogue hundreds of French terms. In the Sixteenth Century, the Jesuits and their friends strove hard to set up a religious machinery of their own among us; happy was it for England that she turned away from their merchandise, so hated of old Fulke. These luckless followers of the Pope, as time wore on, found their English style as much disliked as their politics or their creed; glad were they in the days of James II. when so great a master as Dryden came to their help in controversy.[2] Such evil words as *probabilism* and *infallibilist* were never to become common in English mouths.

The Reformation, among its other blessings, bound together those old foes England and Scotland by ties undreamt of in the days of Wolsey; it wrought a further change in the North country's speech. Tyndale's great work was smuggled from abroad into Scotland, as well as into England. A Scotch heretic on his trial in 1539, referred to his Testament, which he kept ready at hand; the accuser shouted, "Behold, Sirs, he has the book of heresy in his sleeve, that makes all the din and play in our Kirk!"[3] Tyndale, as I before showed, wrought for the good of England in more ways than one. John Knox was soundly rated by the other side for Anglicising, not only in religion and politics, but also in his speech. Soon after 1600, Aytoun and Drummond wrote in the London dia-

[1] There are but two or three Latin words in our tongue, brought hither before Augustine's time.

[2] "Hout, Monkbarns, dinna set your wit against a bairn!" says Edie Ochiltree. This sentence might be applied to Stillingfleet, when we consider the men pitted against him. Dryden says that it was the great Anglican divines who taught him how to write English.

[3] Anderson's 'Annals of the English Bible,' ii. 501.

lect; Scotland, as she would have said herself, had to "dree her weird." The false Southron was fast getting the upper hand by a new kind of warfare; the Lowland peasantry, among whom schools began to thrive, read the truths of religion enshrined in a dialect that would have jarred on the ears of John Bellenden or Gawain Douglas. To this day the Scotch minister in his sermons keeps as near as he can to the speech of Westminster and Oxford; though his flock, when in the field or at the hearth, cleave fast to their good old Northern tongue.[1]

Thus the New Standard English, convoyed by the Reformation, made its way to the far North, and also into the Protestant settlements in Ireland; it soon afterwards crossed the Atlantic in the Pilgrim Fathers' ship. Tyndale's great work, beloved by all forms alike of English Protestantism, will for ever be a bond of fellowship between the ninety millions of the Angel cyn, whether they live on the Thames, the Potomac, the Kuruman, or the Murrumbidgee. Our tongue is like the Turk, who will bear no brothers near his throne; Irish and Welsh are dying out, as Cornish did long ago.

The great prose writers of the Sixteenth Century did much for the cause of sound English. Cheke, though writing some years after Tyndale's death, had a hankering after Fifteenth Century words, and strove to keep alive *againrising* and *againbirth*. His pupil Ascham made head against the foreign rubbish, which "did make all thinges darke and hard." Wilson in 1550 branded the "strange ynkehorne terms" of his day. One part of his criticism may be most earnestly recommended to the fine writers of our own time. "Some seke so farre for outlandishe Englishe, that thei forgette altogether their mothers' language. . . . He that commeth lately out of France, will talke Frenche-English, and never blush at the matter. The unlearned or foolishe phantasticall that smelles but of learnyng will so Latin their toungues that the simple cannot but wonder at their talke and thinke surely thei speake by some

[1] In like manner, Luther's speech is used in the pulpit among the Low Germans of the Baltic.

revelacion. I know them that thinke Rhetorique to stand whollie upon darke woordes, and he that can catche an ynke horne terme by the taile, hym thei coumpt to be a fine Englishman and a good Rhetorician." In spite of all these drawbacks, Mulcaster wrote thus in 1583: "The English tung cannot prove fairer than it is at this day." He was a rash soothsayer, and little knew what was to be the literary history of the next thirty years. A new period was to begin.

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